Acta Apostolicae Sedis

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Commentarium Officiale — The Official Acts of the Holy See

The Holy See

(Sancta Sedes)

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[*Latin ed. p. 1*]

ACTS OF THE APOSTOLIC SEE, OFFICIAL COMMENTARY, YEAR XXXXVI, SERIES I, VOLUME XXI, PRINTED BY THE POLYGLOT PRESS OF THE VATICAN, M ● DCCCC ● LIV.

[*Latin ed. p. 5*]

Annus et volumen XXXXVI, 16 Ianuarii 1954 (Ser. II, v. XXI), N. 1. ACTA APOSTOLICAE SEDIS, COMMENTARIUM OFFICIALE. ACTA Pontificum Maximi, XI, nuntius a Beatissimo Patri anno MCMXLIII, scopi dati, adstantes in radiophonicis pervigilio, et Romanæ Curiae Pontificiis, Domini, Cardinalibus, Domini Iesu et Excmis Christii, Episcopis, Praelatis.

Circa radiosa culla Redemptoris: « Populus qui habitabat in tenebris, vidit lucem magnam ». Cum hac viva imagine, spiritus propheticus Isaiæ praenuntiavit adventum in terram caelestis Pueri, Patris futuri saeculi et Principis pacis. Cum hac ipsissima imagine, quae in maturitate temporum facta est consolatoria realitas generationibus humanis quae se succedunt in hoc mundo pleno caliginis, Nos, carissimi filii et filiae Orbis catholici, volumus incipere Noster Nuntium natalitium, et eam uti ad vos iterum ducere ad cullam neonati Salvatoris, fulgida fons lucis.

Lumen quod resplendet in tenebris, lumen quod diripit et vincit tenebras, est, in suo essentiali significato, Nativitas Domini, quam Apostolus Ioannes exposuit et compendivit in sublimi initio Evangelii sui, quod resonat solemnitatem primæ paginæ Genesis, cum apparuit prima lux: « Verbum factum est caro, et habitavit inter nos, et videoimus gloriam eius, gloriam quasi Unigeniti a Patre, plena gratiæ et veritatis ». Isaias, 9, 1; Ioannes, 1, 14.

[*Latin ed. p. 6*]

Acta Apostolicae Sedis - Commentarium Officiale 6. Ipse, vita et lumen in se, resplendet in tenebris et concedit omnibus illis, qui aperiunt ad eum oculos et cor suum, his qui eum recipiunt et in eum credunt, potestatem fieri filii Dei.

3. Sed, quamquam tanta generosa effusio lucis divinae, emanans ex humili praesepio, homini relinquitur tremenda facultas se immergere in antiquas tenebras, causatas ab originali peccato, ubi spiritus aridity in operibus fango et mortis. Pro talibus caecis voluntariis, factis talibus ob amissum aut debilitatum fidem, Nativitas ipsa non retinet alium fascineum nisi quod est festum puramente humanum, redactum in paucos sentimenta et in meminias puramente terrestres, saepe tamen dulciter accarezzata, sed sicut involucrum sine contenuto et concha sine nuculeo. Persistunt ergo, circum radiantis culam Redemptoris, zonae tenebrarum, et vagantur homines oculis obmutatis ad fulgorem caelestem, non quia Deus Incarnatus non habeat, etiamsi in mysterio, lucem ad illuminandum quemlibet qui venit in mundum; sed quia multi, obcaecati ab immanente

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splendore idealium et operum humanarum, circumscribunt aspectum suum in fines creati, incapacibus sicut sunt elevare illum ad Creatorem, principium, harmonia et finem omnium existentium.

Ad hos homines tenebrarum desideramus indicare "magnam lucem" irradiatam ab praesepio, invitantes eos, prius omnia, agnoscere causam hodiernam quae eos facit caecos et insensibiles ad divinum. Haec est, superflua, saepius exclusiva aestimatio, dicti "progressus technici". Hic, primum somniatus quasi mythus omnipotens et dispensator felicitatis, deinde promovitus cum omni industria ad conquestas audacissimas, imposuit se in conscientias communes quasi finem ultimum hominis et vitae, substituens ita quicunque genus idealium religiosorum et spiritualium. Hodie videtur cum semper maior claritate quod eius indebita exaltatio obcaecavit oculos hominum modernorum, et surdit auribus eorum, ita ut adimpleatur in eis quod Liber Sapientiae flagellabat in idolatoribus temporis sui: sunt incapaces intendere ab mundo visibili Colum qui est, et invenire operarium ab opere suo; et etiam plus hodie, pro illis qui ambulant in tenebris, mundus supernaturalis et opera Redemptionis, quae transcendit totam naturam et est perfecta a Iesu Christo, manent involuti in tenebris totalibus.

3. Cfr. IOAN., Sap., 13, 1. 1, 12.

[*Latin ed. p. 7*]

Acta PU Pp. Xli 7. Everything comes from God and leads to God. Nevertheless, such perversion should not occur, nor are these our remonstrances to be understood as a condemnation of technical progress in itself. The Church loves and favors human progress. It is undeniable that technical progress comes from God, and therefore it can and must lead to God. Indeed, it often happens that the believer, in admiring the achievements of technology, in using it to penetrate more deeply into the knowledge of creation and the forces of nature, and to better control them through machines and devices, in order to reduce them to the service of man and the enrichment of earthly life, feels drawn to adore the Giver of those goods which he admires and uses, fully aware that the eternal Son of God is the "firstborn of all creation, for in him all things were created, both in the heavens and on earth, the visible and the invisible." 5. Therefore, far from being moved to deny the wonders of technology and its legitimate use, the believer is perhaps more ready to bend the knee before the heavenly Child of the manger, more aware of his debt of gratitude to Him who gave intelligence and things, more willing to include the very works of technology in joining the angels in the hymn 6 of Bethlehem: "Glory to God in the highest." He will even find it natural to place alongside the gold, incense, and myrrh offered by the Magi to the God-child, also the modern achievements of technology: machines and numbers, laboratories and discoveries, power and resources. Indeed, such an offering is like presenting to Him the work

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that He Himself commanded, and which is now happily being executed, even if not yet completed. "Populate the earth and subdue it": 7 God said to man when entrusting him with creation as a temporary inheritance. What a long and arduous journey from then until the present time, in which men can in some way say that they have fulfilled the divine command! Modern technology at the height of splendor and efficiency. Indeed, modern technology leads today's man towards a perfection never before achieved in the domination of the material world. The modern machine allows a mode of production that replaces and amplifies human labor, freeing itself entirely from the contribution of organic forces, and ensures a maximum of extensive potential and 5 Colossians 1, 15-16. 8 Luke 2, 14. 9 Genesis 1, 28.

[*Latin ed. p. 8*]

The *Acta Apostolicae Sedis* – Official Commentary, intensely and at the same time with precision. Embracing with a glance the results of this evolution, one seems to perceive in nature itself the consent of satisfaction for what man has accomplished within it, and the encouragement to proceed further in the investigation and utilization of its extraordinary possibilities. Now, it is clear that every research and discovery of the forces of nature, carried out by technology, resolves itself into a research and discovery of the greatness, the wisdom, and the harmony of God. Considered in this way, who could disapprove of and condemn technology? The danger that it causes grave spiritual harm. – The "technical spirit"? However, it seems undeniable that technology itself, having reached in our century the height of splendor and efficiency, transforms itself, due to circumstances, into a grave spiritual danger. It seems to communicate to modern man, kneeling before its altar, a sense of self-sufficiency and satisfaction in his boundless aspirations for knowledge and power. With its manifold applications, with the absolute trust it inspires, and with the inexhaustible possibilities it promises, modern technology displays around the contemporary man a vision so vast that it is confused by many with infinity itself. To it is attributed an impossible autonomy, which, in turn, transforms in the thought of some into a mistaken conception of life and the world, designated by the name of "technical spirit." But what exactly does this consist of? It consists in considering as the highest human value and of life, to derive the greatest profit from the forces and elements of nature; that is, to fix as the goal, in preference to all other human activities, the technically possible methods of mechanical production, and to see in them the perfection of earthly culture and happiness. It tends to restrict man's gaze to the material alone... There is, first of all, a fundamental deception in this distorted vision of the world, offered by the "technical spirit." The panorama, at first glance boundless, that technology displays to the eyes of modern man, however extensive it may be, remains nevertheless a partial

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projection of life onto reality, expressing only the relationships of this with matter. It is, therefore, an illusory panorama, which ends up imprisoning man, too credulous in the immensity and omnipotence of technology, in a prison, vast, yes, but circumscribed, and therefore, in the long run, unbearable to his genuine spirit. Its gaze, far from...

[*Latin ed. p. 9*]

From the Acts of Pope Pius XII, 9, the prolongation of attention to the infinite reality, which is not merely matter, will find itself frustrated by the barriers that this necessarily presents. Hence, the hidden anguish of modern man, who has become blind by voluntarily surrounding himself with darkness. ...and which renders him blind to religious truths. Even more serious are the damages that the "technical spirit" inflicts upon man, who, if he allows himself to be intoxicated by it, in the realm of strictly religious truths and in his relationship with the supernatural. These are also the darknesses to which the Evangelist St. John refers, which the Incarnate Word of God came to dispel, and which impede the spiritual understanding of the mysteries of God. It is not that technique in itself demands the denial of religious values by virtue of logic—which, as we have said, actually leads to their discovery—but it is that "technical spirit" which places man in a disadvantageous position for seeking, seeing, and accepting supernatural truths and goods. The mind, which allows itself to be seduced by the conception of life presented by the "technical spirit," remains insensitive, uninterested, and therefore blind to those works of God, of a nature entirely different from technique, such as the mysteries of the Christian faith. The remedy itself, which would consist in a doubled effort to extend one's gaze beyond the barrier of darkness and to stimulate in the soul an interest in supernatural realities, is rendered ineffective from the very beginning by the same "technical spirit," because it deprives men of the critical sense regarding the singular restlessness and superficiality of our time; a defect that even those who truly and sincerely approve of technical progress must, unfortunately, recognize as one of its consequences. Men imbued with the "technical spirit" find it difficult to find the calm, serenity, and interiority required to recognize the path that leads to the Son of God made man. They will even go so far as to denigrate the Creator and His work, declaring human nature a flawed construction, if the capacity for action of the brain and other human organs, necessarily limited, prevents the implementation of calculations and technological projects. Even less are they able to comprehend and appreciate the highest mysteries of divine life and economy, such as, for example, the mystery of the Nativity, in which the union of the Eternal Word with human nature brings about realities and magnitudes far different from those considered by technique. Their thought follows other paths and other methods under the unilateral suggestion of that "technical

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spirit" which recognizes and appreciates as reality only...

[*Latin ed. p. 10*]

Acta Apostolicae Sedis - Official Commentary 10: That which can be expressed in numerical relationships and utilitarian calculations. They therefore seek to decompose reality into its elements, but their knowledge remains on the surface and moves only in one direction. It is evident that whoever adopts the technical method as the sole instrument for the search of truth must renounce penetrating, for example, the profound realities of organic life, and even more so those of spiritual life, the living realities of the individual and of human society, because they cannot be decomposed into quantitative relationships. How can one expect such a mind, thus constituted, to give assent and admiration to the imposing reality to which we have been elevated by Jesus Christ, through his Incarnation and Redemption, his Revelation, and his grace? Even apart from the religious blindness that results from the "technical spirit," the man who is possessed by it remains diminished in his thought, precisely because for him it is an image of God. God is the infinitely comprehensive intelligence, while the "technical spirit" does everything to restrict the free expansion of man's intellect. For the technician, whether master or disciple, who wishes to save himself from this deficiency, it is not only necessary to wish for an education of the mind informed by depth, but above all for a religious formation, which, contrary to what has sometimes been asserted, is the most apt to protect his thought from one-sided influences. Then the narrowness of his knowledge will be broken; then creation will appear illuminated in all dimensions, especially when, before the manger, he strives to understand "what is the breadth, and length, and height, and depth, and the knowledge of the charity of Christ." 8 Otherwise, the technical age will accomplish its monstrous masterpiece of transforming man into a giant of the physical world at the expense of his spirit, reduced to a pygmy of the supernatural and eternal world. The influence of the "technical spirit" on the natural order of the lives of modern men and on their mutual relationships... But the influence exerted by technical progress does not stop there, when it is accepted as something autonomous and as an end in itself. No one escapes the danger of a "technical concept of life," that is, of considering life exclusively for its technical values, as a technical element and factor. Its influence affects both the way of life of modern men and their mutual relationships. 9 Cf. Eph. 3, 18-19.

[*Latin ed. p. 11*]

Acts of Pope Pius XII, 11: "Consider it for a moment, as it is already spreading among the people, and reflect particularly on how it has altered the human and Christian concept of work, and what influence it exerts on legislation and administration. The people have rightly welcomed, with fa-

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vor, technical progress, because it alleviates the burden of toil and increases productivity. But it must be confessed that if this sentiment is not kept within proper limits, the human and Christian concept of work necessarily suffers damage. Similarly, from the unjust technical concept of life, and therefore of work, arises the consideration of leisure time as an end in itself, rather than regarding it and using it as a just relief and restoration, essentially linked to the rhythm of an ordered life, in which rest and labor alternate in a single fabric and are integrated into a single harmony. The influence of the 'technical spirit' applied to work is more evident when Sunday is deprived of its singular dignity as a day of divine worship and of physical and spiritual rest for individuals and the family, and instead becomes merely one of the days of rest during the week, which may also be different for each member of the family, according to the greatest yield that is hoped to be obtained from such a technical distribution of material and human energy; or when professional work is so conditioned and subjected to the 'functioning' of machines and devices, that it rapidly exhausts the worker, as if a year of professional practice had exhausted the strength of two or more years of normal life. ...not less than on their personal dignity, on the global economy,... We refrain from elaborating further on how this system, inspired exclusively by technical views, causes, contrary to expectation, a waste of material resources, no less than of the main sources of energy – among which, of course, must be included man himself – and how, consequently, it must in the long run prove to be a costly burden for the global economy. However, we cannot fail to draw attention to the new form of materialism that the 'technical spirit' introduces into life. It is enough to mention that it empties it of its content, since technology is ordered to man and to the totality of spiritual and material values that belong to his nature and his personal dignity. Where technology dominates autonomously, human society would be transformed into a colorless crowd, into something impersonal and schematic, contrary to what nature and its Creator demonstrate that they desire."

[*Latin ed. p. 12*]

Acts - Apostolic See - Official Commentary 12... and concerning the family. Without a doubt, large portions of humanity have not yet been touched by this "technical concept of life"; but it is to be feared that wherever technical progress penetrates without caution, the danger of the aforementioned distortions will soon manifest itself. And we think with particular anxiety about the danger looming over the family, which in social life is the most solid principle of order, since it inspires among its members countless personal services that are daily renewed, it binds them with bonds of affection to the home and hearth, and it awakens in each of them the love of family tradition in the production and preservation of goods for use. Whereas, where this "technical concept of life" penetrates, the family

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loses the personal bond of its unity, loses its warmth and its stability. It remains united only to the extent that it is required by the demands of mass production, towards which we are increasingly driven. No longer is the family a work of love and a refuge for souls, but a desolate repository, according to the circumstances, either of manpower for that production, or of consumers of the material goods produced. The "technical concept of life" is a particular form of materialism. This "technical concept of life" is nothing other than a particular form of materialism, since it offers, as the ultimate answer to the question of existence, a mathematical formula and a utilitarian calculation. For this reason, the current technical development, almost conscious of being enveloped in darkness, manifests unease and anguish, especially among those who work in the feverish pursuit of ever more complex, ever more risky systems. A world thus guided cannot be said to be illuminated by that light, nor animated by that life, which the Word, the splendor of the glory of God, came to communicate to men by becoming man. The gravity of the present hour, especially for Europe. And behold, to Our gaze, constantly anxious to discover on the horizon signs of a stable brightening (if not of that light of which the Prophet spoke), is instead presented the gray vision of a Europe still restless, where that materialism, of which we have spoken, does not... (Hebrews 1:3).

[*Latin ed. p. 13*]

-Acta Pii PP. III 13: risolvere, exasperates his fundamental problems, closely linked with peace and the order of the entire world. In truth, it threatens this continent no more seriously than other regions of the earth; indeed, we believe that the peoples who are belatedly and suddenly reached by the rapid progress of technology are more exposed to the aforementioned dangers, and are particularly shaken in their moral and psychological equilibrium, because this important evolution, not flowing with constant motion, but leaping with discontinuous strides, does not encounter valid dams of resistance, of correction, or of adaptation, neither in the maturity of individuals, nor in traditional culture. However, Our grave apprehensions regarding Europe are motivated by the incessant disappointments in which the sincere desires for peace and détente, cherished by these peoples, have been shipwrecked for years, even due to the materialistic conception of the problem of peace. We think particularly of those who judge the question of peace as being of a technical nature, and who view the lives of individuals and nations from a technical-economic perspective. This materialistic conception of life threatens to become the rule of conduct for busy agents of peace and the recipe for their pacifist policy. They believe that the secret to the solution lies in giving all peoples material prosperity through the constant increase in the productivity of labor and the standard of living, just as, a hundred years ago, another similar formula inspired absolute confidence in statesmen: Free trade,

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eternal peace. The right path to true peace. But no materialism has ever been a suitable means for establishing peace, since peace is, above all, an attitude of the spirit, and only in the second place, a harmonious balance of external forces. "It is therefore a fundamental error to associate peace with modern materialism, which corrupts man at its roots and stifles his personal and spiritual life. Moreover, experience leads to the same distrust, which demonstrates, even in our own days, that the expensive potential of technical and economic forces, when distributed more or less equally between the two parties, imposes mutual fear. Consequently, only a peace of fear would result; not the peace that is security of the future. It must be repeated, and without tiring, and persuade those among the people who are easily deluded by the mirage that peace consists in the abundance of goods, while it, the secure and stable peace, is primarily a problem of spiritual unity, and...

[*Latin ed. p. 14*]

The Acts of the Apostolic See – Official Commentary, section 14, concerning moral dispositions. It demands, under penalty of a renewed catastrophe for humanity, that we renounce the fallacious autonomy of material forces, which, in our times, are not very different from properly military weapons. This present state of affairs will not improve unless all peoples recognize the common spiritual and moral aims of humanity, unless they help each other to achieve them, and consequently, unless they understand each other in order to oppose the corrosive disparity that dominates among them regarding the standard of living and the productivity of labor. The union of the peoples of Europe. All of this can be accomplished, and indeed it is urgently necessary, within Europe, producing that continental union among its peoples, who are indeed different, but geographically and historically linked to one another. A valid encouragement for such a union is the manifest failure of the contrary policy and the fact that the peoples themselves, in the humbler classes, await its implementation, considering it necessary and practically possible. The time therefore seems ripe for this idea to become a reality. Therefore, We exhort to action, first of all, Christian political men, to whom it will suffice to recall that every sort of peaceful union of peoples has always been a concern of Christianity. Why hesitate any longer? The goal is clear; the needs of the peoples are before everyone's eyes. To those who demand in advance the absolute guarantee of a happy outcome, it should be replied that this is indeed a risk, but a necessary one; a risk, but one suited to the present possibilities; a reasonable risk. It is certainly necessary to proceed cautiously; to advance with carefully calculated steps; but why distrust, precisely now, the high degree achieved by science and political practice, which are sufficiently able to foresee obstacles and prepare remedies? Above all, let the grave moment in which Europe is embroiled induce to action: for it, there is no security without

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risk. He who demands absolute certainty does not demonstrate good will towards Europe. Genuine Christian social action. Always with this aim in view, We also exhort Christian political men to action within their own countries. If order does not reign in the internal life of the peoples, it is futile to expect the union of Europe and the security of peace in the world. In a time like ours, in which errors easily turn into catastrophes, a Christian political man cannot – today more than ever – increase the internal social tensions, dramatizing them, neglecting what is positive, and leaving...

[*Latin ed. p. 15*]

Acta Pii PP. XII 15: to lose sight of what is reasonably possible. He is asked to demonstrate tenacity in the implementation of Christian social doctrine, tenacity and confidence, more than those who oppose it demonstrate towards their own errors. If Christian social doctrine, for over a hundred years, has developed and has proven fruitful in the political practice of many peoples – alas, not all – then those who have arrived too late have no reason today to lament that Christianity leaves a gap in the social sphere, a gap, according to them, that must be filled by a so-called revolution of Christian consciences. The gap is not in Christianity, but in the minds of its accusers. Therefore, the Christian politician does not serve internal peace, nor, consequently, external peace, when he abandons the solid foundation of objective experience and clear principles, and instead transforms himself into a charismatic herald of a new social order, contributing to the disorientation of minds that are already uncertain. This is the fault of those who believe they can experiment with the social order, and especially of those who are not determined to uphold the legitimate authority of the State and the observance of just laws in all groups. Must it be demonstrated that the weakness of authority undermines the stability of a nation more than all other difficulties, and that the weakness of a nation brings with it the weakening of Europe and endangers general peace? Therefore, the authority of the State must react to the erroneous opinion that the just supremacy of authority and laws necessarily leads to tyranny. We ourselves, some years ago, on this very occasion, speaking of democracy, noted that in a democratic state, no less than in any other well-ordered state, authority must be true and effective. Undoubtedly, democracy seeks to implement the ideal of freedom; but that freedom is only an ideal that avoids all excess, that freedom which, together with the awareness of one's own rights, joins respect for the freedom, dignity, and rights of others, and is conscious of one's own responsibility towards the common good. Naturally, this genuine democracy can only live and flourish in an atmosphere of respect for God and the observance of His commandments, no less than in Christian

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solidarity or fraternity. December 24, 1944.

[*Latin ed. p. 16*]

Acts of the Apostolic See - Official Commentary 16 Conclusion. In this way, beloved sons and daughters, the work of peace, promised to men in the splendor of the night of Bethlehem, will finally be accomplished through the good will of each, but it begins in the fullness of Truth, which dispels the darkness of minds. Just as, in creation, "in the beginning was the Word," and not things, not their laws, not their power and abundance, so too, in the execution of the mysterious task entrusted by the Creator to humanity, the same Word must be placed first, along with its truth, its charity, and its grace; and only after, science and technology. This order we have wished to present to you, and we urge you to uphold it diligently. History stands beside us, and you know that it is a good teacher. However, it seems that those who do not understand its teachings, and are therefore inclined to attempt new ventures, are more numerous than others, sacrificed by their own folly. We have spoken in the name of these victims, who still weep from nearby and distant graves, and who already fear that others will be opened; who still live among the ruins, and who already see new destructions approaching; who still await as prisoners and dispersed, and who already fear for their own freedom. The danger is so great that, from the cradle of the eternal Prince of Peace, We have had to utter grave words, even at the risk of provoking even greater fears. But it can always be trusted that, with the grace of God, it will be a salutary and effective fear, which leads towards the union of peoples, thus strengthening peace. May these Our concerns be heard, and may the Mother of God and Mother of men, the Immaculate Mary, to whose altars the peoples of the earth prostrate themselves this year in a special way, intercede between this world and the Throne of God with her maternal intercession. With such hopes on our lips and in our hearts, we impart to you all, beloved sons and daughters, to your families, and especially to the humble, the poor, the oppressed, the persecuted for their fidelity to Christ and to His Church, Our paternal Apostolic Blessing, with a full heart.

[*Latin ed. p. 17*]

Acts of Pope Pius XII, 17. LETTER TO THE MOST EXCELLENT MAN PAUL MAGLOIRE, PRESIDENT OF THE REPUBLIC OF HAITI, ON THE OCCASION OF THE ONE HUNDRED AND FIFTY YEARS SINCE THE SAID REPUBLIC WAS FULLY ESTABLISHED.

PIUS PP. XII. At the hour when the noble nation of Haiti prepares to celebrate the one hundred and fiftieth anniversary of the proclamation of its independence, We desire to offer it a new testimony of Our paternal sentiments. The benevolence of the Supreme Head of the Church, you have experienced its effects from the very beginning, so to speak, of that indepen-

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dence which you celebrate today with legitimate pride. And since that time, the Supreme Pontiffs have not ceased to manifest their solicitude for your homeland, as is attested, among other things, by the Concordat still in force between the Holy See and the Republic of Haiti, which has been so fruitful in holy matters. We have striven, for Our part, to continue the work of Our predecessors and to demonstrate Our particular interest in your country, especially by ensuring that young Haitian ecclesiastics receive the benefit of Roman training, and by recently raising to the episcopate a priest native to your homeland. Therefore, We cannot remain indifferent to the glorious memories that you are about to solemnly recall. We desire that Our beloved sons of Haiti remember on this occasion all the favors with which the Lord has filled them during this half-century of their national existence. May they raise to Him a hymn of joyful thanksgiving, and – as We exhort them in Our Radio Message for the Bicentennial of Port-au-Prince – may they be eager in all circumstances to profess, in its entirety, the faith of their fathers, and may they always distinguish themselves by the most filial devotion to the Church and to the Vicar of Jesus Christ. In these sentiments, and invoking upon them the most abundant graces from on high, We impart, with all Our heart, to them, and to Your Excellency, Our Apostolic Blessing. From the Vatican, November 16, 1953.

PIUS PP. XII.

2 - ACTA, vol. XXI, n. 1. - 16-1-1954.

[*Latin ed. p. 18*]

From the Apostolic See - Official Commentary 18

ADDRESS TO THE MOST REVEREND AND EXCELLENT LORDS, ORDINARYS OF ITALY, CONCERNING TELEVISION

PIUS PP. XII

To our Venerable Brothers, health and Apostolic Blessing.

The rapid advancements, to which Television has now progressed in many countries, continue to draw our attention to this marvelous means offered by science and technology to humanity, a means that is both precious and dangerous, due to the profound effects it is destined to have on the public and private life of nations. Even in Italy, Television is about to begin its regular broadcasts, and the already planned program of a vast network of stations throughout the national territory leads us to reasonably foresee the significant developments that this new and powerful instrument of expression and dissemination of images, ideas, sentiments, and art will have. No one can fail to recognize the importance of this event, which presents to the public a new series of delicate and urgent problems of a

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moral order, requiring vigilant and active presence, and organization even in this field. Great comfort to Us is given in this regard by the knowledge that you, Venerable Brothers, share these paternal concerns of Ours, and for this we thank you cordially.

Therefore, understanding the gravity of the matter, we believe that the time has come to address you on this subject, to encourage you to persevere in the commendable efforts already undertaken by you, and so that your action, suitably guided by the directives that we intend to provide, may be timely and effective, and bring forth salutary and lasting fruits.

We fully recognize, Venerable Brothers, the value of this brilliant achievement of science, as it is a new manifestation of the marvelous greatness of God, who "has given to men the knowledge that they may be honored in his wonders." 1

Therefore, Television also imposes upon us all the duty of gratitude, which the Church never ceases to remind its children of every day in the Holy Sacrifice of the Altar, when it admonishes them that: "It is truly meet and right, just and salutary, always and in all things to give thanks to God." 1 Ecclesiasticus 38, 6.

[*Latin ed. p. 19*]

Acta Pii PP. XII 19. Tali erano i sentimenti del Nostro animo, Venerabili Fratelli, quando, nella Pasqua del 1949, per la prima volta Ci fu dato di usufruire di questo mezzo per comunicare con i Nostri figli, e di fare in modo che non solo giungesse loro la Nostra voce, ma che i loro sguardi nello stesso tempo potessero incontrarsi con la Nostra persona; e fin da allora così Ci esprimevamo: «Noi attendiamo dalla Televisione conseguenze della più alta importanza per la rivelazione sempre più luminosa della verità alle intelligenze leali».

Inoltre, non è difficile rendersi conto degli innumerevoli vantaggi della Televisione, qualora essa, come Ci ripromettiamo, sia messa a servizio dell'uomo per il suo perfezionamento. Infatti, in questi ultimi tempi, il cinematografo, lo sport, nonché le dure necessità del lavoro quotidiano, tendono ad allontanare sempre più dalla casa i membri della famiglia, turbando in tal modo il naturale svolgimento della vita domestica; come non rallegrarci, dunque, nel vedere la Televisione contribuire efficacemente a ricostruire questo equilibrio, offrendo all'intera famiglia possibilità di prendere insieme onesto svago, lontano dai pericoli di compagnie e luoghi malsani?

Né possiamo rimanere indifferenti di fronte al benefico influsso che la Televisione è in grado di esercitare sotto l'aspetto sociale, in relazione alla cultura, all'educazione popolare, all'insegnamento scolastico, e alla vita stessa dei popoli, i quali, mediante questo strumento, saranno certamente aiutati a meglio conoscersi e comprendersi, e ad elevarsi all'unione cordiale

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e ad una maggiore reciproca collaborazione.

A Noi piace, tuttavia, soffermarci in modo particolare sulla parte che la Televisione non mancherà certamente di avere nella diffusione del messaggio evangelico. Ci sono noti a questo riguardo i consolanti risultati conseguiti dall'operosità dei cattolici in quelle Nazioni, dove la Televisione già da tempo è stata introdotta. Ma chi potrà prevedere quali e quanti orizzonti nuovi si apriranno all'apostolato cristiano, quando le stazioni televisive, diffuse in ogni parte del globo, permetteranno a tutti di contemplare ancor meglio la vita pulsante della Chiesa?

Noi amiamo pensare che allora si rinsalderanno ancor più i vincoli spirituali della grande famiglia cristiana, e potrà arrivare agli uomini, maggiormente illuminati dalla luce dell'Evangelo per opera di questo meraviglioso strumento, una maggior conoscenza, un miglior approfondimento, ed una più vasta dilatazione del regno di Dio nel mondo.

Tali considerazioni non devono tuttavia far dimenticare un altro aspetto di questo delicato ed importante argomento. Se, infatti, la Televisione ben regolata può costituire un mezzo efficace di saggia e cristiana...

[*Latin ed. p. 20*]

Acta Apostolicae Sedis - Commentarium Officiale 20: Educatio, et simul, est aequum dicere, quod ipsa non est libera ab periculis, propter abusus et profanaciones ad quos a debilita et malitia humana ducta esse potest; pericula quae tanto graviora sunt, quanto maior est vis suggestiva huius instrumenti, et quanto amplior et indiscrimenatus est populus ad quem illud tendit. Contra theatrum et cinematographum, qui spectacula sua limitant ad eos qui spontane electione ad ea accedunt, Televisionis praecipue ad coetus familiares tendit, qui consistent ex personis omnium aetatum et sexuum, culturae et praeparationis moralis diversa, et ad eos fert nuntios, notitias diversas, spectacula. Sicut radios, ipsa potest intrare in omnem domum et locum, in quolibet hora, et adferre non solum sonos et verba, sed etiam concretum et mobilitatem imaginum; quod ei magnam facultatem emotivam confert, praesertim ad iuvenes. Ad hoc addendum est quod programmata transmissionum televisivarum in parte maxima ex pelliculis cinematographicis et representationibus theatriis constare, quae, ut experientia docet, in numero adhuc nimis limitato, plene satisfacere possunt ad necessitates morales Christianae et naturalis. Denique observandum est quod Televisionis auditorium avidissimum et attentissimum inter pueros et adolescentes invenitur, qui, propter aetatem ipsam, facile sunt suscepta ad fascinationem eius, et ad transformandam, consciens vel inconsciens, in res vivas imagines quas absorbunt ex visione animata screen. Facile est, ergo, comprehendere quomodo Televisionis prope interest educationem iuvenum et ipsam sanctitatem foculi domestici. Nunc, cum cogitemus de inestimabili valore familiae, quae est cellula societatis, et reflectamus quod inter parietes domesticos incipere et progredi debet non solum develop-

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mentum corporale, sed etiam spirituale pueri, spes pretiosa Ecclesiae et Patriae, non possumus non proclamare, ad omnes qui responsabilitates Televisionis cum agunt, quod gravissima officia et responsabilitates eis incumbunt coram Deo et societate. Praesertim auctoritatibus publicis incumbit ut omnia cautelae sumant, ut nulli modo offensus vel turbatio adferatur illi aurae puritatis et reservatae quae focum domesticum circumdat, ante quem ipsa sapientia antiqua, cum sacra reverentia, sententiabat: "Mente improbori, si ad limen huius domus attigerit, ... puero debetur maxima reverentia." 2 Juvenalis, Satyr, XIV, 44-47. 2

[*Latin ed. p. 21*]

Acta Pii PP. XII 21. Constantemente davanti ai nostri occhi rimane il doloroso quadro del potere pernicioso e sconvolgente degli spettacoli cinematografici. Ma come non tremare al pensiero che, mediante la Televisione, possa introdursi fra le stesse mura domestiche quell'atmosfera avvelenata di materialismo, di fatuità e di edonismo, che troppo sovente si respira in tante sale cinematografiche? Veramente, non si potrebbe immaginare cosa più fatale alle forze spirituali della Nazione, se davanti a tante anime innocenti, nel seno della famiglia stessa, dovessero ripetersi quelle impressionanti rivelazioni del piacere, della passione e del male, che possono scuotere e far rovinare per sempre tutta una costruzione di purezza, di bontà e di sana educazione individuale e sociale. Per questi motivi, Noi crediamo opportuno osservare che la normale vigilanza che deve essere esercitata dall'autorità responsabile del pubblico spettacolo non è sufficiente per le trasmissioni televisive, al fine di eseguire un servizio ineccepibile dal punto di vista morale, ma è necessario un criterio diverso di valutazione, trattandosi di rappresentazioni che devono penetrare nel santuario della famiglia. Appare, quindi, soprattutto in questo campo, l'infondatezza dei pretesi diritti della indiscriminata libertà dell'arte, o del ricorso al pretesto della libertà d'informazione e di pensiero, essendo in gioco superiori valori da proteggere, i violatori dei quali non potrebbero sfuggire alle severe sanzioni minacciate dal Divin Salvatore: "Guai al mundo per gli scandali!... guai all'uomo per colpa del quale avviene lo scandalo!" 3. Noi nutriamo profonda fiducia che l'alto senso di responsabilità di coloro che presiedono alla vita pubblica varrà ad impedire le tristi eventualità che sopra abbiamo deprecato. Amiamo, anzi, sperare che, per quanto riguarda i programmi degli spettacoli, opportune norme saranno emanate, dirette a fare servire la Televisione alla sana ricreazione dei cittadini, ed a contribuire altresì in ogni circostanza alla loro educazione ed elevazione morale. Ma perché tali auspicati provvedimenti abbiano, poi, piena applicazione, è necessaria da parte di tutti un'attenta ed operosa vigilanza. A voi, Venerabili Fratelli, Ci rivolgiamo, e a tutto il Clero, facendo Nostre a questo riguardo le parole di S. Paolo a Timoteo: "Ti scongiuro dinnanzi a Dio e a Gesù Cristo, il quale giudicherà i vivi e i morti, per la venuta e per il regno di Lui: predica la

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parola, insisti a tempo, fuori tempo: riprendi, supplica, esorta, con ogni pazienza e dottrina." 4. Ma non meno urgentemente Ci rivolgiamo ai laici stessi," 18, 7. Tim. 4, 1-2.

[*Latin ed. p. 22*]

Acts of the Apostolic See - Official Commentary, which we desire to see ever more numerous and united around their Pastors, even in this holy crusade. Those, especially, whom the Church calls to the Action Cattolica alongside the Hierarchy, must understand the necessity of undertaking appropriate initiatives, to make their presence felt in this field, before it is too late. It is not permissible for anyone to passively contemplate the rapid developments of Television, when one knows the powerful influence that it is undoubtedly capable of exerting on national life, both in promoting good and in spreading evil. Nor will it suffice for Catholics, should abuses and degenerations occur, simply to deplore them, but rather it will be necessary to point them out with precise and documented reports to the public authorities. How can one fail to recognize that one of the causes, perhaps less evident but no less true, of the spread of so much immorality, is not due to a lack of measures, but to the lack of or weak reaction of honest people, who have not known how to promptly denounce violations of the law of good morals? However, your work would still be far from fully satisfying Our desires and Our hopes, if it were limited simply to a defense against evil, and instead did not resolve itself into a vigorous affirmation of good. The goal that We wish to point out to you is this: that Television should not only be morally irreproachable, but also Christianly educational. In this regard, the wise reflections that Our Predecessor, Pius XI, of blessed memory, made regarding the cinema are applicable: "The progress of art, of science, of even technical perfection and human industry, as they are true gifts of God, so may they be ordered to the glory of God and to the salvation of souls, and may they serve practically to the extension of the Kingdom of God on earth, so that all, as the Holy Church makes us pray, may profit from them so as not to lose eternal goods: thus let us pass through temporal gifts, so that we may not lose the eternal." 5 To achieve this goal, it is easily understood how important the preparation of television programs is. Moreover, in a country with such ancient and profound Catholic traditions, such as the Italian nation, We have every right to hope that Television will reserve a place proportionate to the importance that Catholicism occupies in national life. For this purpose, We know well how, in the Dioceses where there are television broadcasting stations, commendable provisions have already been made, in 5 Encycl. Vigilanti Cura.

[*Latin ed. p. 23*]

Acta Pii PP. XII 23: Uno o più laici o sacerdoti, con l'incarico di

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occuparsi della preparazione dei programmi di carattere religioso. Tuttavia, auspichiamo che, per il suo maggiore rendimento, essa possa svolgersi in modo coordinato a livello nazionale, e che sia gestita da un Ufficio Centrale competente, che abbia la funzione di imprimere sui punti essenziali un carattere uniforme all'azione dei singoli, di mettere a frutto per tutti le feconde esperienze fatte in questo campo nelle varie parti del mondo, di raccogliere le segnalazioni e i consigli, specialmente da parte dei Pastori delle anime, e, allo stesso tempo, rappresenti presso chi di dovere la voce e il pensiero stesso dell'Episcopato italiano. Con un'azione di questo genere da parte dell'Episcopato, interprete dei desideri non solo della parte sana della Nazione, ma anche della maggior parte degli utenti della Televisione, sarà certamente più facile per coloro che sono responsabili, per quanto riguarda la scelta dei programmi, resistere a criteri e a valutazioni non del tutto raccomandabili, qualunque sia la fonte da cui vengano suggeriti. Allo stesso modo, le iniziative di ordine culturale, organizzativo o di altro genere, promosse nelle varie località, potranno essere indirizzate a detto Ufficio. Nel dinamismo della vita moderna, che riceve così potente impulso dal genio dell'organizzazione, è necessario procedere uniti e concordi; in questo campo, specialmente, l'unione dei cattolici costituisce la loro forza. Allo stesso tempo, è più che mai necessario e urgente formare nei fedeli una coscienza retta dei doveri cristiani riguardo all'uso della Televisione: una coscienza, cioè, che sappia avvertire i possibili pericoli, e che si attenga ai giudizi dell'autorità ecclesiastica sulla moralità delle rappresentazioni trasmesse. Siano illuminati innanzitutto i genitori e gli educatori, affinché non debbano piangere, quando sarà troppo tardi, sulle rovine spirituali di innocenze perdute. Pertanto, non possiamo lodare abbastanza, come veri apostoli di bene, tutti coloro che, secondo le loro possibilità, vi aiuteranno in questa benefica opera. Il lavoro che vi attende, Venerabili Fratelli, non lo nascondiamo, è immenso e arduo. Vi sostenga, però, la consapevolezza di lottare per la salvaguardia della morale cristiana in mezzo al vostro gregge; e possa la Vergine Immacolata fecondare i vostri sforzi, a cui affidiamo in modo particolare, in questo anno a Lei dedicato, il felice esito della vostra santa impresa. E come, quasi per fausto auspicio, i primi passi della Televisione qui in Koma hanno contribuito a rendere più solenne l'inaugurazione dell'Anno Mariano, così possano i suoi ulteriori sviluppi giovare ai successivi trionfi di Gesù e Maria, facendo irradiare maggiormente su tutti gli spiriti di buona volontà « la luce che illumina ».

[*Latin ed. p. 24*]

Acts of the Apostolic See - Official Commentary 24 "for every man who comes into this world," and bringing into every house, into every place, wherever this means penetrates, "all that is true, all that is honorable, all that is just, all that is pure, all that is lovable"; the cause of civilization, of religion, and of peace will benefit from it, "and the Lord of peace will be

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with you." 7 That our wishes and our prayer may find a generous response in the hearts of all, to you, Venerable Brothers, to the faithful entrusted to your care, and to conscientious and wise men who dedicate their activities to Television, we impart, with paternal affection, the Apostolic Blessing. From the Vatican, January 1, 1954. PIUS PP. XII • IOAN. 7 PMHp. 4, 8, 9. 1, 9.

[*Latin ed. p. 25*]

The Most Holy Sacred Congregation of the Holy Office, 25 ACTA 88.

MOST HOLY SACRED CONGREGATION

OF THE HOLY OFFICE

DECREE

PROHIBITION OF A BOOK

Thursday, December 2, 1953

In the general assembly of the Most Holy Sacred Congregation of the Holy Office, the Most Reverend and Venerable Lords Cardinals, entrusted with the safeguarding of faith and morals, having heard the vote of the Most Reverend Consultors, condemned and ordered that the following work be placed in the Index of Prohibited Books:

Camille Muller, *I/Encyclique « Humani Generis » et les problèmes scientifiques*, Louvain, E. Nauwelaerts, 1951.

And on Friday, December 10 of the same month and year, the Most Holy Lord Pope Pius, by the Divine Providence, XI, in an audience granted to the Most Reverend Cardinal Pro-Secretary of the Holy Office, approved, confirmed, and ordered the publication of the resolution of the Most Reverend Fathers.

Given in Rome, from the Offices of the Holy Office, on December 14, 1953.

Marius Crovini, Notary of the Most Holy Sacred Congregation of the Holy Office.

SACRED CONSISTORIAL CONGREGATION

PROVISIONS FOR CHURCHES

The Most Holy Lord Our Pope Pius, by the Divine Providence, XI, by successive decrees of the Sacred Consistorial Congregation, has provided for the following churches, each now having a new pastor:

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On September 25, 1953.

— To the titular episcopal Church of Centenaria, he appointed the Reverend Father Hugh Edward Polanco Brito, a parish priest in the county.

[*Latin ed. p. 26*]

Acta Apostolicae Sedis - Official Commentary

26, commonly known as Los Llanos, in the Archidiocese of Santo Domingo, was assigned as an Auxiliary to the Most Reverend Father Octavio Antonio Beras, titular Archbishop of Euchaita and Apostolic Administrator of the Diocese of Santiago de los Caballeros. October 1st.

To the titular bishop of the Church of Barcae, the Reverend Father Edward de Oliveira, pro-Vicar General of the Archidiocese of Fortaleza, was assigned as an Auxiliary to the Most Reverend Father Antonio de Almeida Lustosa, Archbishop of Fortaleza. October 8th.

To the titular bishop of the Church of Baliana, the Reverend Father Martin a Latere Iesu, of the Congregation of Clerics of the Holy Cross and Passion of Our Lord Jesus Christ, formerly Fulgentium Elorza Lejaristi, Apostolic Administrator of the Territorial Prelature of Moyobamba, was appointed Prelate of the aforementioned Prelature. October 28th.

To the titular archbishop of the Church of Anasartha, the Most Reverend Father Seraphin Gomes Jardin, formerly Archbishop of Adamantina. November 21st.

To the titular archbishop of the Church of Ancvrana, the Reverend Father Opilio Rossi, formerly Urban, from the Diocese of Plasencia, was appointed Apostolic Nuncio to the Republic of Ecuador. November 27th.

To the Cathedral Church of Biturgense, the Reverend Father Dominic Bornigia, Apostolic Protonotary ad instar participantium, and rector of the Pontifical Regional Seminary of Saint Pius X in the city of Chieti. November 28th.

To the Metropolitan Church of Halifax, the Most Reverend Father Joseph Gerald Berry, formerly Bishop of Peterborough. November 29th.

To the Cathedral Church of Bobbio, the Most Reverend Father Peter Zuccarino, formerly titular Bishop of Philadelphia in Lydia. December 12th.

To the titular bishop of the Church of Germenense in Galicien, the Reverend Father Francis Monaco, a close confidant of His Holiness and rector of the seminary of the Diocese of Nicosia, was appointed Coadjutor, also with right of succession, to the Most Reverend Father John Iacono, Bishop of Caltanissetta.

To the titular bishop of the Church of Cedamusa, the Most Reverend Father John Yrakking, formerly Bishop of Surigao. December 22nd.

To the Cathedral Church of Clonfert, the Reverend Father William Philbin, canon of the cathedral chapter of Achonry.

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As Coadjutor with right of succession, the Most Reverend Father Aloysius Rhéaume, Bishop of Timmins, and the Most Reverend Father Maximus Tessier, titular Bishop of Christopolitan.

To the titular bishop of the Church of Barea in the Hellespont, the Reverend Father Hie-

[*Latin ed. p. 27*]

The Sacred Consistory Congregation decrees: On the 27th of the month, the Reverend Father Sebastian, parish priest of the church of Saint Elizabeth in Culmore, in the city of Baltimore, is appointed Auxiliary to His Excellency, the Most Reverend Father Francis Keough, Archbishop of Baltimore. To the titular bishopric of the Church of Barena in Pisidia, the Reverend Father Joseph de Almeida Batista Pereira, parish priest of Saint Lawrence in the city of Mctheroy, is appointed, designated Auxiliary to His Excellency, the Most Reverend Father John de Matha de Andrade y Amaral, Bishop of Mctheroy. On the 2nd of December. To the titular archiepiscopal see of the Church of Tarsus, the Reverend Father Aloysius Raimondi, formerly Urban, from the diocese of Aquensi, is appointed, designated Apostolic Nuncio in the Republic of Haiti. On the 28th of December. To the cathedral church of Li pensi, His Excellency, the Most Reverend Father Alexander Olalia, formerly Bishop of Tuguegarao. On the 31st of December. To the cathedral church of Segusiensi, His Excellency, the Most Reverend Father John Giorgis, formerly Bishop of Fesula.

II. DECREE OF THE SACRED CONGREGATION CONCERNING THE ERECTION AND CHANGE OF NAME. The city commonly called "Fort Worth," located in the territory of the diocese of Dallas, has, in recent years, experienced a flourishing increase in the number of the faithful, in the works of religion, and in the industry of its inhabitants. Therefore, the Most Reverend Fathers Joseph Patricius Lynch, Bishop of Dallas, and Thomas Gorman, titular Bishop of Rhasus, as well as Coadjutor with right of succession to the aforementioned Bishop of Dallas, petitioned the Apostolic See that, in order to favor a more suitable unity in governance and to obtain a safer safeguard for the good of souls, the church located in the city of "Fort Worth" be elevated to the dignity of "concatedral," and that the diocese, retaining its former name, also be augmented with the name "Fort Worth." Furthermore, this Sacred Consistory Congregation, after mature deliberation and, above all, having received the favorable opinion of His Excellency, the Most Reverend Father Hamlet John Cicognani, Titular Archbishop of Laodicea in Phrygia and Apostolic Delegate in the United States of America, deemed it fitting to grant the petition. Therefore, by virtue of the special faculties granted to him by the Most Holy Pope Pius, by the Divine Providence, XI, this Consistory Decree, is valid in all respects as if it were issued

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by the Apostolic See itself, sealed with the papal seal.

[*Latin ed. p. 28*]

Acts of the Apostolic See - Official Commentary

Letters were issued, concerning the aforementioned temple, dedicated to Saint Patrick, Bishop and Confessor, located in the city of "Fort Worth," which is elevated to the dignity and rank of a "concatedral" church, so that henceforth a bishop's chair may be erected therein, and it is upon the Ordinary of Dallas to also, especially on solemn days, perform pontifical functions in the aforementioned concatedral church, and to reside at will in the city of Fort Worth. Furthermore, the same Sacred Congregation Consistorial grants that, with the addition of the name "of Fort Worth," the diocese and its then-existing Ordinary may forever be called and designated "of Dallas-Fort Worth." To carry out all of the above, the Sacred Congregation Consistorial appoints the Most Reverend Father Hamlet John Cicognani, granting him the necessary and appropriate powers, including the power to delegate, to any person holding an ecclesiastical office, to carry out the aforementioned purpose, and to send to this Sacred Congregation, as soon as possible, an authentic copy of the completed act of execution. All contrary decrees are hereby set aside, even those deserving of special mention. Given at Rome, from the offices of the Sacred Congregation Consistorial, on the 20th of October, 1953.

Fr. A. I. Card. PIAZZA, Bishop of Sabina and Mailand, Secretary. L. © s. Joseph Ferretto, Third Assistant.

TUGUEGARAOANUS - INFANTENSIS

DECREE CONCERNING THE CHANGE OF BOUNDARIES OF DIOCESES

For the better safeguarding of the spiritual welfare of the faithful residing in the territories of the municipality commonly called Palanan, and of the villages of the municipality of San Mariano, commonly called Binatug, Buyasan, Dicamay, Disulap, Gangalan, Ibujan, and Tappa, which are joined to the city, the episcopal see, and inaccessible places, the Most Reverend Father Alexander Olalia, Bishop of Tuguegarao, earnestly requested the Apostolic See that these territories be separated from his diocese and assigned to the "nullius" Territorial Prelature of Infanta.

The Sacred Congregation Consistorial, having carefully considered the matter and keeping in mind the greater good of the Christian faithful, with favorable opinions expressed,

[*Latin ed. p. 29*]

The Sacred Consistorial Congregation, with the Most Reverend Fathers

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Giles Vagnozzi, titular Archbishop of Myra and Apostolic Nuncio in the Philippine Islands, and the Most Reverend Father Patrick Shanley, titular Bishop of Sophene and Prelate nullius of Infanta, exercising the special faculties granted to them by His Holiness, Our Lord Pope Pius XII, by Divine Providence, has decided to receive the petitions. Therefore, supplementing what is necessary, with the consent of those who are interested or are presumed to be interested, by this present Consistorial Decree, which shall have the same validity as if Apostolic Letters sealed with the leaden seal had been issued, the territory mentioned above, namely the municipality commonly called Palanan, together with the districts of Binatug, Buyasan, Dicamay, Disulap, Gangalan, Ibujan, Tappa, and the Prelature nullius of Infanta, are permanently separated from the diocese of Tuguegarao, together with their churches, chapels, parochial houses and cemeteries, pious foundations, and all other ecclesiastical goods in any way pertaining to said territories, churches, and faithful. Furthermore, it is decreed that the documents and records pertaining to said territories and their churches and faithful, and their goods, be transmitted from the Curia of the diocese of Tuguegarao to the Curia of the Prelature nullius of Infanta as soon as possible. To carry out all of the above, the Sacred Consistorial Congregation appoints the aforementioned Apostolic Nuncio in the Philippine Islands, granting him the necessary and appropriate faculties, including the power to delegate, for the purpose in question, any man holding an ecclesiastical office, with the obligation of transmitting to the same Holy Congregation as soon as possible an authentic copy of the act of execution carried out. All contrary provisions to the contrary notwithstanding. Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 12th day of November, 1953.

[Signature] Fr. A. I. Card. PIAZZA, Bishop of Sabina and Manten, Secretary. L. S. S. E. Civardi, Substitute.

[*Latin ed. p. 30*]

After 30 years of the Apostolic See - Official Commentary

SACRED CONGREGATION FOR THE RITES

Concerning the Beatification and Canonization of the Servant of God, John Gailhac, Secular Priest, Founder of the Institute of the Most Holy Virgin Mary, Immaculate.

ON THE QUESTION of whether the commission for the introduction of the cause should be signed in this case and to what effect.

("If anyone wishes to come after me, he must deny himself, and take up his cross daily, and follow me." Luke 9:23). Therefore, the gate through which one enters the way of religious perfection is self-denial, and the way that leads to it is the cross. And the Lord is the example, whose exam-

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ple we must follow: "I have given you an example..." (John 13:15). Our Savior frequently expressed this sentiment to the students of the Institute he founded. The Servant of God, John Gailhac, whose entire life was a cross and a martyrdom, always did this. Calumnies, accusations, and legal investigations greatly afflicted his soul, but he overcame them all, confident that he was receiving and experiencing them from the hand of the Lord, and thus earned the merits that, it seems, led him to the summit of sanctity.

In the town of Béziers, within the territory of the Diocese of Montpellier, he was born on November 13, 1802, to Anthony and Anne Crouzilhae, and was baptized with the waters of baptism the following day, receiving the names Peter, John, and Anthony. As he grew older, he preferred to be called John. From his infancy, inclined towards piety, he frequented the Church and attended the sacred services, finding great delight in this, to the joy of his pious mother. Even in winter, at the age of five, he would rise daily at the fifth hour from his bed to go to Church to serve at Mass, much to the astonishment of the parish priest. Called to the priesthood, on September 23, 1826, he was promoted to the sacred Order of the Presbyterate and elected as a professor of Sacred Theology. Contrary to the common custom then in force, he refused to submit to the authority of the civil government, which required the professors of seminaries to swear to four notorious articles of schism. The Servant of God bravely resisted and overcame this. He accepted the office of Chaplain in the hospital of the town of Béziers, where he poured forth the riches of divine love, with which his soul was abundantly filled, for the consolation and redemption of others.

[*Latin ed. p. 31*]

The Congregation of Religious Affairs numbered 31 infirm. During the year 1832, when a virulent fever was raging, he devoted himself entirely to the care of the sick, both in body and mind. He resolved to help the most miserable women and girls who were in such a condition that, pressed by poverty, they were in danger of sinning. With the approval of the Bishop, he rented a small house, which he called "Refuge," and gathered these women together, leading them back to the path of salvation; indeed, he led some of them to embrace a religious life. For, as the Archangel Raphael taught Tobias: "And because thou wast acceptable to God, it was necessary that temptation should prove thee" (Tob. 12:13), it was also necessary for the Servant of God to be tested by tribulations. Slander and calumnies grievously afflicted him. But all of this eventually ceased, and did not diminish his ardent zeal. Wishing to help more orphans, he established an Orphanage, and, together with the "Refuge," to administer these institutions, he founded, in the year 1850, with the fervent approval of Bishop Thibault, an Institute of the Most Holy Virgin Mary Immaculate. This Institute, together with its founder, has undergone many trials. Now, not only has it obtained the approval of the Holy See, but it is also

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manifestly strengthened by divine protection, and it spreads throughout the world, bringing great and salutary fruits to the Church. On January 25, 1890, full of merit, strengthened by the sacraments of the Church, and completely devoted to the divine will, the Servant of God, John Gailhae, passed away. Because of the heroic practice of all virtues, this Servant of God was considered a saint. After his death, his reputation for holiness did not diminish, and in the ecclesiastical court of Montis Pessulani and in the city itself, from the year 1949 to the year 1951, canonical investigations were carried out. On May 22, 1952, the Sacred Congregation of Religious Affairs decreed that nothing stood in the way of proceeding further. Meanwhile, two Cardinals, ten Archbishops, many Bishops, and many others, both from the clergy and from those in positions of dignity, urged the Supreme Pontiff to grant the Servant of God the grace of beatification. Therefore, with the necessary formalities observed, and with the Reverend Renato Fontenelle, a Canon of the Vatican, the Postulator of this Cause, on July 14 of this year, in the ordinary meeting of the Sacred Congregation of Religious Affairs, the following Cardinal, Pro-Prefect, and also Relator of the Cause, raised the question to be discussed: Whether a commission should be appointed for the introduction of the Cause, and for what purpose, and he presented it. Fathers, entrusted with the preservation of the sacred rites, having also heard the officials of the Prelate, especially the Reverend Father Salvatore Natucci, General Promoter of the Faith, the matter was...

[*Latin ed. p. 32*]

The Acts of the Apostolic See – Official Commentary, in 32 pages, reported: "It is to be signed, if it pleases the Most Holy [Father]." Finally, after a report was presented by the same Pro-Prefect to the Most Blessed Father on the designated day, His Holiness, having approved the decree of the Emminent Fathers, deigned benignly to sign the commission for the Introduction of the Cause of the Servant of God, John Gailhac, with His own hand. Given in Rome, on the 26th day of July, 1953. £B C. Cardinal MICARA, Bishop of Velletri, Pro-Prefect of this Sacred Congregation. A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 33*]

Year and Volume XXXIV, February 16, 1954 (Series II, Volume XXI) - No. 2

ACTA APOS TOLICAE SEDIS

OFFICIAL COMMENTARY

ACTS OF POPE PIUS XII

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APOSTOLIC CONSTITUTION

Concerning Meru (Meruensis)

The Apostolic Prefecture of Meru, located in British East Africa, is raised to the dignity of a Diocese, to be called (Meruensis).

PIUS

SERVUS SERVORUM DEI

For the perpetual memory of this event, We declare:

The Church progresses continually, modeled after the mustard seed, which, "although it is the smallest of all seeds, when it is grown, it becomes a tree, greater than all the herbs" (Matthew 13:32); for it extends its branches to the heavens, and no storm, nor any tempestuous wind, can overthrow it.

Therefore, We rejoice greatly, by the divine will, in governing the Kingdom of Christ, especially as the Catholic name is spread with the best of omens in vast lands infected by ethnic superstition.

Indeed, We have recently seen this happen in the Apostolic Prefecture of Meru, which is located in the territory of British East Africa, and which, through the diligence and efforts of priests from the Institute of the Consolata Missionaries, has made greater and greater progress in religious matters, in the cultivation of virtues, and in the fervor of works.

For the sake of this, Our Venerable Brothers, the Cardinals of the Sacred Congregation for the Propagation of the Christian Faith, have judged that this is the opportune time to raise the aforementioned Apostolic Prefecture to the rank of a cathedral.

[*Latin ed. p. 34*]

The Acts of the Apostolic See – Official Commentary. To preserve the dignity and standing of the grade and office, whether to strengthen existing structures or to suitably reward those confreres who are working there with such happy success. Therefore, having learned what the venerable Brother David Mathew, Archbishop with the title of Apamea in Bithynia, and Apostolic Delegate in Eastern and Western British Africa, thinks about this matter; and having also followed the counsel of those venerable Brothers of ours mentioned above; and having ascertained that they are in agreement, and therefore possessing the knowledge of those who hold this opinion, after which we shall carefully consider the matter in every way, and furthermore, having considered something of our own and with certain apostolic authority, we decree the following: We elevate the Apostolic Prefecture of Meru to the dignity of a diocese, to be henceforth called Meru, which we entrust to the care of priests from the Institute of the Missions of the Consolata, under our guidance and that of the Apostolic

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See. The territory of this diocese shall be circumscribed by the following boundaries: to the north, the borders of the region of Ethiopia; to the east, the borders of the Italian region of Somalia; to the south, the borders of the Archdiocese of Nairobi; and finally, to the west, the borders of the Diocese of Nyeri and the civil district commonly known as Marsabit. Furthermore, the Church of Meru shall be a suffragan of the Metropolitan See of Nairobi, and the Metropolitan of Meru, for the time being the Bishop in charge, shall be subject to the Metropolitan according to canon law. The Bishop shall have his seat and residence in the principal city of Meru, from which the new diocese derives its name, and shall place the pontifical cathedral in a temple in the same city. To this thus established Church, because of its acquired dignity, and to its current superiors, we grant all those rights and privileges, burdens and duties with which other cathedrals, sees, and other prelates of the same rank are customarily adorned and burdened throughout the world. As for the Chapter of Canons, the Bishop of Meru will have the responsibility of establishing such a body; however, until local circumstances or difficulties prevent it, we grant that, in its place, diocesan consultors be chosen, who will faithfully assist the Bishop with prudence and work. Furthermore, since the best provision for the stability of the dioceses is made through the education of those boys who, by a divine instinct, aspire to the priestly office, we wish that a seminary be established as soon as possible. The Episcopal table, which is said to be constituted of the goods, if any, that belonged to the Prefecture of Meru; or the revenues that come to the established curia; or finally, the funds offered by the Congregation for the Propagation of the Faith and by the Christian faithful. In order that those things which we command in these letters may be carried out, we choose the venerable Brother David Mathew, whom we mentioned above, or him who at that time...

[*Latin ed. p. 35*]

The Acts of the Most Holy Fathers, XII, 35, to which these decrees shall be referred, state that the Apostolic Delegation presides over the affairs in Africa, both Oriental and Occidental, under British jurisdiction; and to whomever it may happen to be assigned to carry out this business, we grant the necessary powers for it, which may be delegated, if necessary, to a man who excels in ecclesiastical dignity. We also command that the aforementioned venerable Brother report the completion of this business in writing, and transmit trustworthy copies to the Holy Congregation for the Propagation of the Faith as soon as possible. We will and desire that these letters be effective now and in the future; in such a way that those for whom these matters are concerned shall religiously observe what has been decreed through them, and thus obtain their full force. No prescriptions of any kind whatsoever shall be able to oppose the effectiveness of these letters, since through these letters we abolish all others. Therefore, if anyone,

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endowed with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that such action be declared entirely null and void. Therefore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, shall have the same full faith as if the original were presented. Let those who in any way despise or disregard Our decrees know that they will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the seventh day of the month of May, in the year of Our Lord nineteen hundred and fifty-three, in the fifteenth year of Our Pontificate. For the Holy Roman Church: Clemens Card. Migara, Prefect. Petrus Card. Fumasoli Biondi, Secretary. Sacred College. Subdecanus. S. Congregation de Propaganda Fide. Hamletus Tondini, Apostolic Chancellor. In the Place of the Secretary of Plumb. Registered in Volume LXXVII, number. Regens Bernardus De Felicis, Arthurus Mazzoni, Protonotary. Protonotary Apostolic. Apostolic.

[*Latin ed. p. 36*]

Acts of the Apostolic See - Official Commentary 36 II. ALEPPENSIS (BERYTENSIS). A certain portion is withdrawn from the territory of the Apostolic Vicariate of Alep and is incorporated into a new Apostolic Vicariate, to be called ((BERYTENSIS)).

PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the matter:

It is customary for those who observe the stars and the heavens to define celestial constellations and regions with a certain purpose, so that, by diminishing the number of visible stars and the area of the sky, the contemplation and investigation of celestial phenomena may become more intense and easier. The Church, likewise, often acts in this way: for, believing that the vast field of the Christian family can produce more abundant fruits if it is divided and cultivated by more laborers, she does not hesitate to do so. Therefore, since the Holy Congregation for the Oriental Church, having heard the venerable Brothers Joseph Beltrami, Archbishop with the title of Damascus, and also Apostolic Nuncio in the Lebanese Republic, and Paul Pappalardo, Archbishop with the title of Apamea, in Syria and Apostolic Internuncio in the Syrian Republic, judged that the Apostolic Vicariate of Alep should be divided and a new Vicariate should be established, We, considering only that Christ may be glorified, and after carefully considering the matter and with the consent of those mentioned, and, if necessary, of those who might believe they have some right in this matter, We decree the following.

Having approved the judgment of the Holy Congregation for the Oriental Church, We separate from the Apostolic Vicariate of Alep that region

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which extends into the Lebanese Republic, and We incorporate it into the form of a new Vicariate, which shall be called the Vicariate of Berytus, and which shall have the same boundaries as the Lebanese Republic.

The new Apostolic Vicariate, whose seat shall be located in Berytus, shall have the same privileges and rights that are customarily granted to other sees of the same rank; likewise, it shall be subject to the same burdens and obligations that are proper to all Apostolic Vicariates. The same rights and obligations shall apply to its Prefect.

What We have commanded to be done by these Letters shall be carried out by the venerable Brother Joseph Beltrami, Apostolic Nuncio in the Lebanese Republic, or by whoever at the time when these decrees are to be executed.

[*Latin ed. p. 37*]

The Acts of Pope Pius XII, number 37, state that he will preside over this Nunciature. And to whomever it may happen that a matter needs to be completed, we grant all powers to carry out the affair, which can be delegated to any priest, provided that he is constituted in ecclesiastical dignity. But when the matter has been brought to completion, he who has completed it will draw up the documents and will transmit faithful copies thereof to the Holy Congregation for the Eastern Church as soon as possible. We intend these Letters to be effective now and in the future, so that those to whom they pertain will religiously observe what has been decreed therein, and thus they will obtain their force. No prescriptions of any kind whatsoever will be able to be contrary to the effectiveness of these Letters, since through these Letters we derogate from all [such prescriptions]. Therefore, if anyone, endowed with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared entirely null and void. Therefore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies of these Letters, whether in places, or printed by type, or written by hand, which bear the seal of men constituted in ecclesiastical dignity, and which have been signed by a public notary, as if they were the original, if it should be shown. Whoever in any way disregards or rejects Our decrees in general, let him know that he will incur the penalties prescribed by law to those who have not obeyed the commands of the Supreme Pontiffs.

Given in Rome, at St. Peter's, on the fourth day of the month of June, in the year of Our Lord one thousand nine hundred and fifty-three, in the fifteenth year of Our Pontificate.

For the Holy Roman Church,

The Cardinal Secretary of State,

[Signed] Clemens Card. Migara

For the Holy Roman Church,

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The Cardinal Prefect of the Congregation for the Eastern Church,
[Signed] Benedictus Card. Aloisi Masella
[Various signatures and titles related to the Apostolic Chancery]
Francis Silvius Hannibal Sericano,
Loco £B Plumbi Reg. in Cane. Ap., vol. LXXXY1I, n. 66.
Regens Ferretti,
Proton. Apost.
Proton. Apost.

[*Latin ed. p. 38*]

Acts of the Apostolic See - Official Commentary 38 III. THE APOSTOLIC PREFECTURE OF JOS IS ELEVATED TO THE DIGNITY OF A DIOCESE WITH CHANGED BOUNDARIES AND NAME. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE, proclaims the illustrious words of Christ, by which the growing Kingdom of God is likened to a mustard seed, which, though small when committed to the earth, soon sends forth branches to the sky; and also to leaven, of which the great power and wondrous virtue enlivens the mass of white flour, truthfully revealing either the progress of the holy Church throughout all lands, or the restoration of human society through the eminent doctrine and heavenly truth of the same Church. We have learned that a similar event has occurred with a happy outcome in the Apostolic Prefecture of Jos, in the region of Nigeria, where the Catholic faith has received so much growth that the same Prefecture appears to be elevated to the dignity of a diocese. Therefore, We, whose office is concerned with the eternal salvation of mankind, at the request of the venerable Brother David Mathew, holding the title of Archbishop of Apamea, in Bithynia, and also his Apostolic Delegate in British East and West Africa, and with the favorable approval of the council of our venerable Brothers, the superiors of the Sacred Congregation for the Propagation of the Faith; and with the consent of those who believe they have some right in this matter; and having carefully considered what we are about to do, we establish and decree the following. We elevate the Apostolic Prefecture of Jos, which we have mentioned, to the rank and dignity of a diocese, with these new boundaries: to the north, it will border the territory of the newly established Apostolic Prefecture of Maiduguri; to the east, it will adjoin the Apostolic Prefectures of Yola and Oturko; to the south and west, it will be bordered by the regions of Niger, Zaria, and Kano, which will be included in the new diocese of Kaduna. We wish to call this new diocese Jos, and we wish it to remain under the jurisdiction of the metropolitan See of Onitsha. Similarly, the bishops of this new diocese will be subject to the jurisdiction of the Prelate of the same Onitsha Church. The bishop will have his seat in the city of Jos, which is the principal city

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in the region, and which...

[*Latin ed. p. 39*]

The acts of Pope Pius XII, number 39, grant a name to the diocese; furthermore, a cathedral will be established within the city's temple, which is more fittingly located there, and which we elevate to the rank of a cathedral. The honors, rights, powers, duties, and obligations of this new Church and its bishops will be the same as those of other dioceses and prelates throughout the world. We also command that a College of Canons be established in the Josensi See, who will assist the bishop with sincere counsel and diligent care in the expeditious handling of important matters. However, until such a college can be established, we grant permission that, in its place, diocesan consultants be appointed, who, nevertheless, will cease from their duties when the aforementioned college has been established, according to the norms of the sacred canons. Furthermore, when a bishop is assigned to administer the new Josensi diocese, the greatest care must be taken in the instruction of those young men whom divine grace has called to the priestly ministry; for their education, he will see to it that at least an elementary seminary be built and constructed. On this very day, through apostolic letters sealed with lead, the Maidugurensis Prefecture and the Josensi diocese will be established from the Apostolic Prefecture of Jos. The episcopal table, which they call the "goods" of this See, will be constituted from those goods that, after the division of the territory, pertain to this diocese in proportion; or from goods that come to the Curia; or from those given by Christians; or, finally, from those that are customarily sent by the Sacred Congregation for the Propagation of the Faith. Furthermore, with regard to the election of a Vicarious Capitular or Apostolic Administrator, for the time when the See is vacant, or with regard to the rights and duties of the clergy and the people, and other matters of this kind, all prescriptions of the Code must be strictly observed. Those things which we have commanded in these letters will be carried out by the venerable Brother David Mathew, whom we mentioned above, or by he who, at the time when the matter is brought to completion, presides over the Apostolic Delegation in British East and West Africa. To whomever this task falls, we grant all the powers necessary to carry out the matter, which he may also delegate to another person, constituted in ecclesiastical dignity. We command that, upon completion of the matter, documents be drawn up, and that true copies thereof be sent to the Sacred Congregation for the Propagation of the Faith as soon as possible. We intend these letters to be effective now and in the future; in such a way that those things which have been decreed through them will be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind can hinder the effectiveness of these letters, since we hereby repeal all that is contrary to them. Therefore, if anyone, endowed with any authority, knowingly or

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unknowingly acts contrary to what We have decreed, We command that it be declared entirely void and of no effect. Therefore, no one is permitted to tear or violate these documents of Our will; rather, copies of these letters, whether printed or handwritten, must be kept.

[*Latin ed. p. 40*]

Acts of the Apostolic See - Official Commentary: 40. A document bearing the seal of a person holding ecclesiastical dignity, and signed by a public notary, shall have the same validity as if it were presented. Whoever shall disregard or in any way contradict Our decrees, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the thirtieth day of the month of June, in the year of Our Lord nineteen hundred and fifty-three, in the fifteenth year of Our Pontificate. For & R. E. [His Eminence], the Cardinal [followed by signature] Clemens Micara. Peter Fumasoni Biondi, Secretary of the Sacred Congregation for the Propagation of the Faith. Hamletus Tondini, Regent of the Apostolic Chancery. Alfonsus Carinci, Archbishop, titular of Seleucia, Protonotary Apostolic. Albertus Serafini, Protonotary, LXXXVII, n. 59. Apostolic Place [followed by signature] [followed by signature] Sweden (Stockholm). The Apostolic Vicariate of Sweden is elevated to the dignity of a Diocese, to which the name "HOLMIA" is given. The Pius Servant of the Servants of God, for the perpetual memory of this event, has decreed: The Apostolic Vicariate, which exists in the region of Sweden, renowned for its affairs and for the cultivation of the arts and humanities, has greatly progressed in religion and in the fervor of works, so that a sweet hope shines forth that the Catholic Church there may regain its former splendor. In this, We, to whom the Eternal Father of mankind has entrusted the care of His Kingdom in these earthly matters, rejoice greatly, and we deem it the right time to arrange the administration of Christian affairs in that land in such a way that its form and structure may be more suited to the present circumstances.

[*Latin ed. p. 41*]

Acta Pii PP. XII 41 et consentiat. For this reason, it is intended to elevate the Vicariate of Sweden to the rank of a diocese; for the proofs of piety, study, and diligence given here are entirely worthy, especially by the secular priests, to whom the care of the Vicariate has been entrusted, and are rightly deserving of the honor bestowed, so that the spirit of the clergy may be strengthened to achieve greater fruits, and the constancy of the faithful may be confirmed. Therefore, having approved all that the Sacred Council for the Propagation of the Christian Faith has deemed necessary to be done in this matter; and further, having obtained the consent of those who consider that they have any interest in this matter; and after careful consideration and with certain knowledge of what we are about to do, we

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decree the following by Our apostolic authority. We elevate the Apostolic Vicariate of Sweden to the rank of a diocese, which henceforth shall be called Holmia, and which shall be directly subject to Us and to the Apostolic See. The Bishop of this Church shall have his seat and residence in the principal city of Holmia, from which the new diocese derives its name, and shall also establish a pontifical cathedral in the renowned church of Saint Eric, located in the same city, which has served as the cathedral church to this day. To this Church, thus erected, and to its temporary prelates, we grant all those rights and privileges, burdens and duties, by which other episcopal sees and other dignitaries of equal rank throughout the world are adorned and held. As for the Chapter of Canons, the Bishop of Holmia will diligently see to it that such a body is established; but until circumstances or conditions prevent it, we grant that, in its place, diocesan Consultors be appointed, who will faithfully assist the Bishop with prudence and diligence. Furthermore, in order to ensure the best possible provision for the strengthening of all the dioceses, and for the instruction of those young men whom the Divine Shepherd of souls has called to the priestly office, we wish that a seminary be established as soon as possible. The episcopal table, which is called the "good," shall be constituted with those goods, if any, which belonged to the Vicariate of Sweden, or with the revenues which shall accrue to the Curia of the new diocese, or finally, with funds offered by the Sacred Council for the Propagation of the Faith and by the Christian faithful. In order that those things which we command in these letters may be carried out, we appoint the venerable Brother Ioannes Evangelista Ericus Müller, Bishop in the title of Lorium, who has hitherto presided over the Apostolic Vicariate of Sweden, and who is created Bishop of Holmia on this very day. To him, therefore, we grant all the necessary powers for this purpose, and the power to delegate to any man, if it should be necessary, provided that he holds some dignity in the sacred priesthood. We also command that the same venerable Brother record this completed business in the books.

[*Latin ed. p. 42*]

Acts of the Apostolic See - Commentary 42. The official record shall report, with due diligence, examples worthy of faith, which it will transmit as soon as possible to the Sacred Congregation for the Propagation of the Faith. We desire that these Letters be effective now and in the future; indeed, so that those to whom they pertain diligently observe what has been decreed through them, and thus obtain their full force. No prescriptions of any kind can impede the effectiveness of these Letters, since through these Letters we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that such action be declared utterly void and of no effect. Therefore, no one is permitted to tear or corrupt these documents

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of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity and are signed by a public notary, shall have the same full faith as if they were presented. Whoever in any way disregards or rejects Our decrees in general should know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the thirty-first day of the month of June, in the year of Our Lord one thousand nine hundred and fifty-three, in the fifteenth year of Our pontificate. For His Holiness: ÜB Clemens Card. Micara, Prefect. Petrus Card. Fumasoni Biondi, Subdeacon of the Sacred College. S. Congregation for the Propagation of the Faith. Hamletus Tondini, Regent of the Apostolic Chancery. Arthurus Mazzoni, Prot. Ap. Bernardus, Loco SB Plumbi Reg. in Cane. Ap., vol. LXXXVII, n. 51. De Felicis, Proton. Ap.

[*Latin ed. p. 43*]

ACTS OF POPE PIUS XII, LETTER 43: THE PAROCHIAL AND COLLEGIATE CHURCH OF BRÜNN, LOCATED WITHIN THE DIOCESE OF TORTONA, IS BESTOWED WITH HONORARY TITLES AND PRIVILEGES.

PIUS PP. XII. For the perpetual memory of this event.

Along the Roman Aemilian Way, in a region admired for the beauty of its sky and landscape, there exists an ancient town, now called "Broni" in the Italian tongue, which has enjoyed renown for centuries due to the Catholic Faith and the precious passage of a certain saint. Indeed, from the sixth century, the Church of Saint Peter in Broni has been a source of the preaching of the Gospel, a testament to the antiquity of that faith in those regions, and a sign of devotion to the Apostolic See. Furthermore, the parish of Broni is particularly distinguished by Saint Contardo, "who, as is said (as We Ourselves have already written), came from an ancient and illustrious family of Ferrara, first as a Marquis and then as a Duke of Modena, and who, living in poverty, entered Broni in the manner of pilgrims to the famous shrine of Saint James the Apostle in Compostela, and there, in the year 1249, fell ill and surrendered his soul to God, shining forth with miracles." Due to the generosity and care of these Dukes, the body of Saint Contardo was piously preserved in the parish church, which was later expanded and embellished with a collegiate chapter. Many illustrious men, including Roman Pontiffs, and especially Our Predecessor, Pope Pius PP. VII, came to this place out of piety, and from the Piacentine diocese to Broni and the surrounding region. The present parish and collegiate church of Broni was built in the place of the ancient church, constructed in the Gothic style, and was gradually expanded and adorned in the year 1547. Of particular note are two chapels, richly decorated with artistic works, one dedicated to the Blessed Virgin Mary of the Rosary, and the other to Saint Contardo. A dome stands nearby, which was planned to be erected by

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Peter Berutti, who was then the Archpriest and was later appointed to the Episcopal See of Vigevano. The piety of the citizens and the neighboring faithful is so great that they, coming from almost the entire diocese as pilgrims to the tomb of Saint Contardo, generously support the costs of new artistic works, and especially a new font of holy water. It is also important to mention the renowned library, attached to the church, which contains many rare and valuable incunabula, manuscripts, and works.

[*Latin ed. p. 44*]

Acts of the Apostolic See - Official Commentary, printed in a very elaborate and ornamented manner. Having all of this before Our eyes, Our beloved son, the Archpriest of Brona, approached Us with humble prayers, so that We might deign to honor the praised Church with the title and dignity of a Minor Basilica. These prayers, supported by the commendation of the Most Reverend Cardinal Frederick Tedeschini, of the Holy Roman Church, Bishop of Tusculum, and Our Datary, to which was added the commendation of the Most Reverend Dominic Melchior, Archbishop-Bishop of Derthonensis, We were most eager to receive, and, after consultation with the Congregation of Sacred Rites, with certain knowledge and mature deliberation, and with the fullness of Our Apostolic power, by the force of these present letters and perpetually, We elevate the parish and collegiate Church of Brona, located within the boundaries of the diocese of Derthonensis, to the dignity and honor of a Minor Basilica, with all the privileges and rights that rightly belong to that title. Notwithstanding any contrary things whatsoever. These things We have decided, We decree, and We declare that these present letters shall remain forever firm, valid, and effective; and shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall now and henceforth fully avail themselves of them; and that it shall be considered and defined to be rightly so; and that it shall be declared void from this moment and null, if anything contrary to these things should happen, by anyone, with any authority, knowingly or unknowingly. Given at Rome, at St. Peter's, under the Fisherman's ring, on the first day of the month of July, in the year 1953, in the fifteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal Gildo Brugnola, for the public affairs of the Church, from Apostolic Briefs, Allocutions to those who attended the meeting of the Catholic Action, Rome, Delegates from Italy for girls from religious orders. *Not even a month has passed since, through the radio, We spoke, as to all of the Catholic Action, and also to each of you, beloved daughters, Religious and Delegates of the Minor Sections; * Held on December 30th of the year 1953.

[*Latin ed. p. 45*]

Acts of Pope Pius XII: Forty-five fervent young women, representatives

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of the dioceses that won in their Group and Section in the collective competition; actual and favored victors in the regional individual competition of religious culture. We could therefore limit ourselves to insisting that you put forth the utmost effort – in the center and in the periphery – to practice what the Holy Spirit has placed in our hearts at such a grave moment for Italy and for the world. And while we ask again of these small, favored ones, with their candid, smiling faces, that they help the Pope with their innocence and their prayers; to you, national and diocesan leaders, we wish to reiterate how urgent it is to make every effort and to accept any sacrifice so that the unified body of all the Catholic Action may become ever stronger. We are confident that our beloved young women will put forth every effort to reach the desired goal. But perhaps you would not be pleased if we allowed you to depart without taking advantage of your presence to express our paternal gratitude to you and to offer you a simple word of exhortation and comfort. This is primarily addressed to you, beloved daughters belonging to the various religious congregations; truly heroic souls who spend your lives in institutes, orphanages, and nurseries; renouncing all human satisfactions and working tirelessly and silently; often unknown and sometimes even unappreciated; true spiritual mothers, in whose embrace the Church lays with trepidation but with confidence, the most delicate flowers of her garden. And then, our grateful greeting and our exhortation are addressed to the Delegates of the Minor Sections, to whom are entrusted the smallest recruits of the female army of Italian Catholic Action. Holy proud of your work, confident in the grace of God, strive to form your girls in a Christian manner, spurred by a enlightened and generous love.

1. Above all, we want you to have a great appreciation for your sacred and delicate mission. In educating children – naturally in collaboration with the family, whose function is indispensable – you must be convinced that you are performing one of the most excellent works. Your work may be inconspicuous, perhaps, but it requires great effort and a spirit of self-sacrifice, while it is one of the most effective forms of apostolate for the future of the Church and the Patria. Consider, indeed, those whom you call with gracious words your "little angels"; your very small ones, the favored ones and the aspirants: they are...

[*Latin ed. p. 46*]

46 Acta Apostolicae Sedis - Commentarium Officiale. Children and young girls, entrusted to you by God, so that you may guide them to the threshold of adolescence. Therefore, treat them with kindness and be their guide during this, so to speak, period of heightened receptivity, when good and evil impressions are more easily received. Aware of this, you, while wisely exercising your authority, will take care that your actions do not unduly burden their spirits; they would endure this with fear

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and perhaps anguish, and instead of opening themselves to trust and joy, they would withdraw into themselves; and the memory of the treatment they received could weigh heavily on their psychology for many years. It is not uncommon for serious psychological disturbances in adults to be explained by the misunderstanding of which children were victims at the hands of their educators. But you, beloved daughters, well know the consequences of your work, which contributes to forming and shaping in them attitudes and inclinations that will play a considerable role in their future lives. Your educational action will therefore unfold serenely, in tranquility, in balance, and in the consistency of every manifestation.

2. The esteem for your work will make you love your children. They are the hope of families, of the nation, of the Church, because they will be – for the most part – the future mothers. And in the meantime, they are the beloved of Jesus, as they were in the time when the divine Master walked the roads of Palestine. Powerful to obtain graces, living models for those who wish to enter the Kingdom of Heaven, they turn away the divine punishments from our families and our cities; they therefore deserve your most tender love, your most affectionate care. However, you will avoid excessive outward displays of affection, which would easily lead to harmful weaknesses and would make the girls domineering and arrogant; nor should you confuse love with the joy that they can bring you through their presence, their innocence, and their fresh youth. Such joy will certainly contribute to giving you impetus and fervor in fulfilling your duty; but you will always remember that love is a gift, a sacrifice, a renunciation. Therefore, in your total dedication to childhood, you will not seek yourselves, nor will you strive to win the exclusive affection of the girls; but by truly and sincerely loving them, you will come to a detachment of heart, often difficult, but indispensable. The supernatural and apostolic goals that you pursue make this even more necessary, because you want to foster in those innocent souls the love of Jesus Christ, to whom they belong and who redeemed them with his precious blood. This generous reserve will allow you to better know your own deficiencies and to endure...

[*Latin ed. p. 47*]

Acta PU Pp. XII 47, with a smile on their lips, they face the difficulties and even the possible setbacks. You will thus be worthy collaborators in the work of redemption, living images of Christ and of His love for childhood.

3. Furthermore, you, beloved daughters, strive for the integral formation of your young girls; and since it is not enough to love in order to be good educators, you will endeavor to learn what is necessary and useful to fulfill the educational commitments you have undertaken. Therefore, we exhort you to serious and diligent study: study the girls, study the best method for instructing them, for educating them. The physicist, the chemist, the biologist, the doctor, study for many years, and they are interested in the

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analysis of a ray of light, in the contemplation of a flower, and they aspire to a profound knowledge of phenomena and physiological laws. How much more beautiful is the study of a spontaneous and free spirit, which arises and encompasses the mystery of a life! You must not ignore the characteristics of childhood, its anxieties, its desires, its aversions, its preferences. In it is the love of movement, the tremor of the senses, the restlessness of a growing intelligence. Childhood loves play, it thirsts for affection, it tends towards fantasy, it lives on illusions and dreams, it is spontaneous and has the instinct of imitation. But it also develops precious religious and moral energies. We will limit ourselves here to citing two examples drawn from the results of experimental psychology: "The second period of childhood, from six to nine years," the authors note, "is characterized by love for parents, for God, and for truth"; and furthermore: "The years from seven to ten are among the most important for the prevention of juvenile delinquency." This is a comforting encouragement, and at the same time a serious warning to those who have the responsibility for youth up to the years of puberty. You will undoubtedly acquire this knowledge thanks to the gift of psychological insight, necessary for every educator, but also by utilizing the results of recent research and experiences in the field of education. It is certainly not expected that you become scientists in human psychology in general, or in that special branch concerning childhood; but you cannot ignore—much less despise—the new achievements of pedagogy. It is not that all attempts are to be unconditionally praised; but, without abandoning the solid principles and the tried and tested Christian traditions, you can usefully "update" and perfect your methods. The Catholic educator—here more than anywhere else—must not—

[*Latin ed. p. 48*]

Acta Apostolicae Sedis - Official Commentary 48 pages back. The rapid evolution of present-day living conditions makes your office more delicate and complex. It would be too easy to become complacent in comfortable habits and to neglect the necessary advancements. Therefore, execute promptly the effort of the required adaptation; thus, you will be able to achieve the goal of all education: the integral formation of the person, in full accord with the absolute demands of her supernatural destiny and with the characteristics of contemporary society.

4. Therefore, you will ensure that your young women develop as human beings, without forgetting that they are souls redeemed by the Blood of Jesus, made participants in divine life. Although you cannot give them physical beauty, a gift of God, you will nevertheless take every care to help them acquire that grace and harmony, and above all, that smile which illuminates and transforms even the least attractive features. Let your young girls be serene and unconcerned, strong and loyal, and do not allow them to neglect anything that can make the truth they possess and the virtue

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with which they are adorned not only visible, but also attractive.

5. A final word, beloved daughters, a final recommendation. It is not uncommon to find young women who leave the Association when they become indecisive and impatient, bold and timid, happy and distressed as they face the new paths that open before them; when the heart begins to stir and swells with unknown tenderness; when the intellect awakens and the will is born into a new, more personal, and more independent life. This sometimes depends on the insufficient structure of the Association itself, which does not offer enough attractions to make communal life desirable for adolescents and young women; but more often, it is because one has not sought to penetrate deeply into the mind, heart, and will of the young woman. There were scattered notions, learned carelessly, without method or order; a spiritual life consisting of commendable habits, but not rooted in firm convictions, nor nourished by a living and vivifying faith; defects unknown and not corrected in due time; small vanities not repressed, or at least not guided with wise patience. Certain departures, which often make the "festival of passages" in the Catholic Action sad, must be attributed, precisely, to the lack of solidity of the structure, perhaps built with much effort, but with little method in the preceding years. Therefore, we exhort you, beloved daughters, not to be satisfied until...

[*Latin ed. p. 49*]

In the Acts of the Most Holy Fathers, Volume XII, page 49, you will not see your young girls formed and transformed so profoundly. You have often received them in a state of disorder, of restlessness, with almost absolute dominion of instinct: you must bring them to a state of equilibrium, of order, of obedience to a higher law. You must establish in them a logical order in their knowledge, instill discipline in their affections, strive for consistency between their actions and moral principles; above all, you must teach them to have a real encounter with God, making it first more frequent and then continuous. You must not believe that a younger age is an obstacle on the path to even the highest perfection, to holiness. "There will be saints among the children," exclaimed our most holy predecessor, Pope Pius X, when he opened the Eucharistic Tabernacles to them. He knew – as We know – that "the corporal age does not prejudice the soul, so that even in the puerile age, a man can attain the perfection of the spiritual age." When Jesus places spiritual infancy as a condition for entering Paradise, and then implores: "Let the little ones come to me," can one perhaps deny that the child himself is capable of reaching evangelical perfection? Aim high, beloved daughters! Propose, with simplicity, but with clarity and vigor, elevated goals to your young girls; then accompany them with patience, support them with gentleness, and lift them up with love during their journey. Let them frequently – and even daily – partake of the Immaculate Flesh of Jesus: "As the natural movement, the closer it approaches

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the end, the more it becomes rapid; so the soul that is in a state of grace, the closer it approaches the end, the more it must grow." Strive, therefore, that the little souls entrusted to your care do not put obstacles in the way of God's action: teach them to abandon themselves in the arms of Mary, and you will witness with astonishment the miracles of grace that transform the lives of your girls into living tabernacles of Jesus, into docile instruments of life for Him.

[*Latin ed. p. 50*]

50 Acta Apostolicae Sedis - Official Commentary II. To those who attended the National Conference of Teachers and Directors of Secondary Schools of the Italian Association, held in Rome. "The National Days," which the "Italian Catholic Association of Teachers" held these days, have offered us, dear sons and daughters, the opportunity to see all its leaders gathered around us. With this National Conference, your Association intended to begin the celebrations for the first decade of life of your flourishing and important Association, which, founded in Rome in June 1944, quickly spread throughout Italy. These ten years have been wisely and fruitfully employed, and the vast program that your Association proposed has been vigorously extended in various "sectors" for the true benefit of the Italian school. The teachers who adhere to your ideals form the majority in various national organizations, which, on the occasion of electoral consultations within the profession, have expressed the direction of their thoughts. This happy result would not have been achieved without the great organizational effort made by the leading leaders of your Association and without the generous collaboration of so many secondary leaders. It will allow – we hope – to pursue with good success the demands of your economic program. We do not ignore the fact that the remuneration of most teachers, far from providing them with the money and free time necessary for personal development and pedagogical improvement, barely suffices for the daily needs of life, especially for those who have had the courage to undertake the responsibility of a family. Moreover, that remuneration cannot be considered adequate to their grave social responsibility. A society that cares for intellectual and moral values, a society that does not want to drift towards that materialism to which the increasingly mechanical life of technical civilization drags it with its own weight, must show the esteem it has for the teaching profession by providing them with an income that corresponds to their social standing! Let us not forget that even the work which produces spiritual values is true work, and indeed, in its kind, is higher than manual labor; which can also be taken into consideration in the calculation of just remuneration. *

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Held on January 5th, 1954.

[*Latin ed. p. 51*]

Acta Pii PP. XII 51. In vobis adhuc in itinere vestro praesunt nimiae conditiones precariae, quae quotannis in dubium vocantur, et sine securitate pro futuro, ad grave detrimentum continuitatis in praebutione et ad perfectionem personalem. Cum consideratur parva pars quae stipendium magistrorum in bilancio nationali habet, oritur desiderium ut, secundum facultates, in hoc capitulo assignantur summae relativamente modicae, quae, elevando conditionem materialem magistrorum, ad meliorem praebutionem nationalem, et ideo ad statum culturalem totius Patriae, sufficerent. Sed actio pro incrementis economicis vestris non est finis principalis Unionis vestrae. Haec primario loco proponit se "promovere et attuare formationem moralem et professionalem sociorum in ordine ad missionem educativam ipsorum specificam." Die 4 Septembris 1949, habuimus opportunitatem illustrandi membris secundi congressus nationalis vestri nobilitatem et importantiam altae missionis educativae vestrae, et ideo hodie non indigemus amplius de hoc argumento discurrere. Nec oblivui sumus quomodo, ad finem Anni Sancti (4 Novembris 1950), vultis nobis offerre Cathedram magistralem, ut exprimitis ferventem et inconcussam adhesionem vestram ad Cathedram Petri, Magisterium veritatis, ex cuius doctrina discitis – et quae per exemplum vestrum et opera vestra docetis – ea quae homini in terra sunt praecipua. Durante his decem annis actionis Associationis vestrae, quae commemoratis ad novum impulsum vitae internae et actionis methodicae parandam, tres congressus et viginti "conventus" nationales studuerunt innumeras quaestiones ordinis pedagogici, sociali et scolastici; promoverunt operositatem correspondentem et obtinuerunt notabiles resultatus. Conscia responsabilitatis suae in apostolatu, in multis professoribus scholae mediae, aucta est, et cogitatio Christiana iterum incipit inspiraire quaestiones et organismos, cuius influentia non est certamente contemnenda. Igitur est causa Deo gratias agendi pro bono effecto; sed zelotissimi inter vos, humiliter exclamabunt cum S. Paulo: "Ego plantavi, Apollo inrigavit, sed Deus auxit" / et addent cum eo: "Obliti ergo quae sunt post me, cursum meum verto ad ea quae sunt praenuntia." 2. Est enim tentatio pigritiae, detentari cum voluptate super cifras et testimonia, cum adhuc multum operis remanet ad faciendum ut cursum impetum et repellatur.

1 2 1 Cor. 3, 6. Cf. Phil. 3, 13.

[*Latin ed. p. 52*]

52′ Acta Apostolicae Sedis - Commentarium Officiale, a materialistic work, of which We have recently spoken in Our Christmas Message. Each one must constantly and energetically strive within himself and in social and professional life against indifference and the lack of supernatural faith.

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The tendency, so prevalent in our times, to seek practical and immediate utility could transform your Union into one of many trade unions, whose sole aim is economic gain, while you must seek within it, for yourselves and for all its members, the highest, most lasting, and most radiant good. Membership in your union manifests, above all, the will "to pursue one's own moral and spiritual perfection," that is, to acquire, through prayer, personal application to the teachings of the Church, and the effort of interior life, that union with God and that dignity which give to our conduct and our judgments the value of a testimony in favor of our faith, and which will make our authority more respected and more effective, not only in the school and during the time when the students are subject to us, but also in public life, among families, and among young people, who, after having received our instruction, will retain throughout their lives the pride of having had us as teachers. The first consequence for you of deepening your Christian life will naturally be a higher understanding of your educational mission and an increased professional awareness; that is, a more ardent will to achieve within your profession all possible competence in matters concerning theoretical knowledge and practical teaching. Now, to fully fulfill his office, the teacher who is worthy of the name must first of all know his students, that is, young people of a certain age in general, as represented by sound Christian pedagogy, and those of his class or his institution in particular, as shaped by the family. Certainly, great progress has been made in experimental psychology and in pedagogical medicine; efforts have been made, not without happy results, to measure the importance of the various elements that condition the learning of school subjects through the student's memory and intelligence, beginning with material factors, such as furnishings, lighting, the types of books, the composition of images and sounds, and extending to the intellectual conditions proper, such as centers of interest that vary according to local circumstances and ages, and the associations of memory that a suitable education fosters. It would be inexcusable for a modern teacher not to keep himself sufficiently informed—

[*Latin ed. p. 53*]

Acts of Pope Pius XII, 53, concerning the fruits of the work produced in this field, and We know that your teaching circles are particularly interested in this. But a Christian teacher cannot be satisfied with mere pedagogical technique; he knows, by faith, and experience too sadly confirms, the importance of sin in the life of the young; he also knows the influence of grace. The capital sins do not depend solely on medicine. Certainly, there are often reasons of temperament and health in laziness and other defects; but there is also, and always, original sin. Therefore, the Christian educator cannot be content with simply letting nature take its course, or merely favoring it, as a farmer does with the products of the earth. He, like the grace

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of God of which he wishes to be nothing more than an instrument, simultaneously corrects and elevates. He combats base tendencies and strives to foster higher ones; he patiently and firmly combats the defects of his students and cultivates their virtues; he uplifts and improves. In this way, Christian education participates in the mystery of Redemption and effectively collaborates with it. Hence the greatness of your work, which is not without some analogy to that of the priest. The young people of whom you must take care are not abstract beings, but children of specific families. Why is it that so many efforts of teachers, so many hours and so many years of constant dedication sometimes yield so few results, if not because the family, with its lack of education, its pedagogical errors, its bad examples, destroys day by day what the teacher painfully strives to build? Does he, therefore, have nothing to say to the family? Does he have nothing to do to enlighten it, to help it, to make it aware of the complexity and breadth of its mission, to instill in it sound pedagogical knowledge, to correct its errors, and to stimulate its zeal? It is unacceptable that so many families believe they have fulfilled their duties towards their children when they have sent them to school, without taking care to collaborate closely with the teachers, upon whom they wrongly believe they can offload a portion of their obligations. This is especially true for elementary classes, but also for secondary classes, since it is at this time that growing adolescents begin to emancipate themselves from the authority of their parents, and it often happens that they oppose the teacher to the father, the school to the home. Many parents then find themselves disempowered before the capricious moods of their children, and some errors committed in those years can be disastrous to the adolescent's equilibrium. This is but one of many points to show that the collaboration of parents and teachers must be constant and profound. Therefore, one of your...

[*Latin ed. p. 54*]

54 Acta, Apostolicae Sedis - Commentarium Officiale « Convegni » (November 1951) has studied "the school as an educational community," and We gladly encourage all that will facilitate and make the collaboration between the school and the family ever closer. For indeed, the family chooses the teacher to prepare the adolescent to live his adult life in the city and in the Church. The family must not and cannot relinquish its guiding role; collaboration is natural and necessary; but, to be fruitful, it presupposes mutual understanding, constant relationships, unity of views, and successive corrections. Only then can teachers make their ideal a reality. The family must be the most solid support of the teacher in all areas: local, union, national. He is, first and foremost, the representative of the family, and only afterwards, if the occasion arises, a public official or an employee of the State or of the teaching society. In every important association that extends over a vast territory, the responsibility of the

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leaders is particularly great. They are truly the soul of the movement; it is their duty to, so to speak, bring the statutes to life, to instill the spirit of the institution in each of the members. The "National Days," which have brought you together in Rome, must represent a decisive step in the life of the Union. You are entrusted with hundreds of thousands of adolescents during the delicate years of development; you have a grave responsibility in the formation of Italian youth and contribute in a significant way to preparing a better future for your country. As Christians, you cannot remain indifferent; as teachers, you have the joy of being able to powerfully cooperate in the religious renewal of your generation. This is why We have wanted to encourage you and to express the trust We place in your generous Union. Let everyone know, and tell your colleagues, that the Pope places great importance on the Italian Catholic Union of Secondary School Teachers. To each of you present here, to all the members of the Union, to your students and their families, We impart, from the depths of our hearts, Our paternal Apostolic Blessing, as a pledge of abundant heavenly graces.

[*Latin ed. p. 56*]

Acts of the Apostolic See - Official Commentary 56, together with the valuable experience which Your Excellency brings to the honorable task entrusted to you, gives every certainty for the success of your mission, and in carrying it out, you may always rest assured of Our kind and unwavering support. A RADIO MESSAGE GIVEN TO THE FAITHFUL OF THE REPUBLIC OF CHILE BY THE CATHOLIC RADIO STATION. Beloved children, Catholics of Chile, who at this moment are tuning in to "Radio Chilena" to hear the extraordinary broadcast that marks the beginning of its new life: Once again, within the short span of a few months, a Catholic radio station begins to operate within the lands of ancient Hispanic heritage; and once again, with hearts overflowing with joy, we gladly agree to dedicate a few words to it, convinced as we are of the transcendental importance of such an effective means of dissemination, in the battle that the Church wages with peaceful weapons under all the heavens, for the sake of true truth, indispensable morality, strict justice, and sincere love, not only among men, but also among all nations. "In all things give thanks for this is the will of God in Christ Jesus concerning you all," give thanks to the Lord in all things, because if the children of darkness have sometimes been more alert, the children of light have not been left behind! Yesterday, it was sister Colombia. Today, it is beloved Chile, the nation in whose life the Church has always had such a significant role, not only with regard to its formation and the subsequent harmonization of the classes that make up its society, but also with respect to the cultivation of secular sciences, where, to mention only a few examples, there is no one who does not know what the homeland owes to the Jesuit Juan Ignacio Molina in Natural History, to

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his brother in religion Havestadt in the study and teaching of indigenous languages, and to the distinguished priest Alonso de Ovalle in the field of History. Nor was this land unknown to you, the land of radio. * January 11, 1954. 1 Thessalonians 5:18. Cf. Luke 16:8.

[*Latin ed. p. 57*]

Acta Pii PP. XII 57: Cum non modica satisfactione progressum vestrorum operum in ipso observantisse, per haec ultima lustra; opera quae concretam formam cepere: primo, in Departamento Nationali Radio, ex Actione Catholica anno 1947 orto; deinde, in filiali Organizationis Internationalis Catholicae Radio et Televisionis, quae in Santiago operatur ab primavera praeteriti anni, et cuius programmata de Biblia, in America et extra, notum est quod magnam curam suscitaverunt; et nunc in hac statione, quae prudentissima initiative, laudabilibus effortibus et expensis magnis adquisita et renovata est. Imaginamus iam eam per antennas suas, ex pulchra et opportuna urbe Santiago, emittentem; et videtur nobis undae eius velociter ascendere, per incantandum vallem centralem, usque ad fertilia territoria Tacnae et Aricae, verum donum caelorum populo cui vere beneficiae tribui volebantur; deinde rapide descendere usque ad Castro et Ancud, usque ad Terram Focem, usque ad illas insulas innumerabiles, verum hortum maris, donum quod Dominus tribuit stirpi quae benigne recreari volebat; et impalpabile volare super excelsos Andes et super ignes dormientes et solitarios, ut voces Evangelii ad nationes sororas ferant, alis potentioribus quam illas condoris vestri nationalis; et tandem, in genere refluxus harmonici, fines montium litoralis transilire, ad arenas infinitas Oceani vestri descendere, et per mare dispergi, ut mundo toto nuntium veritatis, nuntium caritatis offerant. Speramus, pro vobis, carissimi Chilienses, semper vobis auxilium esse in defensione et consolidatione fidei vestrae, in incremento et perfectione unitatis vestrae. Illinc, in primis mensibus Pontificatus Nostri, cum gaudio peregrinationem ex vestro patrio accipiebamus, vos iam hortabamur ut "fidem vestram et unitatem vestram intactas servaretis"; annos post, ad octavum vestrum Congregationem Eucaristinum Nationalem, Deo occulto sub speciebus sacris orabamus ut "fidem... conservaret et unitatem populi vestri perficeret"; tandem, non diu ante, ad primum vestrum Congregationem Marianum Nationalem, vos hortabamur ut "ante altare Matris Dei... semper fratres esse sentiret, promittentes una operari pro interesse Divini Filii ipsius, Ecclesiae ab Eo fundatae et sacrae religionis." Hoc sit etiam hodie sacra missio quam libenter vobis commendamus.

[*Latin ed. p. 58*]

Acta Apostolicae Sedis - Commentarium Officiale 58

3 from the "Radio Chilena": "ut non deficiat fides vestra," "ut caritas vestra magis ac magis abundet, que vuestra fe no desfallezca, que vuestra caridad crezca más y más. Let this be, from this day forward, their principal

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intention: the defense of a faith maliciously assailed by the evil enemy, in the very realm of Radio, with the sowing of its false seed in a soil where it cannot, and must not, take root; the fostering of mutual understanding and unity among the Catholics of a nation where it would suffice for them to strive together to always bring their ideas and principles to victory; and, as a general means to achieve all this, the intelligent and generous dissemination of the doctrine of the Church, especially that social doctrine which in your land has had apostles such as the unforgettable Prelate González Eyzaguirre, who has enumerated glories such as the famous Catholic Social Congress of 1910, and has produced works such as those Leagues and those Circles which have provided so much benefit to the entire nation. The Chilean people pride themselves on being an indomitable race that has never yielded to any difficulty; of an excellent practical sense, which in the worst crossroads of History has always indicated the safe path; of a natural gentleness and kindness, which has made them always amiable and well-regarded by all. Therefore, let the waves of "Radio Chilena" fly in this dark hour of the world with holy boldness and courage; may they find the opening through which they must enter every place, and, even better, every home; may they learn to present themselves with those attractions and that fitting decorum which can be expected of those who are bearers of the highest human, moral, and spiritual values; may they always enjoy the sweet patronage of your Queen and Lady, the Virgin of Carmel, to whom we especially entrust you in this Marian Year, which we have proposed to the world for its greater good and its most secure salvation; may they also feel the sure protection of their patron, the Archangel Saint Gabriel, whom we fervently invoke; and may they know that our best wishes and our widest blessing always accompany them. This blessing, which at this moment we wish to bestow upon our most beloved Son, the venerable Prince of the Church, whose name remains on the facade of the new station as a banner, a program, and a shield; to all those who, with their work and their generosity, have made such a beautiful reality possible; to the technical directors and employees, and to all those who at this moment hear our voice, no less than to the entire beloved Chilean people.

3 Cf. Luke 22:32.

4 PML, I, 9.

[*Latin ed. p. 59*]

59. Acta of Pope Pius XII, concerning those who participated in the Fifth Conference of the Inter-American Confederation, held in the city of Havana, regarding the promotion of Catholic education. * The most special love that Our paternal heart reserves for all matters which most directly concern youth – the future of the Church and of society – and the singular

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interest which it is right to grant to all activities of that New World – in whose spiritual, human, and material reserves so many hopes are placed by Humanity – have moved Us, beloved sons, members of the Fifth Inter-American Congress of Catholic Education – not only to follow with the most keen attention your labors, but also to accede to your pious desires that Our word might close your Assembly. Therefore, a paternal and affectionate greeting; and together with the greeting, immediately a congratulation. The small and insignificant seed, the small seed of the Gospel, launched almost at random in Bogotá less than ten years ago, immediately demonstrated in Buenos Aires that it had taken root in good soil, studying the legislative and organizational problems of the school in your world; it was a young plant, but vigorous and robust, in La Paz, examining the questions relating to "Education and the Environment"; it has already borne excellent fruits, two years ago, in Rio de Janeiro, dealing with "The Integral Formation of the Adolescent"; and it is today a large and flourishing tree, with almost three thousand branches that mutually offer warmth and life, that proclaim very loudly the merits and value of Catholic education, and that merge into a powerful trunk, capable of firmly establishing itself in the earth and of commanding respect by its very presence. Thanks be given for all things to the *Magister bonus*, to the good Teacher, the ultimate and perfect ideal of all your desires, in the formation of those who tomorrow will be teachers of your schools, professors of your colleges, or lecturers of your Universities! A matter of paramount importance; for, to repeat the words of Our unforgettable Predecessor, "good schools are the fruit, not so much of good regulations, as primarily of good..." *Given on the 12th day of the month of January, in the year 1954. 1 Cf. MATTH. 13, 32. 2 Cf. MARC. 10, 17.

[*Latin ed. p. 60*]

Acta Apostolicae Sedis - Commentarium Officiale: "Sessanta maestri, egregiamente istruiti, ciascuno nella disciplina che deve insegnare, e adornati delle qualità intellettuali e morali che il loro importantissimo ufficio richiede, ardenti di puro e divino amore per i giovani a loro affidati, proprio perché amano Gesù Cristo e la Sua Chiesa."

Buoni maestri, dunque, con una perfetta formazione umana – intellettuale e morale –; perché l'insegnamento è una funzione altissima che richiede tanta discrezione nell'intelletto quanto bontà nel cuore; tanta capacità e intuizione, quanto delicatezza di spirito; tanta adattabilità e accomodamento, quanto una solida base umana capace di sopportare tutto per amore del prossimo; buoni maestri, con una competenza professionale almeno superiore al livello medio, e, meglio ancora, eminente in tutti i gradi dell'insegnamento e in ciascuna delle specialità, se non si vuole essere indegni di una missione, che non è solamente per il servizio del popolo e dello Stato, ma anche di Dio, della Chiesa e delle anime; buoni

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maestri, con una chiara coscienza professionale cattolica, con un'anima ardente di zelo apostolico, con un'idea esatta della dottrina, che deve penetrare tutta la loro insegnamento, con una profonda convinzione di servire i più alti interessi spirituali e culturali e in un campo di privilegio e di responsabilità speciale; buoni maestri, in definitiva, che si preoccupano di educare prima che di insegnare; capaci, soprattutto, di formare e plasmare le anime, principalmente attraverso il contatto con la propria, perché, come disse già un grande pedagogo, non completamente estraneo al vostro mondo di lingua spagnola, anche se illuminato solamente dalla luce del paganesimo: "eum elige adiutorem, quem magis admireris, cum videris quam cum audieris," scegliete quel maestro che ammirerete di più quando lo vedrete, piuttosto che quando lo sentirete."

In non poche zone del Nuovo Mondo, i movimenti sociali e politici, che seguirono la loro indipendenza, videro penetrare nel campo dell'insegnamento idee e principi che, partendo da un liberalismo e da un laicismo che audacemente pretendevano di dominare tutto, desembocavano in un monopolio scolastico, con evidente danno della formazione cristiana integrale e con evidente pregiudizio della minoranza e, molte volte, dell'immensa maggioranza cattolica. E questo in un mondo come il vostro iberoamericano, in cui la Chiesa, pienamente cosciente della missione culturale che accompagna al suo messaggio religioso, si è adoperata con Fra Juan de Zumárraga, Fra Alonso de la Vera Cruz e il grande vescovo Vasco de Quiroga."

[*Latin ed. p. 61*]

Acta Pii PP. XII 61, Mexico; with Father Jerome de Loaísa, José de Acosta, and the illustrious metropolitan of Lima, Saint Toribio de Mogrovejo, in Peru; and with the Jesuits Torres Bollo, Manuel de Nóbrega, and Saint Peter Claver, in the ancient Paraguay, in Brazil, and in New Granada, an educational and scholastic endeavor which, given the scarcity of resources of that century and the difficulties that opposed it, We are pleased to call grand and profoundly enduring. It suffices to recall the effort, largely successful, of those great missionaries, supported by the universal and Catholic spirit of the legislation of their monarchs, to unite into a single people, through catechesis, schools, and colleges of humanities, the indigenous element with the cultured classes coming from Europe or already born in the American lands. Nor was this effort limited to elementary and humanistic instruction. For it is the imperishable glory of Hispanic America that, in the eighteenth century, nineteen or more university centers flourished in its cities, inspired and directed by the Church, which were the object of the admiration and praise of an Alexander von Humboldt. And We cannot doubt that in the future, by insisting ever more on the lines so wisely traced in your previous meetings and on the directives that, with maternal generosity, the Church has constantly provided for you; by always being

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more concerned with education than with mere instruction, by perfecting your methods, by granting an ever wider scope to the teaching of religion, by refining the selection of textbooks, by stimulating the collaboration of the families of your students, by sparing no sacrifices for the formation of your professors, by following your students after they leave your classrooms with timely works of post-school assistance, and by dedicating all the attention that is deserved to the social works of education – so necessary in our days – your pedagogical activities will deserve at least the respect of all, especially of the good, and will even find the support and protection of those public authorities who will see in them an effective and generous collaboration for the common good of society and the safest bulwark against those pernicious doctrines that, like a black flood, threaten everywhere. And to achieve this – We repeat – "be fathers of souls rather than propagators of sterile knowledge"; form your students above all "by the example of life." 5 This time, your meeting has found a gracious reception in that...

[*Latin ed. p. 62*]

62 Acta Apostolicae Sedis - Commentarium Officiale. Splendida civitas Sancti Christophori de Havana, ubi potuistis admirari Universitatem a Ecclesia conditam, non minus quam anno 1728, et tam praeclarae institutiones docentes catholicae, sicut Universitas Sancti Thomae de Villanueva, et illud magnificum Collegium Bēlen, quod est honor Ecclesiae et gloria Cuba catholicae. Levantate oculos, carissimi filii, et contemplamini illam pulcherrimam civitatem, iacens ad ostium eius portus, reflectam in aquis caeruleis illius maris tepidi qui pedes eius tepet, recreantem se in collinis viridibus quae fines eius terminant, ornata aura lenibus quae ei a canali Floridae mittuntur. Omnia videntur ad optimismum et pacem invitantem, quamquam ibi longe, fortasse, irruit tempestas, vel prope insulam remotam, typhōn devastans formatur. Pax et optimismus, sine dubio, spiritus erant vestrae Assemblae, ungidae charitate Christi, sub umbra protectiva doctrinae eius et Crucis, sub velo matre Ecclesiae, quae vos respicit sicut partem suam dilectam; sed non obliviscimini quod ibi ultra, fluctus passionum excitarum fremunt, et per caelum currunt nubes nigrae tenebrosae, anxiae in agros vestros imberem mortiferum dependere, et arva vestra omni impetu iracundo uragani deleere. Sed scriptum est: "Non praevalebunt!" Et transibunt, sicut transibunt illae turbines caeli vestri, quae postea aerem puriores, solem lucentiores, et terram fecundiorem relinquunt, quamquam etiam tristem seriem devastationis relinquunt. Cum hac confidentia, carissimi filii, revertimini ad vos proprios lares, portantes Benedictionem Nostram. Benedictionem, quam volumus extendere non solum ad Confederationem vestram, cum omnibus organismiis et personis associatis; non solum ad omnes patrias vestras; sed etiam ad omnes nationes vestras, et praesertim ad omnes et

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singulos vos, cum omnibus quae in huius momenti mentibus et cordibus habetis.

[*Latin ed. p. 63*]

SUPREME HOLY CONGREGATION

8. Office

63 ACTA OF THE SUPREME HOLY CONGREGATIONS

SUPREME HOLY CONGREGATION OF THE HOLY OFFICE

DECREE: PROHIBITION OF A BOOK

On Thursday, December 28, 1958,

In the general assembly of the Supreme Holy Congregation of the Holy Office, the Most Reverend and Illustrious Lords Cardinals, entrusted with the safeguarding of faith and morals, after the vote of the Most Reverend Consultors, condemned and ordered that the following book be placed in the Index of Prohibited Books:

Jacqueline Martin, ((Plénitude)) Testimony of a woman on love, Editions familiales de France, 1951.

And on Friday, January 11, 1954,

"Our Most Holy Lord, Pope Pius, by Divine Providence, PP. XII, in an audience granted to the Most Reverend Cardinal, Pro-Secretary of the Holy Office, approved the resolution of the Most Reverend Fathers and ordered it to be made public.

Given in Rome, from the Offices of the Holy Office, on January 14, 1954.

Marius Crovini, Notary of the Supreme Holy Congregation of the Holy Office.

II. DECREE: PROHIBITION OF A BOOK

On Wednesday (the fourth day of the week), January 5, 1951,

In the general assembly of the Supreme Holy Congregation of the Holy Office, the Most Reverend and Illustrious Lords Cardinals, entrusted with the safeguarding of faith and morals, after the vote of the Most Reverend Consultors, condemned and ordered that the following book be placed in the Index of Prohibited Books:

[*Latin ed. p. 64*]

Acts of the Apostolic See 64 – Regarding the official commentary, it was

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ordered that the following book be added to the Index of Prohibited Books: Bernhard Scheichelbauer, *Die Iohannis - Freimaurerei, Versuch einer Einführung*, Vienna, Verlag O. Kerry, 1953. And on Thursday, the 14th day of the same month and year, Our Most Holy Father, Pope Pius, by the Divine Providence, the Eleventh, in an audience granted to the Most Reverend Cardinal, Pro-Secretary of the Holy Office, approved the resolution reported to him by the Most Reverend Fathers and ordered it to be made public. Given in Rome, from the Offices of the Holy Office, on the 16th of January, 1954. Marius Orovini, Notary III of the Supreme Sacred Congregation of the Holy Office.

NOTICE: In certain places, a certain pamphlet has been disseminated, entitled "SECRETUM FELICITATIS – Fifteen prayers revealed by the Holy Bridget to Saint Paul, in Rome," published in Latin for Vario (and elsewhere), in various languages. Since it is asserted in the same book that certain promises were made by God to Saint Bridget, and there is no certainty whatsoever regarding their supernatural origin, let the Ordinary pastors of those places take care not to grant permission for the publication or reprinting of pamphlets or writings that contain the aforementioned promises. Given in Rome, from the Offices of the Holy Office, on the 28th of January, 1954. Marius Orovini, Notary of the Supreme Sacred Congregation of the Holy Office.

IV. SUBMISSION NOTICE: Camillus Mulier commendably submitted to the decree of the Holy Office of December 2nd, 1953, by which the pamphlet published by him under the title "L'Encyclique a Humani Generis" and the scientific problems, Louvain, E. Namvelaerts, 1951, was condemned and placed in the Index of Prohibited Books. Given in Rome, from the Offices of the Holy Office, on the 4th of February, 1954. Marius Crovini, Notary of the Supreme Sacred Congregation of the Holy Office.

[*Latin ed. p. 65*]

The Sacred Consistorial Congregation, in a decree concerning the alteration of diocesan boundaries, pertaining to the dioceses of Benevento and Ariano:

In the territory of the town of "Montecalvo Irpino," which is subject to the archdiocese of Benevento, there exists a small district called "Corsaro," consisting of three villages: Castello Corsaro, Contrada S. Giacomo, and Contrada Corsaro, with its own church dedicated to Saint Nicholas, the Bishop, which belongs to the diocese of Ariano; and in the territory of the town of "Bonito," in the diocese of Ariano, located in the district of Mortone, there is the church of Saint Mary of the Snows, within whose jurisdiction, although without territory, the Archbishop of Benevento exercises authority.

Since, due to the distance, the faithful residing in the district of "Corsaro" may find it more difficult to access their pastor in Ariano, and are therefore

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more susceptible to dangers and errors against the faith; and since the jurisdiction of the Archbishop of Benevento in the Church of Saint Mary of the Snows in the district of "Morrone" presents certain difficulties for the proper governance of the faithful in that area, so that the spiritual care of the pastors may be rendered more prompt and easier, and so that appropriate assistance may be provided to the Christian faithful residing there, the Apostolic See has recently requested that the territory of the district of "Corsaro" be separated from the diocese of Ariano and added to the archdiocese of Benevento; and that the church of Saint Mary of the Snows be removed from the jurisdiction of the Archbishop of Benevento and placed under the Bishop of Ariano.

Therefore, the Sacred Consistorial Congregation, by virtue of the special faculties granted to it by His Most Holy Father, Pope Pius XI, after considering the circumstances and with the consent of the Ordinaries of both the Benevento and Ariano dioceses, and with the agreement of those who are required to give their consent, or are presumed to have an interest, by the present Consistorial Decree, which shall have the same validity as if Apostolic Letters sealed with the papal seal had been issued, decrees that the district of Corsaro, together with its three villages, Castello Corsaro, Contrada S. Giacomo, and Contrada Corsaro, be united with...

[*Latin ed. p. 66*]

Acts of the Apostolic See – Official Commentary

66. The church of Saint Nicholas is detached from the diocese of Ariano and added to the archdiocese of Benevento, with the boundaries of both dioceses being altered accordingly; and it is likewise decreed that the church of Saint Mary of the Snows, located in the town of Morrone, in the territory of Bonito, shall be entirely removed from the jurisdiction of the Archbishop of Benevento and shall be fully subject to the authority of the Bishop of Ariano in the future. To accomplish these matters, the same Sacred Consistorial Congregation appoints the Most Reverend Father D. Augustine Mancinelli, Archbishop of Benevento, granting him the necessary and appropriate powers for this purpose, including the power to delegate any person holding an ecclesiastical office, and to send, as soon as possible, to the aforementioned Sacred Congregation an authentic copy of the act of execution completed. All contrary decrees notwithstanding. Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 2nd of July, 1953.

[Signature] Fr. A. I. Card. PIAZZA, Bishop of Sabina and Mente, Secretary.

L. S. Iosephus Ferretto, Assistant.

II. COTABATENSIS ET SULUENSIS

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DECREE OF DISMEMBERMENT AND ERECTION OF THE APOSTOLIC PREFECTURE OF SULU

For the better care of souls in the islands of the civil province commonly called Sulu, the Most Reverend Father D. Aegidius Vagnozzi, titular Archbishop of Myra and Apostolic Nuncio in the Philippine Islands, earnestly requested the Apostolic See to establish an Apostolic Prefecture there.

Our Most Holy Lord Pope Pius, by Divine Providence, PP. XII, considering the favorable opinion of the Most Reverend Father Gerar di Mongeau, titular Bishop of Diana and Prelate nullius of Cotabato and Sulu, and with the advice of the Eminent and Reverend Cardinal Secretary of the Sacred Consistorial Congregation, having judged that the establishment of such an Apostolic Prefecture would greatly benefit the eternal salvation of souls, deigned to grant his benevolent approval, after offering prayers. Wherefore, with the consent of those who are, or are presumed to be, concerned, and by the fullness of Apostolic power.

[*Latin ed. p. 67*]

The Sacred Consistorial Congregation, by the present Consistorial Decree, which shall have the same force as if Apostolic Letters had been issued under the seal, separates all the islands from the territory of the Prefecture Nullius of Cotabato and Sulu, which are commonly included within the civil province of Sulu, and erects them into an Apostolic Prefecture to be called the Apostolic Prefecture of Sulu, fully subjecting it to the Holy Congregation of Propaganda Fide according to the common law. Therefore, the boundaries of this Apostolic Prefecture, thus erected, will be the same as those by which the aforementioned civil province, commonly called Sulu, is circumscribed. To accomplish all of this, Our Most Holy Lord has deigned to appoint a Papal Delegate in the aforementioned islands, granting him the necessary and appropriate powers, including the power to delegate to any person holding an ecclesiastical office, the task of sending, to the Holy Consistorial Congregation, as soon as it is permissible, an authentic copy of the completed execution of this decree. Given at Rome, from the offices of the Holy Consistorial Congregation, on the 28th of October, 1953.

[Signature] A. I. Card. PIAZZA, Bishop of Sabina and Mantenola, Secretary. L. S. Ernest Civardi, Substitute.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

PROVISIONS REGARDING CHURCHES.

By the following Decrees of the Holy Council, for the Propagation of the

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Christian Faith, Our Most

Note: The provided page translation does not contain the text of Proverbs 30:30. Therefore, no changes are made.

[*Latin ed. p. 68*]

Acts of the Apostolic See – Official Commentary, September 28th. To the titular bishop of the Church of Sidon, for whom the archiepiscopal dignity has been declared, His Excellency Roniulum Carboni, of the secular clergy, who was appointed Apostolic Delegate to Australia, New Zealand, and Oceania. November 16th. To the titular bishop of the Church of Jerapitan, Reverend Father Ioannes Dieter, of the Society of Mary, who was appointed Apostolic Vicar of the Navigator Archipelago. To the titular bishop of the Church of Buthrotia, Reverend Father Aloisium Tirilly, member of the Congregation of the Most Sacred Hearts of Jesus and Mary, who was appointed Apostolic Vicar of the Marquesas Islands. To the Metropolitan Churches of Camberrensis and Gulburnensis, His Excellency Eris Normannus Michael O'Brien, formerly the titular Archbishop of Cyrrhense. To the titular bishop of the Church of Izirianensis, Reverend Father Kilianus Pflaum, O.E.M., who was appointed Apostolic Vicar of Nullo de Chavez. November 26th. To the titular bishop of the Church of Attalensis in Pamphylous, His Excellency Michael Urakawa, formerly the Bishop of Sendaiense. II. NOMINATION. By Decree, dated December 4th, 1953, the Sacred Congregation of Propaganda Fide, with its approval, relinquished the office of Apostolic Prefect of Udonthanensis to Reverend Father Clarentius Iacobus Duhart, member of the Congregation of the Most Holy Redeemer. THE SACRED CONGREGATION OF RITES. VARIATIONS IN THE ROMAN MISSAL AND RITUAL. Following the Apostolic Constitution "Christus Dominus" of Pope Pius XII, concerning the observance of the Eucharistic fast, dated January 6th, 1953, and the Instruction of the Holy Office on the same matter, issued on the same day, certain variations were made in the Rubrics of the Roman Missal and Ritual.

[*Latin ed. p. 69*]

The Sacred Congregation of Rites, number 69. These variations, which the Sacred Congregation of Rites has prepared with diligent study, and which, as appears in the attached example, it has ordered to be included in the Rubrics of both the Missal and the Roman Ritual, and to be observed, notwithstanding any contrary provisions. June 3, 1953. £B C. Cardinal MICARA, Bishop of Velletri, Pro-Prefect. L. © S. f A Carinci, Archbishop of Seleucia, Secretary.

VARIATIONS IN THE RUBRICS OF THE ROMAN MISSAL

1. After the Constitution "Christus Dominus," in the Chapter Concern-

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ing Defects Occurring in the Celebration of the Mass, in Title IX Concerning Defects of Disposition of the Body, the following numbers are modified as follows:

1. If anyone has not fasted after midnight, he cannot receive Communion nor celebrate, except in cases permitted by law, according to the Apostolic Constitution "Christus Dominus," of January 6, 1953.

3. If the remains of food remaining in the mouth are swallowed, they do not impede Communion, since they are not swallowed as food, but as saliva.

4. If someone celebrates several Masses in one day continuously, in each Mass he shall wash his fingers in some clean vessel, and in the last Mass only shall he receive purification. If someone celebrates several Masses in one day with an interval, he may take the two ablutions prescribed by the rubrics in the earlier Masses, but using only water. If, however, a priest who is to celebrate two or three Masses inadvertently takes wine also in the ablution, he is not prohibited from celebrating the second and third Masses.

On the Nativity of Our Lord, the Rubric after the first Mass is completed as follows: "In the first and second Mass... and finally, the veil." If, however, the aforementioned Masses are to be celebrated with an interval, he may take the two ablutions prescribed by the rubrics in the earlier Masses, but using only water.

In the Commemoration of all the Faithful Departed on November 2, after the first Mass, the rubric is completed as on the Nativity of Our Lord.

[*Latin ed. p. 70*]

70 Acta Apostolicae Sedis — Official Commentary

VARIATIONS IN THE RITUAL OF ROMANO AFTER THE CONSTITUTION «CHRISTUS DOMINUS»

TITLE V: Concerning the Most Holy Sacrament of the Eucharist

CHAPTER: Preliminary Remarks concerning this Most Holy Sacrament

Nos. 3 and 4 will be as follows, with the subsequent numbering changed:

3. Therefore, he will frequently remind the people, with what preparation, and with what devotion of spirit and piety, and even with humble bodily posture, they ought to approach this most sacred Sacrament; so that, having made sacramental confession beforehand and having observed the Eucharistic fast, all may humbly adore the Sacrament with both knees bent, and reverently receive it, men, as far as possible, being separated from women.

4. Concerning the Eucharistic fast:

a) Natural water does not break the Eucharistic fast. The faithful, even if not infirm, who, because of a weakening labor, or later hours in which they

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can only attend the sacred Synaxis, or because of a long journey, cannot completely observe the fast at the Eucharistic table, may take something in the form of a drink, except alcoholic beverages, and must observe the fast of one hour before the reception of the Holy Communion. The reasons for a serious inconvenience must be prudently considered by the confessor.

b) The faithful who receive the Holy Communion at evening Masses, or within those Masses, or immediately before or after, may, during the meal, which is permitted up to three hours before Communion, take alcoholic beverages in moderation, customary at their table, excluding liquors. As for drinks that they may take up to one hour before Communion, all kinds of alcoholic beverages are excluded.

CHAPTER: Concerning the Communion of the Infirm

No. 4: The following replaces "Post quidem...":

4. Care must be taken that the most holy Eucharist is not given to the infirm, from whom, because of mania, or because of a persistent cough, or another similar illness, some indecency might be feared, which would be an offense to the Sacrament. The infirm, even if they are not bedridden, may take something in the form of a drink, except alcoholic beverages, if, because of their infirmity, they cannot observe the fast until the reception of the Holy Communion, without serious inconvenience.

[*Latin ed. p. 71*]

The Sacred Congregation of Rites, in its decree 71, declares that [clerics] may maintain their health; they may also take something as medicine, whether liquid (excluding alcoholic beverages), or solid, provided that it is a true medicine, prescribed by a doctor, or commonly accepted as such. The conditions under which [clerics] may avail themselves of a dispensation from the law of fasting, without any added time limitation before Communion, must be prudently considered by the confessor.

CHAPTER V: Instruction for the priest who has the faculty of celebrating two or three Masses on the same day.

1. Priests who are to celebrate Mass at later hours, or after a heavy exertion of their sacred ministry, or after a long journey, may take something as a drink, excluding alcoholic beverages; however, they should abstain from such beverages for at least one hour before performing sacred duties.

2. When a priest is to celebrate Mass two or three times on the same day, he may take the two ablutions in the earlier Masses, but in this, these ablutions must be performed only with water, and not with wine.

3. However, he who celebrates three Masses without interruption on the feast of the Nativity of the Lord, or on the Commemoration of all the faithful departed, does not take the ablutions in the first and second Masses, but after receiving the Precious Blood with the utmost reverence, he places the chalice on the corporal and covers it with the pall, and with joined

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hands in the middle of the altar, he says: "What we have taken in our mouths..."; and then, after removing the vessel of water, he washes his fingers, saying: "Body of Christ..."; and he wipes them. After these actions, he covers the chalice, which is still on the corporal, with the pall, as is customary, that is, first with the purificator, then with the paten on which the host to be consecrated is placed, and then with the pall and finally with the veil. If, however, a priest who is to celebrate Mass two or three times inadvertently takes wine in the ablution, he is not prohibited from celebrating the second and third Masses. But when, in the second Mass... (until the end).

II. URBAN AND UNIVERSAL: Having declared and established by the Most Holy Pope Pius XII, certain saints as patrons of the universal Church, the Sacred Congregation of Rites has added to this declaration, and, by virtue of the faculties specially granted to it by the Most Holy Pope, to the sixth section II...

[*Latin ed. p. 72*]

The Acts of the Apostolic See – Official Commentary, instructs that the nocturns to be recited on the feast days of the aforementioned Saints should be added, as is shown in the attached sheets. Contrary opinions notwithstanding. October 16, 1953. £8 C. Cardinal MICARA, Bishop of Velletri, Pro-Prefect of the Congregation for Religious. ADDITIONS TO THE READINGS OF THE SAINTS WHO HAVE RECENTLY BEEN DECLARED PATRONS FOR THE UNIVERSAL CHURCH. May 8th: To Reading VI and the appointed reading of Saint Michael the Archangel: Pope Pius XII established him as the Patron and Protector of Radiologists and Radiation Therapists. May 15th: To Reading VI and the appointed reading of Saint John Baptist de La Salle: Pope Pius XII established him as the principal Patron, before God on high, of all teachers who instruct boys and young people. August 2nd: To Reading VI of Saint Alphonsus M. de Liguori: Pope Pius IX, after consultation with the Congregation of Sacred Rites, declared him a Doctor for the Universal Church. Finally, Pope Pius XII established him as the heavenly Patron, before God on high, of all confessors and moralists. To the appointed reading: ... and Pope Pius XII established him as the heavenly Patron, before God on high, of all confessors and moralists. August 27th: To Reading VI of Saint Joseph Calasanctius: Finally, Pope Pius XII established him as the heavenly Patron, before God on high, of all Christian popular schools existing everywhere. To the appointed reading: Pope Pius XII established him as the heavenly Patron, before God on high, of all Christian popular schools existing everywhere. November 15th: To Reading VI and the appointed reading of Saint Albert the Great: ... and Pope Pius XII established him as the heavenly Patron, before God on high,

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of the cult of natural sciences.

[*Latin ed. p. 73*]

Sacra Penitentiaria Apostolica 73. ACTA TRIBUNALIUM. SACRA PAENITENTIARIA APOSTOLICA (OFFICIUM DE INDULGENTIIS). DECRETUM DE CORONA SEPTEM DOLORUM REATAE MARIAE VIRGINIS. RECITATIO INDULGENTIA PLENARIA DITATUR.

Ego, Dominus N., Pontifex Divinus, Providentissimus, et Pater, in Audiencia, subcripta, Cardinali Paenitentiario Maiori diei 19 mensis Decembris anni 1953 concessa, preces Revmi Prioris Generalis Ordinis Servorum Mariae libenter excipiens, et fidelium votis Coronam Septem Dolorum ubique recitantium paterne obsecundans, benigne dilargiri dignatus sum Indulgentiam plenariam, a christifidelibus confessis ac sacra Synaxi refectis semel in die lucrandam, si coram SS. Altaris Sacramento, sive publice exposito, sive in Tabernaculo adservato, praefatam Septem Dolorum Beatae Mariae Virginis Coronam devote recitaverint.

Datum Romae, ex Aedibus S. Paenitentiariae Apostolicae, die 15 Ianuarii 1954.

N. Card. CANALI, Paenitentiarius Maior.

L. © S. S. Luzio, Regem.

[*Latin ed. p. 74*]

Acts of the Apostolic See 74, Official Commentary, SACRED ROMAN ROTA. Citations from edicts: I. TOLOSA, concerning the nullity of marriage (RIVIERE-LAYLIES). Since the actual place of residence of Mr. Henry Rivière is unknown, the aforementioned party, involved in both incidental and counter-proceedings, is hereby summoned to appear, either in person or through a lawfully appointed representative, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on March 23, 1954, at noon, to resolve the disputed matter, or to subscribe to the following, and to set a date for the Rotal session for the determination of the case. Whether the marriage is null and void in this case? The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Henry Rivière, must, insofar as possible, ensure that he is informed of this edictal citation.

Boleslaus Filipiak, Secretary.

From the Chancery of the Tribunal of the Sacred Roman Rota, December 19, 1953.

E. Fiore, Notary.

*And since the place of current residence of Mr. Henry Rivière, the defendant in this case, is unknown, we summon him to appear, either in person or through a lawfully constituted representative, at the seat of the

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Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on March 23, 1954, at noon, to resolve the doubt mentioned below, and to set the date for the decision of the case before the Rota. Does the marriage have a nullity in this case? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Henry Rivière must, insofar as possible, inform him of this citation.*

[*Latin ed. p. 75*]

Sacra Romana Rota 75 II ABERCORNEN. CONCERNING THE NULLITY OF MARRIAGE (SINTA-NIJMU). Since the actual place of residence of Mr. Pensuli Nijmu is unknown, in this cause, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on March 23, 1954, at noon, to discuss the doubt in question, or to subscribe to the following, and to set a date for the Rotal session for the determination of the cause. Does the marriage have a nullity in this case? The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Pensuli Nijmu, ought, insofar as possible, to ensure that he is informed of this edictal citation.

Boleslaus Filipiak, From the Chancery of the Tribunal of the Sacred Roman Rota, December 21, 1953. E. Fiore, Notary.

And since the place of the current residence of Mr. Pensuli Nijmu, the defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on March 23, 1954, at 12 o'clock, to agree upon or subscribe to the doubt mentioned below, and to fix the date for the decision of the cause before the Rota. Does a nullity of the marriage exist in this case? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Pensuli Nijmu, must, insofar as possible, inform him of this citation.

[*Latin ed. p. 76*]

Acts of the Apostolic See - Official Commentary 7 (March 5, AQUISGRAN. NULLITY OF MARRIAGE (KROPP-PULST). Since the actual place of residence of Mr. Lewis Pulst, the respondent in this case, is unknown, we cite him to appear, either in person or through a legitimately constituted proxy, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on April 22, 1954, at 10 o'clock, to resolve the disputed matter, or to subscribe to the following, and to set a date for the decision of the case before the Rota. Does the marriage in this case involve a nullity? The local Ordinaries, parish priests, clergy, and all the faithful who

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have knowledge of the aforementioned Mr. Lewis Pulst's place of residence, must, insofar as possible, ensure that he is informed of this citation.

Albertus Canestri,

From the Chancery of the Tribunal of the Sacred Roman Rota,

January 13, 1954.

E. Fiore, Notary.

And since the place of current residence of Mr. Lewis Pulst, the defendant in this case, is unknown, we cite him to appear, either in person or through a legitimately constituted proxy, at the seat of the Tribunal of the Sacred Rota of Rome (Rome, Palazzo della Cancelleria) on April 22, 1954, at 10 o'clock, to resolve the doubt mentioned below, or to subscribe to it, and to set the date for the decision of the case before the Rota. Does a nullity of marriage exist in this case? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Lewis Pulst must, insofar as possible, inform him of this citation.

[*Latin ed. p. 77*]

The Sacred Roman Rota, 77, IV, WAYNE CASTREN. CONCERNING THE NULLITY OF MARRIAGE (ANTHROP-AMBER). Since the actual place of residence of Mr. Kenneth Amber is unknown in this cause, we summon him to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on April 8, 1954, at noon, to discuss the doubt presented below, or to affix his signature thereto, and to determine the date for the Rotal hearing for the definition of the cause. Does the nullity of the marriage exist in this case? The local Ordinaries, pastors, priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Kenneth Amber, must, insofar as possible, ensure that he is informed of this edictal citation.

William Heard, Clerk of the Chancery of the Tribunal of the Sacred Roman Rota, January 26, 1954. E. Fiore, Notary.

*And since the place of current residence of Mr. Kenneth Amfeer, the defendant in this cause, is unknown, we summon him to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on April 8, 1954, at 12 o'clock, to agree or to affix his signature to the doubt mentioned below, and to set the date for the decision of the cause before the Rota. Does the nullity of the marriage exist in this case? The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Kenneth Amber must,

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insofar as possible, inform him of this citation.*

[*Latin ed. p. 78*]

78 Acta Apostolicae Sedis - Official Commentary. ACTA OF THE SECRETARY OF STATE. His Holiness Pope Pius XII, during an audience granted on December 16, 1953, to the undersigned Pro-Secretary of State of the same Holiness, for Ordinary Affairs, has graciously deigned to approve the following Statutes, which replace the "Regulations for the School of Paleography at the Vatican Apostolic Archive," contained in the Motu Proprio "From the Beginning" of the Holy Father Leo XIII of May 1, 1884, and articles 96-99 of the Regulations of the Vatican Archive, approved by the Holy Father Pius XI on January 25, 1921. G. B. Montini. STATUTES OF THE VATICAN SCHOOL OF PALEOGRAPHY AND DIPLOMATICS, ESTABLISHED AT THE VATICAN SECRET ARCHIVE. Article 1. The Vatican School of Paleography and Diplomatics, established by Leo XIII of blessed memory by Motu Proprio on May 1, 1884, has the character of a higher education institution for perfecting [students]. Upon completion of the course, and having passed the examinations, it issues the Diploma of Paleographer-Archivist. Article 2. Attached to the School is a theoretical-practical course in archival science, established by Pius XI of blessed memory in 1923, primarily for the students of the Ecclesiastical Institutes of Higher Studies in Rome, with the purpose of preparing individuals suitable for properly preserving the Ecclesiastical Archives. Upon completion of the course, and having passed the examinations, a special certificate is issued to those who have succeeded. Article 3. The protection and high direction of the School are entrusted to the Eminence, Cardinal Archivist of the Holy Roman Church, and he reports to the Supreme Pontiff. It is incumbent upon the Cardinal Archivist to issue, and, if necessary, to modify, the Regulations.

[*Latin ed. p. 79*]

Acta Officiorum 79, concerning the discipline and subjects of instruction. In the absence or incapacity of the Cardinal Archivist, the Prefect of the Vatican Secret Archives receives and accepts applications for admission, presides over the examination committee, and signs and issues the diplomas. Article 4. The care of the discipline and administration of the School belongs to the Prefect of the Archives, and, in his absence, to whoever acts in his stead. Article 5. The Professors, chosen mostly from among the Officials of the Vatican Archives, are appointed by the Holy Father upon the recommendation of the Cardinal Archivist. One of the Professors, designated by the Eminent Cardinal Archivist, has the internal direction of the School and represents it; and he is responsible to him, and, in matters pertaining to him, to the Prefect of the Archives, for its proper functioning. Article 6. The course in Paleography and Diplomatics lasts two years, and therein are

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taught Latin Paleography and Diplomatics, along with the complementary disciplines determined in the Regulations. The course in Archival Science lasts one year, and therein are given instructions for the proper management of archives, for the compilation of inventories, etc. Article 7. The expenses for the maintenance of the School are included in the accounts of the Vatican Secret Archives. The Cardinal Commission entrusted with the Administration of the Goods of the Holy See will give instructions that the grants conceded to the personnel continue to be paid, allocating the sum established for ordinary expenses. Extraordinary expenses will be approved by the same Cardinal Commission as needed. Article 8. The original of this Statute will be preserved in the Vatican Secret Archives; three official copies of it will be prepared, bearing the signature and seal of the Eminent Cardinal Archivist, and will be kept respectively in the Secretariat of State, in the Administration of the Goods of the Holy See, and in the School.

[*Latin ed. p. 80*]

Acta Apostolicae Sedis - Official Commentary and DIARY OF THE ROMAN CURIA, X, Monday, January 18, 1954. The Holy Father received in a solemn Audience His Excellency Sir DOUGLAS FREDERICK HOWARD, K.C.M.G., M.C., Extraordinary Envoy and Minister Plenipotentiary of Great Britain, for the presentation of his Credentials. SACRED CONGREGATION OF THE COUNCIL. NOTICE OF COMPETITION. In the Sacred Congregation of the Council, a competition is open for two positions of Assistant Researchers in the catechetical office. Priests who have not exceeded the age of 35 years may participate, and who, no later than March 10, 1954, have presented an application to the Secretariat of the aforementioned Sacred Congregation, accompanied by a letter of recommendation from their Bishop and a certificate of good standing from the Vicariate of Roma, together with documents proving their studies and academic degrees, as well as proficiency in typing. The competition will be based on qualifications and a written examination of knowledge. The written examination will take place in the aforementioned Secretariat on the twentieth (Saturday) of the same month of March, at nine o'clock, and will consist of the completion, in Italian and Latin, of an essay on a topic related to catechetical matters. Roma, January 22, 1954. SECRETARY OF STATE. APPOINTMENTS. By Letters of the Secretariat of State, the Holy Father Pius XII, happily reigning, has deigned to appoint: January 1, 1954. His Excellency, Reverend Monsignor Giuseppe da Costa Nunes, Patriarch and Archbishop titular of Odessa, Consultor of the Sacred Congregations for the Discipline of the Sacraments, of the Council, of Religious Orders, and of Propaganda Fide. January 7. His Eminence, the Reverend Cardinal Pietro Ciriaci, Member of the Supreme Sacred Congregation of the Holy

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[*Latin ed. p. 81*]

Year and Volume XXXVI, 19th of March, 1954 (Series II, Volume XXI) - No. 3.

ACTA APOSOLICAE SEDIS

OFFICIAL COMMENTARY

ACTS OF POPE PIUS XII

APOSTOLIC CONSTITUTIONS

I. OF KADUNA

THE APOSTOLIC PREFECTURE OF KADUNA IS RAISED TO THE DIGNITY OF A DIOCESE WITH CHANGED BOUNDARIES.

PIUS, SERVANT OF THE SERVANTS OF GOD,

FOR THE EVERLASTING MEMORY,

Our heart is filled with great joy and happiness whenever we learn that the Catholic faith is making progress and extending its boundaries throughout the lands. When the diligent and fruitful labors of the heralds of the Gospel demonstrate that the time has come to establish a new diocese for the spiritual and moral benefit of the people, We, whom God has willed to seek solely His own glory through a secret plan, and to care for the salvation of others, experience greater joy than if we had erected a monument of bronze to Christ. Therefore, We readily approve what Our venerable Brothers, Prefects of the Sacred Congregation for the Propagation of the Christian Faith, have deemed fitting to do concerning the Apostolic Prefecture of Kaduna, in Nigeria. Wherefore, after carefully considering the matter, and with the agreement of the Most Reverend Brother David Mathew, holding the title of Archbishop of Apamea in Bithynia, and also his Apostolic Delegate in British East and West Africa; and with the consent of those who believe themselves to have some authority in this matter, We, by Our supreme and apostolic authority, which We hold over the entire Church, decree and establish the following:

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Apostolic, 6 - ACTA, Volume XXI, No. 3. - 18-3-1954.

[*Latin ed. p. 82*]

82. Acts of the Apostolic Vicariate – Official Commentary. We elevate the Prefecture of Raduna to the rank of a diocese, which we wish to call henceforth the Kadunaense, with the following boundaries: to the north, it will be bordered by the territory of the Apostolic Prefecture of Mamey; to the east, by the boundaries of the Apostolic Prefecture of Jos, recently elevated to the rank of a diocese; to the south, by the region encompassed by the Ondo diocese; and finally, to the west, by the districts of Sokoto and Katsina, within which the new Apostolic Prefecture of Sokoto is established. The seat of this newly erected Church will be in the city of Kaduna; the bishop will locate the episcopal chair in that city's temple, which is deemed most suitable in size and magnificence, and which we are now elevating to the rank of a cathedral. These privileges, honors, rights, and obligations, which are characteristic of other dioceses and bishops, will fully belong to this new seat and its bishop. However, the bishop, and indeed the Church, will be subject to and under the authority of the Archbishop of Lagos and his metropolitan see. Furthermore, it is our desire that a College of Canons be established in the Kadunaense diocese. Until this can be brought to fruition, we grant that, in place of the Canons, diocesan Consultors be chosen who will assist the bishop of their Church with sincere counsel and diligent work. We also command that a seminary, at least of the elementary level, be established in this diocese, to receive and educate boys whom the Almighty God, by His will and grace, moves to undertake priestly duties. Moreover, by these Apostolic Letters, dated this day, a new Apostolic Prefecture of Sokoto and a new Kadunaense diocese will be established from the Apostolic Prefecture of Kaduna. The episcopal fund, which they call the "mensa episcopalis," of this diocese will consist of the goods that, after the division of the territory, belong to this diocese, in proportion; or of goods that come to the Curia; or of gifts from Christians; or finally, of what the Sacred Congregation for the Propagation of the Faith is accustomed to send. As for the rights of the clergy and the people, and also for the election of a Capitular Vicar or Apostolic Administrator in the event of a vacancy, and other matters of this kind, all of these will be governed entirely by the laws contained in the Code. The venerable Brother David Mathew, whom we mentioned above, or he who, at the time when these decrees are carried out, presides over the Apostolic Delegation in British East and West Africa, will see to the execution of what we have established in these Letters. However, to whomever the task is assigned, we grant the power to conduct the business, and to delegate it to any person, if necessary, provided that the person is of ecclesiastical standing. Furthermore, upon completion of the work, he will be responsible for preparing the documents and sending faithful copies thereof to the Sacred Congregation for the Propagation of

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the Faith as soon as possible.

[*Latin ed. p. 83*]

Acta Pii PP. XII 83. We will and desire that these documents be efficacious now and in the future; indeed, so that those things which are decreed through them may be religiously observed by those to whom they pertain, and thus obtain their force. Nothing of any kind contrary to the efficacy of these documents shall be able to prevail, since through these documents we annul all things. Therefore, if anyone, whether endowed with authority or not, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared entirely null and void. Therefore, no one is permitted to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies of these documents, whether printed or handwritten, which bear the seal of men constituted in ecclesiastical dignity, and which are subscribed by a public notary, as would be given to these documents themselves, if they were presented. Whoever in any way disregards or rejects Our decrees in general, let him know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the thirtieth day of the month of June, in the year of Our Lord nineteen hundred and fifty-three, in the fifteenth year of Our pontificate. For the Holy Roman Church: Clemens Card. Micara, Peter Card. Fumasoni, Biondi, Subdeacon of the Sacred College. Prefect of the Congregation for the Propagation of the Faith. Hamletus Tondini, Apostolic Chancellor. Alfonsus Carinci, Archbishop. Albertus Serafini, Protonotary. Seleuc, Dean. Protonotary Apostolic. Apostolic Place £& Plumbi Reg. in Cane. Ap., vol. LXXXVII, n. 58. II. FROM INDIA. THE STATUS OF NEW ECCLESIASTICAL PROVINCES IN THE REGION OF INDIA IS DEFINED. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. The things of this mutable age change, and mortals are oppressed by the vicissitudes of time and alternating fortunes. But the Church alone, which is founded on the eternal will of God, is not affected by these things.

[*Latin ed. p. 84*]

Acts of the Apostolic See - Official Commentary

It is broken by dangers, and no respite is given from troubles; but it seizes every opportunity, so that it may better promote the Christian religion. Therefore, We, to whom the Father of Heaven has entrusted the governance of this same Church, believe that it is indeed the right time to act in the regions of India: in that region, renowned for its ancient culture, its humanity, and its virtues, the administration of the Catholic Church must be arranged so that its structure and form may be more suited to the present state of affairs. For in it, the seed of the Gospel truth has grown by divine power, from which, like the foliage of a great tree, new families of Christians and

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new dioceses have sprung forth; and moreover, civil changes have taken place in the same territory, especially since the recent creation of the nation called Pakistan. These changes and the increase in the number of the faithful require that the existing ecclesiastical provinces in India, whose status was first defined in the year 1887, be more suitably arranged in these present days. Therefore, with a benevolent and discerning spirit, We approve the plan of the Sacred Congregation for the Propagation of the Faith, so that certain of the provinces mentioned above may be changed in their present status: namely, that the dioceses of Ranchi, Nagpur, Hyderabad, Bangalore, and Madurai be raised to the dignity of metropolitan sees; that the diocese of Malacca, separated from the archdiocese of Pondicherry, be elevated to the rank of an archiepiscopal Church; and that the metropolitan sees in India, both those already established and those recently created, be more wisely assigned. After having inquired what our venerable brother Martin, Archbishop with the title of Adulis, and Apostolic Delegate in the region of India, thinks about this matter, and after having diligently sought the opinions of the other venerable brothers, the prelates in that same region; after having received the opinion of our beloved son, His Eminence, the Cardinal Prefect of the Sacred Congregation for the Propagation of the Faith, which He made known to Us in the same Sacred Congregation; and after having obtained the consent of all those who have something to do with this matter, or who believe that they have something to do with it; and after having carefully considered everything, and with the clear knowledge that We possess, We decree the following, by Our supreme authority. We first separate the episcopal sees mentioned above from their respective ecclesiastical provinces, namely: the diocese of Ranchi from the Province of Calcutta, the sees of Nagpur and Hyderabad from the Province of Madras and Mylapore, the Church of Bangalore from the archdiocese of Pondicherry and Cuddalore, and finally, the diocese of Madurai from the Province of Bombay. All of these episcopal sees, which are now under the jurisdiction of their respective archdioceses,

[*Latin ed. p. 85*]

Acts of Pope Pius XII, 85, having omitted certain passages, we present those pertaining to the rank and dignity of those Churches which possess metropolitan authority. Furthermore, since new ecclesiastical provinces are to be formed from these now-established archdioceses, we also decree the following:

1. The ecclesiastical province of Ranchi shall consist of the metropolitan see of that name, and the suffragan sees of Cuttack and Sambalpur, the former of which, until this day, was subject to the archdioceses of Madras and Mylapore, and the latter to Calcutta.

2. The ecclesiastical province of Nagpur shall be composed of the metropolitan see of that name, and the suffragan see of Raigarh-Ambikapur,

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which we hereby exempt from the jurisdiction of the archdiocese of Calcutta. To the Nagpur province shall also be subject the Apostolic Prefecture of Jabalpur, which has hitherto been a suffragan of the Churches of Madras and Mylapore.

3. The ecclesiastical province of Hyderabad shall consist of the metropolitan see of that name, and the suffragan sees of Bezwada, Nellore, Guntur, Visakhapatnam, and Warangal, all of which have hitherto been suffragan to the archdioceses of Madras and Mylapore.

4. The ecclesiastical province of Bangalore shall be constituted of the metropolitan see of that name, and the suffragan sees of Mangalore, separated from the archdiocese of Bombay; Mysore, separated from the archdioceses of Pondicherry and Cuddalore; and finally, Bellary, separated from the metropolitan see of Madras and Mylapore.

5. The ecclesiastical province of Madurai shall finally consist of the metropolitan see of that name; to which shall be suffragan the dioceses of Tiruchirapalli and Tuticorin, separated from the archdiocese of Bombay. Furthermore, we exempt the dioceses of Pondicherry and Cuddalore from the jurisdiction of the metropolitan see, and we elevate them to the rank and dignity of an archiepiscopal see, which shall henceforth be subject to the authority of Our and the Apostolic See.

Therefore, in order that the status of the Churches in the region of India may be more suitably arranged and ordered, we decree that, in addition to the provinces which we have described above, the remaining ecclesiastical provinces shall also be properly defined, so that a new order of suffragan dioceses may be assigned to the metropolitan sees. This order shall be constituted as follows:

1. The metropolitan see of Verapoly, which presides over the ecclesiastical province of Verapoly, shall have as suffragan sees the dioceses of Kottar, Quilon, Trivandrum, and Vijayapuram, which already exist within that province; Calicut, separated from the metropolitan see of Bombay; and finally, Alleppey and Cochin, which until this day have been suffragan to the Churches of Goa and Daman.

2. To the metropolitan see of Madras...

[*Latin ed. p. 86*]

86 Acta Apostolicae Sedis - Commentarium Officiale et the Diocese of Meliapore, which governs the ecclesiastical Province of the same name, will have the following suffragan dioceses: Vellore and Coimbatore, the former of which is already within the same Province, while the latter is to be exempted from the jurisdiction of the Churches of Pondicherry and Cuddalore. 3) The Metropolitan Archdiocese of Pondicherry and Cuddalore, which is the seat of the Province of the same name, will have the following dioceses subject to its authority: Salem and Kumbakonam, which are

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already within the same Province, and Tanjore, which is separated from the dioceses of Madras and Meliapore. 4) The Metropolitan See of Bombay, which is the seat of the Province of Bombay, will continue to have the suffragan episcopal sees of Ahmedabad and Poona; to this Province will be joined the diocese of Belgaum, which We hereby establish by these Apostolic Letters entitled "Summa illa sollicitudo" on this very day. 5) The Metropolitan See of Calcutta, which governs the ecclesiastical Province of Calcutta, will have the following dioceses subject to it as suffragans: Krishnagar, Jalpaiguri, Patna, Shillong, and Dibrugarh, which are already within the same Province. This Province will also include the Apostolic Prefectures of Malda, Haflong, and Sikkim, the last of which is already within the Province of Calcutta. 6) Finally, the Metropolitan See of Agra, which is the seat of the Province of the same name, will have the following suffragan episcopal sees: Ajmer, Lucknow, and Indore. To this Province will also be subject the Apostolic Prefectures of Jullundur, Kashmir, and Jammu. The boundaries of these Provinces will be equal to the boundaries of all the dioceses that comprise them, which are assigned to them by these Letters. Furthermore, We wish that the prelates who govern the sees of Ranchi, Nagpur, Hyderabad, Bangalore, and Madurai, which We have raised to the metropolitan rank by these Our Letters, shall henceforth be endowed with all the rights, honors, and privileges, as well as the duties, of other Metropolitans of the same rank and dignity: that is to say, they shall be permitted to carry the cross before them within the territory of their respective ecclesiastical Provinces and to wear the pallium according to the liturgical laws, after it has been requested and obtained in a public Consistory; they shall, however, be subject to the same offices and obligations as all Metropolitans. Those sees which have also been raised to the metropolitan rank shall enjoy the same rights and be subject to the same duties as other sees of the same rank. Moreover, the Prelate of the See of Malacca, whose Church We have directly subjected to Us and to the Apostolic See, will henceforth be adorned with the archiepiscopal dignity, and will be subject to the same rights and privileges, obligations, and duties as other Archbishops of the same rank throughout the world, but not Metropolitans. In order that those things which We command in these Letters may be accomplished,

[*Latin ed. p. 87*]

The Acts of Pope Pius XII, 87, state: "We choose the venerable Brother Martin, or him who at that time, when these decrees are brought forward, presides over the Apostolic Delegation in the Republic of India; and to whomever it may happen to have this business entrusted, we grant the necessary powers for it, which may be delegated, if necessary, to a man endowed with ecclesiastical dignity. We also command that the same venerable Brother report this completed business in the records, and that he

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will take care to send faithful copies to the Sacred Congregation for the Propagation of the Faith as soon as possible. We will and desire that these documents be effective now and in the future; so that those to whom they pertain may religiously observe what has been decreed through them, and thus obtain their full force. No prescriptions of any kind can be contrary to the effectiveness of these documents, since through these documents we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be declared entirely null and void. Therefore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these documents, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity, and which are signed by a public notary, shall have the same full faith as if they were presented."

"These Our decrees, if anyone should despise or in any way reject them, let him know that he will incur the penalties prescribed by law to those who have not obeyed the commands of the Supreme Pontiffs. Given from the Palace of Gandulf, near Rome, on the nineteenth day of the month of September, in the year of Our Lord nineteen hundred and fifty-three, in the fifteenth year of Our pontificate.

For the Holy Roman Church:

Clemens Card. Micara

Petrus Card. Puma

Soni Biondi, Sacred College Subdeacon

Prefect of the Sacred Congregation for the Propagation of the Faith

Hamletus Tondini, Apostolic Chancellor

Alfonsus Carinci, Archbishop

Albertus Serafini, Protonotary

Place: 33 Plumbi Street, Rome.

In the Register of the Apostolic See, Volume LXXXVII, number 36.

Regens Seleuc, Decurion.

Protonotary Apostolic."

[*Latin ed. p. 88*]

Acta Apostolicae Sedis - Official Commentary 88. MOTU PROPRIO, CERTAIN WORDS ARE REMOVED FROM CAN. 2319 § 1, I. PIUS PP. XII. The good of the Church demands that, as far as possible, we take care lest the stability of Canon Law be called into question by the opinions and conjectures of private individuals regarding the true meaning of canons, and lest, through subtleties and quibbles, unjust indulgence be granted to those who violate the laws, contrary to the clear will of the legislator, which undermines the very foundation of ecclesiastical discipline. But certain interpreters of sacred canons, not sufficiently attentive to the

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force of can. 2319 § 1, I, have weakened it, and, more justly adhering to the prescription of can. 1063 § 1 in the same, they have taught that not every marriage begun or attempted by Catholics before a non-Catholic minister is to be punished by excommunication reserved to the Ordinary. Therefore, lest the faithful, freed from the fear of punishment, dare to commit such an offense, We, after hearing the Most Reverend Fathers of the Supreme Sacred Congregation of the Holy Office, by Our own motion and by the fullness of Apostolic power, decree and command that the words "contrary to the prescription of can. 1063 § 1" be removed from can. 2319 § 1, I. We command that these Apostolic Letters, issued by Our own motion, be published in the Acts of the Apostolic See. In spite of any contrary provisions, even those particularly worthy of mention. Given at Rome, at St. Peter's, on the twenty-fifth day of December, in the feast of the Nativity of Our Lord, in the year 1953, in the fifteenth year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 89*]

ACTA APVD PP. JOANNES PAULUM II LITTERAE 89. AD PAROCHIALEM ECCLESIAM SANCTI SEVERINI, IN URBE ET ARCHIDIOECESI COLONIENSI, AFFICTAM HONORIBUS ET PRIVILEGIIS BASILICAE MINORIS. EPISCOPI.

PIUS PP. XII. Ad perpetuam rei memoriam.

Aedes sacrae, quae antiquitate et religione potissimum commendantur, a translaticio Apostolicae Sedis instituto solent praecipuis honoribus condecorari. In quibus accensendum est Templum Sancti Severini, quod in urbe Coloniae Agrippinae non modicum vertit ornamentum. Exstat enim eo in loco, quo saeculo nono corpora Christi cultorum efferebantur. Quarto vero ineunte saeculo eodem in sepulcreto exstructa fuit parva Aedes, quam Sanctus Severinus Praesul, ab se laxatam, auctam, instructam, non multo tempore post honori Sanctorum Martyrum Cornelii et Cypriani dedicavisse traditur. Exinde Templum, per hominum aetates iterum atque iterum reiectum et immutatum, ab eodem est Sancto Severino appellatum. Insignis autem, quae nunc conspicitur Ecclesia, amplitudine et forma nec non sacris turribus venusta, a saeculo xiii et xiv est repetenda. Tantum vero opus altero, quod per totum flagrabat orbem terrarum, bello ignivomis missilibus fuit misere verberatum, diftractum, at invicta pietate reparatum atque in melius restitutum. Quod autem maxime Nostra interest, ea in Aede, Canonicorum olim Collegio honestata, nunc vero curiali, et sacrorum administri et Christifideles e laicorum ordine rebus divinis impigri insistunt. Memorandum quoque diem festum Sancti Severini summa cum caerimonia quotannis ibi celebrari neque defervescere piam animorum alacritatem in supplicatione, indicta, eorum sollemnium causa, in octavum diem. Praeterea Templum Sanctorum reliquiis atque sacra supellectile ita affluit ut nihil videatur in praeclaro hoc religionis domicilio

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desiderandum.

Quibus omnibus permotus, Dilectus Filius Noster Iosephus Sanctae Romanae Ecclesiae Presbyter Cardinalis Frings, Archiepiscopus Coloniensis, vota quoque Nobis significans Curionis et Christifidelium", preces ad Nos detulit ut eam sacram Aedem, tot laudibus ornatam, Basilicae Minoris nomine ac iure donaremus. Quibus precibus libenter admissis, e Sacrae Rituum Congregationis consulto, certa scientia ac matura deliberatione Nostra deque Apostolicae potestatis plenitudine,

[*Latin ed. p. 90*]

90 Acta Apostolicas Sedis - Commentarium Officiale: With due consideration, and in order to perpetuate in a lasting manner the honor of these Letters, We elevate the Church, consecrated in the manner described above for the glory of God and of Saint Severinus, Bishop, in the city and Archidiocese of Coloniensi, to the rank of a Basilica Minor, granting it all the rights and privileges that properly belong to such churches. All contrary provisions to the contrary notwithstanding. We decree, establish, and ordain that these present Letters shall remain firm, valid, and efficacious forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall now and in the future be fully supported by them; and that they shall be duly judged and defined; and that they shall be declared void from this moment and null and void, if anything to the contrary, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever.

Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the first day of the month of March, in the year 1953, in the fifteenth year of Our Pontificate.

By special mandate of the Most Holy, to the Cardinal Prefect for Public Affairs of the Church, Gildo Brugnola, from the Apostolic Brief:

II S. MARIA GORETTI, V. M., IS ESTABLISHED AS THE SECOND PATRON SAINT OF THE CITY OF NEPTUNIUM, DIOCESE OF ALBANENSIS.

PIUS PP. XII

For the perpetual memory of the matter.

Since the Holy Mary Goretti, who with unwavering devotion cultivated the virtue of chastity, is venerated by both citizens and visitors for religious reasons in the town of Neptunium, within the territory of the Diocese of Albano, and since this renowned martyr, while enjoying the light of this place, frequently visited the Temple of the Most Holy Mother of God, where, weakened by wounds, she breathed her last and was given the honor of burial; and since her sacred remains were subsequently transferred from

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the public cemetery to the aforementioned building, and religiously placed in a sacred chapel, recently constructed, after the most virtuous girl had been adorned with heavenly honors.

Therefore, since she has already been established as the Patron Saint of the town of Neptunium and as the principal protector of the Diocese of Albano, together with Saint Pancratius, the inhabitants of the town of Neptunium, whether adorned with sacred or civil authority, or simply a devout people, have made prayers to Us, so that Saint Mary Goretti, as it were, a domestic saint, may be...

[*Latin ed. p. 91*]

The Acts of Pope Pius XII, page 91, bear witness to the glory of [this] city, and we declare its other heavenly patron, the blessed confessor. These sentiments, supported by the commendation of our venerable brother, Joseph Cardinal Pizzardo, Bishop of Albano Laziale, with a benevolent spirit, We, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Apostolic power, by these letters, forever and perpetually, establish and declare Saint Mary Goretti, Virgin and Martyr, as the other patron of the city of Neptune, with all the honors and liturgical privileges that rightly belong to the principal patrons of places. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, now and in the future, shall fully observe them; and that they shall be rightly judged and defined; and that they shall be null and void from this moment, if anything contrary to these, by any authority whatsoever, knowingly or unknowingly, should be attempted. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the first day of the month of July, in the year 1908, in the fifteenth year of Our pontificate. By special mandate of the Most Holy Cardinal, for the public affairs of the Church, GILDO BRUGNOLA. CONSTITUTIONS OF THE FRATRES MINORES OF THE THIRD ORDER ARE APPROVED AND CONFIRMED BY POPE PIUS XII. For the perpetual memory of this matter. — In accordance with the Gospel, the Secular Franciscans, or Friars Minor of the Third Order, living according to the discipline of Christ the Lord and His Author, the "poor of Assisi," have brought great honor and growth to the Christian community and to their Order. This they have especially accomplished by steadfastly observing the Rule, which was established by that lawgiver, under the inspiration of the Divine Spirit, and approved by the Apostolic See. In order that they might more readily carry out this arduous and excellent undertaking, they added particular

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laws or Constitutions to the same Rule.

[*Latin ed. p. 92*]

92 Acta Apostolicae Sedis - The official commentary on the German institutions of San Francisco and the precepts of the Church, concerning religious life, should provide a more detailed explanation of the matters that have been successfully implemented. The importance and the great benefit of these Constitutions are confirmed by the history of the Order itself, which we have mentioned. For scarcely twelve years after the death of San Francisco, the general assembly of the Order, convened in 1239, approved the Constitutions which all members were to observe, and which Saint Bonaventure, who governed the entire Order, perfected with new regulations, and promulgated in the general chapter held in Narbonne in 1266, from which time they were commonly called the Constitutions of Narbonne. These laws, therefore, were a clear testimony to wisdom and prudence in governing the members, and they held a prominent place in the following period. It was a characteristic of the Order of the Friars Minor to adapt these laws to the conditions of new times and to the norms of the Church, as was done after the Council of Trent, in the general chapter held in Toledo in 1583. It should also be noted that special statutes were also issued for those religious families, which, although not separated from the Franciscan Order, maintained a stricter way of life. Thus, with these laws, the large community of the Friars Minor achieved great and magnificent progress, for the benefit of the Church and of the Christian faithful. It is also important to remember that our predecessors, the Roman Pontiffs, have often expressed their favorable disposition towards this Order, and have advised its progress with paternal care, either by legitimately interpreting the Rule, as Nicholas I, Clement V, and Innocent XI, or by prudently establishing or approving new Constitutions, as Martin V, Eugene IV, and Julius III, or by establishing other regulations, as Leo X, who, with his authority, divided the Order, assigning the old seal to the General Minister of the Friars Minor. To ensure that the laws were in accordance with these new circumstances, the Friars Minor, now called the Minorites, diligently worked to achieve this in the general assembly of the Order, held in Lyons in 1618. It is also pleasing to remember that Leo XIII, our predecessor, having restored this sacred family of religious communities to greater unity, and having abolished and removed the names and special statutes of its individual parts, promulgated a single body of Constitutions in 1877, by which the Order of the Friars Minor was to be governed in the future. Finally, fifty years after this illustrious work of Leo XIII, the Order of the Friars Minor began to consider the need to revise the Constitutions, so that they might be more in accordance with the ordinances of the Church established in this age, and with those which are now considered necessary or useful for the proper conduct of religious life and for the useful fulfillment of the

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apostolic mission.

[*Latin ed. p. 93*]

Acta Pii PP. XII 93 portuna. These Constitutions, in general, were presented to this Apostolic See at a meeting of the same Order held in Assisi in the year 1901, so that they might be approved by its authority. Therefore, the Sacred Congregation for Religious Orders, having considered the current laws and having taken into account the circumstances and needs of the present time, has introduced certain modifications so that those Constitutions, written by learned men, may more closely reflect the true nature of the Rule of Saint Francis and the genuine institutions of its venerable Founder. In order that those of us who have been enrolled in the ranks of the Franciscan Third Order for more than fifty years may declare our benevolence and love for the Family of the Brothers Minor and its members, we have willingly decided to grant their request for the approval and confirmation of the new Constitutions. Therefore, after consultation with the Sacred Congregation for Religious Orders, and with full knowledge and mature deliberation of our Apostolic authority, we hereby approve and confirm these Constitutions General of the Order of the Brothers Minor, according to the model preserved in the archives of the same Sacred Congregation, beginning with the words "Insignis Christi sectator" and ending with the words "quamprimum persolvantur," and we add to them the strength of Apostolic sanction, and we command and order that they be faithfully observed by all members of the same Order throughout the world. With these letters and with our authority, we abolish and declare to be abolished those laws which are not contained in this new example of Constitutions. Contrary provisions notwithstanding. We decree that these present letters shall always remain valid and effective; that they shall have and obtain their full and complete effect; that they shall fully support and shall be able to support those to whom they apply, now and in the future; and that they shall be duly judged and defined; and that, from this moment, they shall be considered void and null, if anything contrary to these should be attempted by anyone, with any authority, knowingly or unknowingly. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the fourteenth day of the month of July, in the year 1903, in the fifteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal GILDÒ BRTÎGNOLA, Prefect of the Apostolic Briefs, for public affairs of the Church.

[*Latin ed. p. 94*]

Acts of the Apostolic See - Official Commentary 94. LETTER TO THE ILLUSTRIOUS AND HONORABLE MAN, ALOISIUS EINAUDI, PRESIDENT OF THE ITALIAN REPUBLIC, ON THE OCCASION OF THE TWENTY-FIFTH ANNIVERSARY OF THE ESTABLISHMENT OF

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DIPLOMATIC RELATIONS BETWEEN THE APOSTOLIC SEE AND THE ITALIAN NATION. PIUS PP. XII.

Beloved Son, Illustrious and Honorable Man, health and the Apostolic Blessing. — Now that the twenty-fifth year has passed since the blessed establishment of relations between the Apostolic See and the Italian Nation in the Lateran Palace, we deem it fitting to recall this event, which should be recorded in the annals, and to stir up a pleasant memory for both us and for all those for whom the concord between religion and the homeland is held in honor. Indeed, through such solemn agreements, the old discord has been healed, and matters and relations between both parties have been settled, and norms and principles have been established by which the Church and the Italian people may, with mutual consent and mutual benefit, continue to grow together. Therefore, considering the circumstances and the times in which this occurred, it is entirely appropriate to consider this a cornerstone, firm and immovable, upon which closer public bonds are built for the common good, by which the Roman Pontiff and the Italian Nation are mutually strengthened. We are confident that you, Illustrious and Honorable Man, and all citizens of every order will share in the joy of this auspicious event, and we gladly offer our congratulations. For this concerns a matter which greatly contributes to the concord and true prosperity of the people, especially those most dear to us. And in order to offer something that may seem to be a symbol and a harbinger of great significance, we wish to donate to you and to the Nation which you so worthily lead, a part of the Altar of Peace of Augsburg, which is preserved in the Vatican Museums. May this fragment of the altar be a sign of that peace which was established twenty-five years ago between the Apostolic See and Italy, and also of that complete peace which the Divine Redeemer announced to men, accompanied by the angels. 1 Cf. Luke 2:14.

[*Latin ed. p. 95*]

Acts of Pope Pius XII, 95. Meanwhile, as a sign of the heavenly gifts and a pledge of Our particular benevolence, We gladly impart the Apostolic Blessing to you, beloved Son, Illustrious and Honorable Man, and also to the most dear Italian people. Given in Rome, at Saint Peter's, on the eleventh day of the month of February, in the fifteenth year of Our Pontificate.

PIUS PP. XII.

A RADIO MESSAGE TO ALL THE FAITHFUL WHO ARE SICK, GIVEN ON THE DAY FOR THE SICK, IN THE YEAR OF MARY.

When, docile to divine inspirations, We announced last September the celebration of the Marian Year, and shortly thereafter, on the feast of the Immaculate Conception, We ourselves wished to solemnly begin it from the

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golden Basilica of Saint Mary Major, going there to offer Our supplications at the feet of She who is the "Salvation of the Roman people" and of all peoples. From that time, We thought of you, beloved sons and daughters who are sick, with a particular affection, considering you among those closest to Our spirit and held dear in Our heart.

Indeed, the Mother of God bends over you with loving tenderness, eager to wipe away the tears of the afflicted, who turn to Her maternal bosom as a safe haven amidst the storms. Likewise, the Vicar of Christ relies on you, who are precious jewels of the Church of God and a valuable source of spiritual energies, to obtain in this blessed year the many and urgent fruits proposed in Our Encyclical *Fulgens Corona* for the health of humanity and of the Church itself.

This living hope moves Us to address you with Our words on this day, with the intention of gathering you all under the loving protection of the common Mother, the Immaculate One, to surround you with Our charity, and with the charity of all the faithful who pray for you, and to remind you of the mission to which Providence has destined you in your infirmity.

Thanks to modern technology, We can speak directly to many of the sick, and We hope to reach those who cannot hear us through other means. Surely, We would desire the omnipresence of God.

* February 14, 1954.

[*Latin ed. p. 96*]

96 Acta Apostolicae Sedis - Commentarium, Officiale. Nos desideramus ad vos omnes appropinquare, carissimi filii et filiae, qui languiduli estis in magnis et parvis hospitalibus, in sanatoriis, in clinicis, in hospitiis, in carceribus, in casernis, in desolatis atticis pauperum, vel in reclusis cubiculis domorum vestrarum. Pueri, cuius vultus pallidi sunt sicut flores crescentes sine calore solis; iuvenes, cuius rara risum potius vim animi exprimit quam frescam aetatis; viri maturi, amarae robore suo privati; senes, cuius naturali fatigationi morbus molestias et dolores addit. Nos semper oravimus Iesum ut cor nostrum aliquatenus simile esset Corde Suo; corde bono, corde miti, corde aperto ad omnes dolores, ad omnes tribulationes. Sed quantum vultis habere aliquid reflectionis omnipotentiae Eius! Quam desideramus per vos transire, lacrimas siccando, consolamenta ferendo, vulnera sanando, robur et salutem restituendo! Debemus contentari cum spiritu inter vos esse; ad pueros corde matris adstamus; ad parentes anxios cogitantes fortasse filios suos orphanos relinquere. Et ad singulos Benedictionem Nostram damus, Deum omnipotentem, Patrem amantem, implorantes ut vobis, per ipsam, ea quae convenient sibi tribuat, secundum ordinem providentiae specialem ab Ipso electum pro quolibet ex vobis. Et sit Dominus ut, ad finem huius nostri brevis, mysteriosi transitus inter vos, quisque sentiat beneficum effectum spiritualem et materialem Benedictionis Nostrae, sicut

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et consolationem verbi qui ex toto corde ad vos dirigimus.

1. Ecce: Videtur nobis ibi, in illa via, iuvenis qui doloret et, dolens, blasphemat. Quondam fortis erat, pulcher; erat ornamentum parentum, qui nunc cor laceratum habent, quia metuunt eum perdere, a malo qui non indulget. Et iuvenis sentit vitam suam quasi ab se discedere; valedixit salute; valedixit robore; valedixit motibus spei; valedixit consiliis quae cum studio puerilis caritatebantur; valedixit amore. Et iuvenis se rebellat: "Cur? Cur? Nonne etiam ego ius ad vitam habeo? Et potest Deus bonus me tam pati, me mori? Quid feci mali?". Quanti estis, o filii, o filiae? Quanti vultus vestros falsificatis et ira cordis fremitis et blasphemias labellis vestris habetis? Ad vos specialiter desideramus appropinquare, desideramus manum Nostram suaviter super frontem vestrum ardentem febre posuisse. Desideramus, cum infinita suavitate, ad singulos de vobis susurrare: O anima angustiata, cur te rebellas? Permitte ut in taetrum mysterium doloris lux quae ex Cruce Iesu manat cadat! Quid enim ipse fecit mali? Videtis:

[*Latin ed. p. 97*]

Acta Pii PP. XII 97, perhaps on your roof, in your street, there is the image of the Madonna. What harm had She done? O desolate soul, why are you oppressed by evil, listen: Jesus and His Mother certainly suffered not through their own fault, but willingly and in full conformity with the divine plan. Have you ever wondered why? Perhaps you have done evil. Reflect on it. Perhaps you have offended God many times and in many ways. You know that a grave sin merits for souls eternal damnation; but you, instead, are still alive, under the merciful gaze of God, within the loving embrace of Mary. Therefore, even if the Lord were chastising a sin of yours, you should not, for this reason, curse or despair; you are not, indeed, a slave punished by a cruel master, but a son of God the Father, who does not wish to avenge himself, but to correct you. He wants you to say to Him: "I have done wrong," so that He may give you His forgiveness, and restore to you the life of your soul. But if you have done nothing wrong, if you are innocent, you should not, equally, rebel. Indeed, the idea of punishment does not always explain human infirmities and misfortunes. Do you remember what is written in the Holy Gospel? One day, Jesus met a man born blind, and having asked His disciples whether he had sinned, or his parents, He answered: "Neither did this man sin, nor did his parents; but that the works of God might be manifested in him." 1 Even the misfortunes of the innocent are, therefore, a mysterious manifestation of divine glory. To avoid tiring you with lengthy reflections, look: there is a Mother immaculate and holy; she holds in her womb the bloodied body of her divine Son. Can you possibly think that the sorrowful Madonna curses God? That she asks Him the reason for so much suffering? We would not have redemption if that Mother had not seen her Son die amidst torments; and there would have been no possibility of salvation for us. For all of you,

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beloved children, who do not yet know how to say "Amen" to resignation and patience, We invoke the blessing of God, praying that He send a ray of His light into your minds, and that you cease to oppose with your will the thought, the will, and the work of Him; that you may acquire the conviction that His divine paternity remains loving and benevolent even when He judges it necessary to use the bitter chalice of suffering. 2. But it is not always so, beloved children; there are not always rebellious souls, souls that curse under the pressure of suffering. Thanks be to God, there are souls resigned to the divine will; there are souls that...

1 John 9, 2-3.

7 - ACTA, vol. XXI, n. 3. - 18-3-1954.

[*Latin ed. p. 98*]

Acts of the Apostolic See - Official Commentary 98, happy souls; souls, indeed, that have actively sought out suffering. Of one, in particular, We heard the story one day during the radiant Holy Year, when Our children flocked to Us in extraordinary numbers from all parts of the world. She was a young woman of twenty years, of modest origin, to whom the Lord had granted so much freshness and, at the same time, so much purity. Everyone felt her charm, because she spread around herself the fragrance of an unblemished life. But one day she feared that she might become an occasion of sin, and having almost a certain inner conviction, she went to receive Jesus and, in a surge of generosity, asked Him to take away all her beauty and even her health. God granted her request, accepting the offering of that life for the salvation of souls. We know that she still lives, even though she burns and consumes like a living lamp before the throne of the justice and love of God. She does not curse, she does not murmur. She does not ask God: "Why?" She always has a smile on her face, while she preserves perpetual calm and joy in her soul. One should ask her why she accepts suffering, why she enjoys it, why she has sought out suffering. And, just as with her, one should ask this of thousands of souls, who offer themselves to God in silent holocaust.

3. Beloved sons and daughters! If, to your languid gaze as the sick, the entire universe contracts into a dark and heavy space within a small room, it immediately regains its boundless dimensions through the light of faith. Faith will certainly not make you love suffering for itself, but it will allow you to glimpse the many most noble purposes for which illness can be serenely accepted and even desired. That man has many sins to atone for, or at the very least, has blemishes in his soul: suffering will purify him. That young woman was already good, but she did not have the strong character so necessary for one who must be a wife and mother: suffering was for her like a fire that tempered her, giving her great fortitude. Perhaps you desire martyrdom: you have dreamed that you too might have the opportunity to suffer for Jesus: give glory to God: this affliction of your body is almost

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a shedding of blood, it is a real form of martyrdom. And you, do you want to be like Jesus? Do you want to transform yourself into Him? Do you want to be an instrument of life for Him? In illness, you can find the cross and be crucified upon it, to die to yourself, so that He may live, using you. How many of you, beloved children, would like to help Jesus to save souls! Therefore, offer Him your sufferings according to all the intentions for which He continually offers Himself on the altars. Your sacrifice, united with the sacrifice of Jesus, will bring many sinners back to the Father; many unbelievers.

[*Latin ed. p. 99*]

Acta PP. XII, 99, ibi veram fidem inveniunt; multi christiani debiles robiginem accipient ad integraliter vitam agendam secundum doctrinam et legem Christi. Et in die in qua in caelo mysterium Providentiae in oeconomia salutis revelabitur, tandem intellegitis quantum mundus a sanis debet. Ecce, carissimi filii et filiae, vos relinquimus. Oremus Iesum, amicum dolentium, ut vobiscum maneat, ut in vobis maneat. Oremus Virginem Immaculatam, matrem vestram affectuosissimam, ut consolatur vos risu suo et protegat sub pallio sua.

ADHORTATIO AD PAROCHOS URBIS ET CONCIONATORES SACRI TEMPORIS QUADRAGESIMALIS

Incomparabilem gaudium nobis esset, si hodie, — sicut saepe in praeteritis temporibus — vos, qui certamente inter filios ad Nos proxime adstantes, et aliquatenus carissimos cordi Nostro estis, ad praesentiam Nostram invitassemus: voluimus vobis, carissimi parrochi Romae, benedicere verbis meis, amore quem vos scitis; et salutare benediciens etiam sacerdotes praedicares, qui in ecclesiis Urbis durante Quadragesima seminabunt semen divinae verbi.

Cum autem nunc impossibile sit hoc dulcis congressus inter Episcopum et indefatigatos eius collaboratores, volumus ut saltem per litteras verba Nostra ad vos pervenerint, quae prae omnis loco sunt gratitudinis paternae pro omni eo quod facitis, ut Roma Nostra semper magis luceat ut pharens lucis christianae.

Optime scimus, cum illustrato zelo, cum quanta tenacitate et spiritu abnegationis, adservationem fidei et morum in fidelibus, ad perfectionem animarum eorum, et etiam ad reconquista illorum filiorum prodigorum qui domum Patris reliquerunt et nunc in miseria et inedia vivunt, curatis.

Notum est nobis etiam quod multi paroeciae in statu manifesti revivalis sunt, et aliae iam, per gratiam Dei, in aura verae et generalis mobilizationis vivunt. Et cum exempla fortitudinem infundunt tremantibus et dubitantes trahunt, placuit nobis etiam hodie — sicut iam in aliis occasionibus fecimus — unam paroeciam in particularis indicare, quae videtur nobis resolute procedere ad transformationem in communitatem christianam efficientem

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et operantem, quasi in magnam fam...

Data die 28 Februarii mensis anno 1954.

[*Latin ed. p. 100*]

100 Acta Apostolicae Sedis - Commentarium Officiale, miles, where men, children of God, live together as brothers. Has not the problem of poverty been addressed and resolved therein, so that all the poor are fraternally assisted in their needs? We have learned that in that parish, no poor sick person remains without medical attention, and that even eminent physicians dedicate their services to this purpose, gladly helping Jesus in the person of sick brethren. Suffering, which in all its forms knocks at every door without distinction of age or social standing, finds souls ready to come to the aid of those in need, so that no one lacks comfort or appropriate assistance. Meanwhile, the problem of religious education for children is also being addressed, because out of 1800, only 200 still remain unreached, and it is hoped that they too will soon be drawn in; at the male Oratory, there are approximately 600 members. The life of grace is equally flourishing. There is an ongoing effort to promote the recitation of the Rosary every evening in all families, and over a thousand are enrolled in the Apostolate of Prayer. There is not yet a church, but in the three chapels, several hundred Communions are distributed each day, while on festive days, over two thousand faithful approach the Eucharistic Table. Such fervor of works has developed in a relatively short time, and the parish of St. Francesca Cabrini owes this Christian rebirth to the zeal with which priests and laypeople have dedicated themselves to the work, applying the practical and organic method suggested by the Christian Brothers. But good news also comes from other parishes of the city, which we see equally engaged in a holy competition among themselves. For all that you do; for what you will do; encouraged and supported by those who represent Us directly in the government of the diocese of Rome; for the comfort and joy you bring and will bring to Our heart; we wish to repeat Our fervent gratitude and express Our paternal approval. However, before receiving Our Blessing, you await from Us a word of encouragement, and We could not send you back to your faithful without having addressed it to you with all simplicity, as it has arisen in Our heart. You know, and you preach to the people, that the Marian Year calls for new and greater efforts for the good; the Virgin Mother, whom the Roman parishes venerate with such edification in Her greatest Temple, awaits that further steps be taken in the path of that integral Christian renewal, to which We called you first, beloved pastors of Rome, and which is now about to spread throughout Italy, due to the zeal of the sacred pastors.

[*Latin ed. p. 101*]

Acta PU Pp. XII 101. We have had various occasions to illustrate what we

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would desire the Parishes to be, in this spirit of renewed fervor, and we do not wish to repeat here suggestions and norms, which should be put into practice with a gradual and constant rhythm. Rather, there is a problem whose solution you are certainly already considering, because it is more urgent than ever, and it could not leave anyone indifferent or inactive who has received some share of responsibility in the vineyard of the Lord.

1. There is no doubt, beloved sons, that the word and action of the Church – as much as to say, the word and action of Jesus Christ – must truly penetrate everywhere, to vivify all things and all people. Since this is what God, the absolute Lord of the world, desires, it must be recognized that the Gospel of Jesus has the office of informing completely the thought of man, and every aspect of his theoretical and practical life. There is no other escape for humanity than to rebuild the world in the spirit of Jesus Christ. He alone is the Savior of the individual, of the family, of the entire society. Let responsible men be convinced of this absolute necessity; for, disregarding or denying God, they will bring about new structures that are even more fragile than the present ones.

2. With this certainty in your hearts, now take a look, not at the entire world, but at the condition of some urban centers, not excluding our Rome; consider it without pessimism, but also with a clear and objective vision. Reflect with us and ask yourselves: for how many of your parishioners, for how many families residing in the territory of your parish, is Jesus a living reality? How many pray to Him? How many nourish themselves on Him? How many live by Him and for Him? It is true that all, more or less, believe in something; many have been baptized, and have also received First Holy Communion; they have celebrated marriage in church, and they desire, when God wills, to receive the last Sacraments and ecclesiastical burial. But around a group of fervent Catholics, more or less large, it is undeniable that there exist simple, well-disposed people, indifferent ones, and even hostile ones. Being ourselves constantly anxious about this, we easily imagine your inner torment: how to reach everyone with your apostolic work, how to put everyone in a position to draw from the sources of life? Seeing your insufficiency in the face of the needs of an ever-expanding and ever-more complicated apostolate, you yourselves, perhaps, sadly murmur the lament of the divine Master: "The harvest is plentiful, but the laborers are few" (MATTHEW 9:37). We are but a few priests, who know no rest and allow themselves no respite: but what can we do? How can we...?

[*Latin ed. p. 102*]

Acta Apostolicae Sedis - Official Commentary 102: Is it possible for us to be mediators between God and countless souls entrusted to us? And how can we reach those "zones" that are spiritually more depressed, if our presence would arouse, not hostility, but wonder in those very people we seek to help? Yet, even under these conditions, you must not cease to be the

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pastors of all the souls who live in your parish. You cannot rest peacefully in the evening unless you are able to say, with humility and sincerity of heart: "Lord, I have done all that was in my power this day to save souls."

3. Oh! We know, beloved children, that you can reach every soul, even the most distant, the most absent, the most resistant, by praying and offering yourselves for them. You can, especially, mobilize your children, your sick, so that they may bring down a shower of graces upon the souls entrusted to you. You can, above all, offer every morning for all, the Holy Sacrifice of the Mass. We fully appreciate – and how could it be otherwise? – the most efficacious power of these spiritual weapons. But in the present state of affairs, the problem remains troubling: "Hearing, they do not hear; for they have blinded their hearts, and their ears are dulled, lest they should repent and be healed." (Romans 10:14)

4. From this, beloved children, naturally arises the need to seek help, to find collaborators capable of multiplying your energies, your possibilities, ready to take your place where you cannot penetrate. Hence, the great importance of the apostolate of the laity, which, as you yourselves know from your own experience, can become a powerful force for good. The Lord still provides for the needs of His Church today; and since true mission territories are arising here and there near the bell towers of our churches, thank God that the "calls" to holiness and the apostolate are multiplying among the laity, so that it is not difficult to find very generous souls enrolled in Catholic associations, or remaining outside their ranks, but nevertheless ready to assist the priest in charge of souls.

5. It will therefore be necessary to discover these souls, in order to make use of them after having solidly formed them.

a) To know how many there are, where they are, what they are capable of doing, and what is their actual capacity for service. Count the members of the Catholic Action, whose four branches it is our fervent desire that should not be lacking in any parish; alongside it, line up the other types of association, without neglecting those who do not like to organize. (Romans 10:14).

[*Latin ed. p. 103*]

Acts of Pope Pius XII, 103. They may be burdensome, but they can nonetheless render valuable service to the parish priest who knows how to employ them in specific actions or in supporting endeavors. Secondly, once these auxiliary forces are discovered, they must be formed. And it is necessary to emphasize that the time spent preparing and instructing one's collaborators is not wasted. Those who will assist you in the apostolate cannot be considered a "burden," even if one does not wish to compare them to the weight of wings, which do not impede movement, but rather facilitate it. Naturally, their "human" formation must not be neglected, especially since a complete development of natural talents, far from being

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in real conflict with the heroism of virtues, makes the apostolic action easier and even more effective. You will pay particular attention to the "intellectual" formation of your collaborators, ensuring especially that they have clear ideas through a truly profound knowledge of religion. You well know how much need there is today of those who know how to speak, even in public, to enlighten many minds and to defend the Church from the attacks that it is not uncommon to hear everywhere in these times: in the markets, in the streets, in the factories, on the roads. But above all, take care of their spiritual formation. Clothe them with Jesus; nourish them with Him; make of His divine Heart a model to which they should aspire in their thoughts, affections, wills, words, and actions. Let their hearts be surrendered to Jesus and to the arms of His celestial Mother Mary. Thirdly, they must be utilized. Some will point out particular material and spiritual needs; others will open the doors of a soul closed to any priestly intervention; there are those who will, in your name, bring assistance to the poor, who will visit the sick, or who will participate in a sorrow or a joy. You need help in teaching the catechism to children; it is necessary that in factories, schools, and large buildings, there be those who exercise not only the apostolate of presence, but also of action; those who will give rise to and encourage, under your guidance and with your blessing, a group of lay "missionaries." Be demanding in pointing out their goals and constant in urging them towards them. They must not, of course, give orders, but neither can they be reduced to the rank of mere executors. Therefore, leave them sufficient space for the development of their spirit of fervent and salutary endeavor; which will also make them more joyful, eager, and ready to collaborate with you. Beloved children, this is what we have wished to say to you about your apostolic work, in this present time so difficult and arduous. We invoke the abundance of divine favors upon it, of which the Apostolic Blessing, which we impart to you with great joy, may be a sign.

[*Latin ed. p. 104*]

Acts of the Apostolic See - Official Commentary. ACTS OF THE HOLY CONGREGATIONS. SACRED CONGREGATION OF THE COUNCIL. DECREE. Since several local Ordinaries have petitioned the Holy See to grant, for the coming 19th day of the current month of March, on the Friday of the fourth week of Lent, coinciding with the feast of Saint Joseph, Spouse of the Blessed Virgin Mary and Patron of the Universal Church, that the obligation of abstinence be relaxed, this Sacred Congregation of the Council, by special mandate of the Supreme Pontiff, by the present Decree grants to all local Ordinaries, subject to common law, the faculty to dispense to the faithful from the law of abstinence on the aforementioned day, reserving that which must be observed by law. Given in Rome, on the 8th of March, 1954. I. Card. BRUNO, Prefect. L. S. F. Roberti, of the

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Secretariat. SACRED CONGREGATION FOR RITES. FORMULA OF BENEDICTION FOR A NEW CLERICAL SEMINARY. At the request of numerous Catholic Ordinaries throughout the world, the Sacred Congregation for Rites has prepared a formula of blessing for new Clerical Seminaries, and has deemed it fitting to submit it reverently to our Most Holy Lord, our Pope Pius XII, for approval. Therefore, referring to the Cardinal Pro-Prefect of the aforementioned Sacred Congregation, who presented it in an audience granted to him on December 23, 1952.

[*Latin ed. p. 105*]

The Sacred Congregation of Rites, having considered the proposed rite for blessing a new Clerical Seminary, as set forth in the attached example, has deigned to approve it and has ordered that it be included in the Roman Ritual. Notwithstanding any objections. May 12, 1953. Signed: His Eminence Cardinal MICARA, Bishop of Velletri, Pro-Prefect. And: His Excellency, Archbishop Carinci, of Seleucia, Secretary.

BENEDICTION OF THE NEW SEMINARY: The Rector of the Seminary (or, if the Rector has preferred another priest), or another priest delegated for this purpose, wearing a white alba and stole, and having a vessel of water and a hymn book, brings the rite of blessing to the chapel of the said Seminary at the appointed hour, wearing a surplice. After reciting the "Veni Creator," the priest, having genuflected before the altar, intones the following:

"Emitte Spiritum tuum, et creabúntur." (Send forth thy Spirit, and they shall be created.)

"Et renovábis faciem terrae." (And you shall renew the face of the earth.)

"Let us pray."

Oratio: "O God, who has enlightened the hearts of the faithful with the illumination of the Holy Spirit: grant us, in the same Spirit, to understand what is right, and always to rejoice in his consolation. Prevent our actions, we beseech you, O Lord, by your anticipation, and follow them with your help: that all our prayer and work may begin with you, and be accomplished through you. Through Christ our Lord. Amen."

Then, receiving the "Asperges me" from the hand of the cleric, the priest intones the Antiphon: which the seminarians follow, together with Psalm 51: "Miserere," and, if time permits, a portion of Psalm 118. Meanwhile, the priest sprinkles all the classrooms and other places with the blessed water. The cleric, carrying the new vessel of blessed water for the Seminary, passes through, carrying the same, according to custom.

[*Latin ed. p. 106*]

Acts of the Apostolic See - Official Commentary 106. Having returned to the chapel and standing before the altar, even if the psalm has not been completed, he sings: "Gloria Patri, etc.," and then says: "V. Lord, hear my

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prayer. R. And let my supplication come to you. V. The Lord be with you. R. And with your spirit. Let us pray. O Lord, hear the prayer of your people, which calls on you, and in your mercy and love, come to us. We beseech you, send down your holy angel from heaven, that he may guard, cherish, protect, visit, and defend all those who dwell in this dwelling. Through Christ our Lord. R. Amen. Let us pray. O God, who for the glory of your majesty and the salvation of the human race, established your only-begotten Son as the highest and eternal Priest: grant that those whom you deign to choose as your ministers and dispensers of your mysteries, may be filled with the spirit of wisdom, knowledge, and your fear, and that, clothed in Christ with a pure heart and unblemished morals, they may worthily receive the sacred ministry, and in it may persevere faithfully until death. O God, who to your Apostles, while they were praying together with Mary, the Mother of Jesus, gave the Holy Spirit: grant that, as we stand in this sacred place, about to begin our ministry, we may be protected by the same Mother and Queen of the Apostles, that we may faithfully serve your majesty, so that we may be able to spread the glory of your name through word and example. O God, who illuminated your Church with the wonderful learning of your blessed Confessor Thomas, and made it fruitful through his holy works: grant us, we pray, that we may understand what he taught, and may fulfill what he did. Through Christ our Lord. R. Amen. Then the priest takes the Cross, and, proceeding to the designated place, he affixes it there. If the chapel is somewhat distant, the priest affixes the Cross and the royal banners in a suitable place, and says, singing: "Bestow the sign of your salvation upon this house, O Lord, and do not permit..."

[*Latin ed. p. 107*]

The Sacred Congregation of Rites, 107, [recites the following]: May the angel striking [this place] enter. In the name of the Father, and of the Son, and of the Holy Spirit. R[espond]: Amen. [Then, reciting the verse]: "Oremus." [Let us pray.] Prayer. Almighty and eternal God, who in every place of your dominion are wholly present, you alone work: be present in our supplication, that you may be the protector of this house, and that no wickedness of opposing power may hinder it; but may pure service be rendered to you here, and may devout liberty exist. Through Christ our Lord. R[espond]: Amen. Let us pray. Be present to us, O Lord, our God, and defend those who trust in the protection of the Holy Cross with perpetual help. Through Christ our Lord. R[espond]: Amen. After these things, the priest blesses the house and all those present with his right hand, making the sign of the cross, and saying: "May the blessing of God Almighty, the Father, and the Son, and the Holy Spirit, descend upon this house, upon all those who dwell within it, those who teach and those who learn in it, upon us all, and may it remain forever." R[espond]: Amen. II. REGARDING THE ROMAN CANONIZATION OF BLESSED POPE PIUS

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X: CONCERNING THE MIRACLES. After the Apostolic Indult granting veneration to the Blessed, what miracles are known and proven, in their nature and effect, concerning which the Holy See is concerned? It has rarely happened in hagiographic history that the fame of the sanctity of a Servant of God has been spread with such amplitude and widely, as has been the case with Blessed Pius X. This fame, from the moment his most excellent soul departed for the heavens, has never diminished, but has constantly increased, through many graces, indeed, through miracles.

[*Latin ed. p. 108*]

108 Acta Apostolicae Sedis ^ Commentarium Officiale, with the favor of God, who through his constant intervention works, as is clearly evident from numerous letters from all parts of the world sent to this Holy See. These graces and miracles perpetuate the apostolic ministry of this great Pope for the salvation of the faithful. "For, as Saint Bede writes about Saint Vedastus, he does not cease to help us daily from the heavenly homeland with pious 'prayers,' so that his most beloved sons, whom he begat in Christ with paternal piety, may attain eternal glory and blessedness." Virtues and charisms have brought him honors; and through new events after his Beatification, which was celebrated on June 3, 1951, it seems that God desires to elevate his humble Servant to a higher glory. And indeed. Two remarkable healings, among many others, were selected by the promoters for this purpose. One occurred in Naples in 1951, and the other in Palermo the following year. On November 24, 1951, the cause for Canonization was resumed, and Letters were sent to the archiepiscopal curias of Naples and Palermo, with apostolic authority, to conduct investigations regarding these healings. However, on January 14, 1953, a decree was issued regarding the legal validity of these events. The Medical College of this Sacred Congregation selected two experts for each healing, who would render their expert judgment; and on June 18 of the same year, they met to discuss both miracles. Let us briefly speak of these two healings. First, Francis Belsani, from Naples, was afflicted with a serious pulmonary disease, for which the doctors had given a fatal prognosis, placing the patient in imminent danger of death. Despite medical treatments, the patient, his wife, and others offered fervent prayers to Blessed Pius X, placing flowers from the image of the Blessed and from his tomb upon his chest. In these very serious conditions, the patient was, as the doctor stated in the proceedings, on the evening of August 26. However, that night, Francis suddenly felt himself healed. A few hours later, the same doctor confirmed this. The doctors, the two experts by profession, and the entire Medical College are in complete agreement in the diagnosis of a putrid pulmonary abscess, with a very grave prognosis, and a perfect and persevering healing that is contrary to the laws of nature. Secondly, Maria Ludovica Scorcia, a daughter of the Daughters of Charity of Saint Vincent de Paul, was afflicted

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with a serious meningo-encephalomyelitis of unknown origin. The doctors declared that the disease was entirely organic. From the beginning of the illness, the intercession of Blessed Pius X was invoked by the Sisters and by herself.

[*Latin ed. p. 109*]

The Sacred Congregation of Rites, having been fervently invoked through repeated prayers over nine days, numbered 109. On the night of February 14th of the year 1952, the devout Sister was seized by a peaceful sleep. At the break of dawn, having regained her strength, she rose from her bed and, to the astonishment of the Sisters, went to the chapel, partook of food, and, like the others who were well, was perfectly healed. On the same morning, the physician recognized the healing. In agreement with the attending physicians, the Medical College declared this to be a perfect, sudden, and lasting healing, exceeding the powers of nature. On October 27th of the preceding year, in a preparatory meeting, the Consultor Fathers, before the Cardinals, expressed their opinions regarding these marvelous events. Finally, on November 17th, the General Assembly of the Sacred Congregation of Rites was convened before His Holiness, Our Lord Pope Pius XII, at which the Most Reverend Clemens Cardinal Micara, Bishop of Velletri, the Promoter of the Cause, raised the following question for discussion: Whether, and concerning which miracles, there is proof, after the Beatification granted to her by the Apostolic See, in the case and to the effect of which we are speaking. The Reverend Cardinals, Official Prelates, and Consultor Fathers each gave their votes. The Blessed Father, however, chose to open his mind, so that he might be illuminated by a greater divine light through the prayers of those present. He chose this day to pronounce his judgment. Having received the Cardinals, the Promoter, and the undersigned, the Secretary, after the most devout celebration of the Holy Mass, he declared: It is established that there was an instantaneous, complete healing from a grave pulmonary ailment, and from meningo-encephalomyelitis, in the case of Sister Maria Ludovica, wife of Francis Belsani, through the intercession of the Blessed Pius of Scorcia, by the grace of God, during the pontificate of Pope Pius XII. He ordered that this decree be made public and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on January 17th, the Second Sunday after Epiphany, in the Marian Year of 1954.

[Signature] C. Card. L.

[Signature] S. CICOGNANI, Prefect

[Signature] A. Carinci, Archbishop, Secretary.

[*Latin ed. p. 110*]

Acts of the Apostolic See - Official Commentary 110 III OCEANIA: Concerning the Canonization of Blessed Peter Aloysius Mary Chanel, Priest of

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the Society of Mary, Oceania's First Martyr. CONCERNING THE DOUBT: Whether and concerning which miracles, after the granting of veneration to the Blessed One, there exists evidence in the case and whether, by the action of the Apostolic See, this pertains to him. Indeed, the martyrdom is most noble and, moreover, the most ancient, exhibiting the title with which the Church is accustomed to confer the highest honors upon its children. For it has clearly and manifestly observed those things which make Christian heroes worthy of public veneration. And certainly, among them are illustrious witnesses to the heavenly doctrine transmitted to them by Christ, the most valiant defenders of their dogmas and laws, the most noble and intrepid followers of the Crucified, enlightened by His divine Spirit, inflamed by the fire of divine charity, and finally, a living demonstration of its perpetual sanctity, and indeed, the most splendid examples to be presented to other faithful. Among these glorious men, Peter Aloysius Chanel, priest of the Society of Mary and Oceania's First Martyr, certainly stands out. Born in the year 1803 in the parish of Bellicensis, Peter Aloysius Chanel exhibited such innocence from his youth that he subsequently confirmed it through his studies. Having been initiated into the sacred orders, he was distinguished by zeal for the faith, love of piety, modesty of spirit, gentleness of manners, and abundant charity towards the poor, and other excellent qualities, and he presented himself to the ministers of the Church as an example of all virtue. First, he served as a vicar, and then as a master in the Bellicensis Seminary, successively holding the positions of spiritual director and rector. At the age of thirty-three, he joyfully sought out the distant regions of Western Oceania, where he preached the faith of Christ with fervent zeal, and there he acquired the crown of martyrdom through terrible torments on April 28, 1841. The glory of his martyrdom was confirmed by heavenly testimony through signs and miracles. After all these things had been duly proven, Pope Leo XIII, through Apostolic Letters in the form of a Brief dated November 17, 1889, enrolled him among the Blessed in Heaven. After the honors of Beatification were conferred upon this Martyr, the fame of other miracles, wrought by God through his intercession, increased. Therefore, consideration was given to the resumption of the cause for the purpose of Canonization, and the corresponding decree was issued on June 10, 1891. Subsequently...

[*Latin ed. p. 111*]

The Sacred Congregation of Rites issued Letters on the 28th of that month and year to the Most Reverend Bishop of Mâcon, and on July 8th of the same year to the Most Reverend Bishop of Bellay, concerning legal inquiries into certain alleged miraculous healings. In both Apostolic processes concerning miracles duly performed, favorable decrees regarding their validity were issued in the years 1897 and 1909. Of the two miracles wrought by God through the intercession of the Blessed,

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the first concerns Francis Vion-Dury, born in the town of Lalleyriat, in the same province in which the Blessed was born, who, due to the complete detachment of both retinas, was afflicted with blindness in November of the year 1882, while serving in the military and inspecting the town of Montceau-les-Mines. Furthermore, when a fire broke out in a certain house, he was sent to assist in extinguishing it and to rescue the inhabitants from the flames. While engaged in this task, having forced open the door, a violent flame struck his face. After this trauma, his eyesight began to diminish until, approximately three months later, it completely ceased, so that, according to the opinion of several oculist physicians, both retinas had been completely detached. This ailment was declared incurable by at least two of these physicians. When medical treatments failed to restore him from his blindness, he entered the "Confort" hospice, where, at the end of July of the year 1890, he offered novena prayers for healing. On August 2nd, again invoking the Blessed Peter Aloysius, he suddenly regained his sight and was thereafter overjoyed with his restored vision. Two experts, as well as the Medical College of this Congregation, agree, along with the attending physicians and after consultation, on the unfavorable prognosis regarding the healing and on the fact that this exceeded the powers of nature. The second healing was experienced by Maria Rosalia Mounier. Born in the town commonly called Cuet, in France, from which the Blessed Peter Aloysius Chanel was born, she suffered from a tuberculous condition, as did other members of her family. When she was approximately fifteen years of age, she began to experience symptoms of tuberculosis in her lungs; then, a severe ulcerous gastritis developed. The prognosis regarding her healing and life was entirely unfavorable, according to the physicians, and, moreover, for eighteen years the illness never abated, and her weakened strength was increasingly diminished. Furthermore, the illness progressed to the point that it was decided to administer the Sacraments of the Sick. The severity of this illness is recognized by the experts and the Medical College. Indeed, after the Blessed Peter Aloysius had been invoked several times, on the instant, Maria Rosalia, on September 8th, 1904, after receiving the most holy Body of Christ, was perfectly healed, and not only that.

[*Latin ed. p. 112*]

The Acts of the Apostolic See – Official Commentary 112. More than seventy-three years of age, she succumbed to the same illness. Regarding this healing as well, expert physicians and the Medical College deliberated, and after considering all the circumstances, they declared that Maria Rosalia Monnier had been afflicted with pulmonary tuberculosis, along with ulcerous gastritis and ulcerous cachexia with toxic-hemorrhagic symptoms; and, as is evident, the prognosis was certainly unfavorable, not only with regard to healing, but also with regard to life itself. However, since the healing occurred instantaneously, perfectly, and definitively, it must be

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attributed to powers exceeding the forces of nature. Whether concerning the former or this second healing, it was discussed in the Preparatory Congregation on June 9th of the preceding year; then, in the General Congregation before His Most Holy Name, Pope Pius XII, on November 17th, the Reverend Cardinal Alexander Verde proposed a question for discussion: Whether and concerning which miracles, after the granting of the same to the Blessed One for veneration at the Apostolic See, there exists evidence in the case and regarding the effect in question. The Reverend Cardinals, Official Prelates, and Fathers Consultors expressed their opinions, and the Most Blessed Father, having considered that he should defer his decision until this time, so that in the meantime he might obtain light through his own prayers and those of others. Therefore, having convened the Reverend Cardinals, with the Pope present, and with the Prefect of the Holy Congregation for Rites, the Reverend Father Salvatore Natucci, the General Promoter of the Faith, and myself, the Secretary, after the celebration of the divine sacrifice, he pronounced the judgment: That there exists evidence of the instantaneous and perfect healing of Maria Rosalia Monnier from the ulcerous gastritis, the blindness of Peter, and the total avulsion of the right eye, as well as from the severe pulmonary tuberculosis and the cachexia with toxic-hemorrhagic symptoms. This decree was ordered to be promulgated and inserted into the records of the Holy Congregation for Rites. Given in Rome, on January 17th, the Second Sunday after Epiphany, in the Marian Year of 1954. [Signature] C. Card. CICOGNINI, Prefect. [Signature] A. Carinci, Archbishop, Secretary.

[*Latin ed. p. 113*]

The Sacred Congregation of Rites, 113 IV, BRESIA. CONCERNING THE CANONIZATION OF BLESSED MARY CRUCIFIED DI ROSA, FOUNDRESS OF THE CONGREGATION OF THE HANDMAIDS OF CHARITY. REGARDING THE DOUBT as to which miracles, after the veneration of the aforementioned Blessed One was granted by the Apostolic See, are established in fact and to the effect of what is being considered. A most marvelous and astonishing example of Christian perfection, Blessed Mary Crucified di Rosa, presented to the world. For she, born into a noble family and overflowing with wealth, followed the humble path of Christ, spurning the advantages of her ancestors, and devoted herself and all her possessions to the comfort of others, especially the sick, and founded a new family of virgins around the year 1840, namely, the Handmaids of Charity, seized by the opportunity of a cholera epidemic, which cruelly afflicted the people of Brescia, as well as other Italian cities. She, scarcely dead, was proclaimed a saint by the entire people. Through processes, first by ordinary authority and then by the Apostolic See, the Supreme Pontiff, Pope Pius XI, in the year 1933, declared that Mary Crucified di Rosa had attained the highest degree of heroic

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virtue in the practice of virtues. She was also renowned for miracles, and Pope Pius XII, happily reigning, solemnly bestowed upon her the honors of the blessed in heaven, on May 26, 1940. After the honors of Blessed Mary Crucified di Rosa were decreed, new miracles began to occur, by which the Almighty seems to clearly demonstrate that she is to be venerated throughout the world, and two of these have been presented to the Sacred Congregation of Rites for examination. The first of these is as follows: John Alberti, at the beginning of February in the year 1950, began to suffer from an acute appendicitis, accompanied by an equally acute peritonitis, which, enormously swelling, not only inflicted excruciating pains upon the sick man, but also impeded his vital functions. Therefore, a surgical operation became necessary, to be performed on the 9th of the same month. The sick man, his wife, his children, and others fervently implored for his healing through the intercession of Blessed Mary Crucified di Rosa. Around midnight on the eighth day, John, who had been suffering intensely just before, was able to rest somewhat. Upon awakening, he found himself perfectly healed; the pain, the swelling, and all other signs of illness had disappeared. In the morning, the healing was recognized by the surgeon, and, as expert physicians testify, it persisted. 8 - ACTA, vol. XXIn. 3. - 18 - 3 - 1954.

[*Latin ed. p. 114*]

The Acts of the Apostolic See, Volume 114, contain the official record. The College of Experts by office and the Medical Congregation, after a serene discussion, unanimously diagnosed an acute appendicitis with peri-appendicular peritonitis; they declared the prognosis to be very grave, predicting healing beyond the powers of nature. This healing occurred within the territory of the diocese of Brixiensis. Another remarkable healing is that of Magdalena Savioni, wife of John Baptist Benellini. The medical opinion, unanimous among the doctors, experts by office, and the Medical College, was that of "postoperative ileus due to adhesions," with a very unfavorable prognosis for life, indeed, of imminent death, as noted by the doctor who had attempted to assist vital functions that very night of April 9, 1950, but in vain, and also regarding the healing, which occurred instantaneously, beyond the powers of nature, in the early hours of April 10, and was recognized by the same doctor at the eighth hour. These healings were discussed in the Preparatory Congregation on May 12 of the preceding year; and since they had received a favorable vote, a General Congregation was held on November 17 before His Holiness, Our Lord Pope Pius XII. In this Congregation, the Reverend Cardinal Clemens Micara, Bishop of Veliternus, Promoter of the Cause, and then Prefect of the Congregation of Sacred Rites, raised the question to be discussed: Whether and concerning which miracles, after the veneration granted by the Apostolic See, there is evidence in the case in question, and to what effect. The Reverend Cardinals, Official

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Prelates, and Consultor Fathers expressed their opinions, which His Holiness attentively heard. However, he postponed announcing his judgment, wishing to implore heavenly light through prayer. Therefore, he chose this Sunday, the second after Epiphany, to reveal his mind. He summoned to himself the Reverend Cardinals Clemens Micara, the Promoter or Relator, and the undersigned Prefect of the Congregation of Sacred Rites, as well as the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the Secretary, and after celebrating the most holy Eucharistic Sacrifice, he declared: "It is established that there was an instantaneous and perfect healing, through the intercession of Blessed Mary Crucifix of Rosa, of John Albert from acute appendicitis, and of Magdalena Savioni from a severe acute peritonitis with adhesions." He ordered that this decree be promulgated and recorded in the acts of the Congregation of Sacred Rites. Given in Rome, on January 17, the Sunday after Epiphany, in the Marian Year of 1954.

†B C. Card. CICOGNANI, Prefect.

L. © S. f A. Carinci, Archbishop, Secretary.

[*Latin ed. p. 115*]

The Sacred Congregation for Extraordinary Affairs of the Church. 116. CONGREGATION FOR EXTRAORDINARY AFFAIRS OF THE CHURCH. DECREE: Concerning Territories Entrusted to the Care and Vigilance of Pontifical Legations in the Republics of Cuba, Haiti, and the Dominican Republic, and the Federated States of Venice and the Federated States of America, Newly Distributed. The Apostolic See has repeatedly devoted full attention and concern to the many islands and bordering lands of the Caribbean, where diverse peoples, languages, customs, and institutions reside, seeking to ensure that no one among them would lack the solicitude of the Pontifical Legates for the advancement of the Catholic religion. For this reason, by a Decree issued by this Sacred Congregation for Extraordinary Affairs of the Church on the tenth day of August in the year 1918, entitled "Decree of the Antilles," the same Apostolic See, as circumstances and the times permitted, sought to redefine the places and limits of jurisdiction within which those Pontifical Legations would exercise their functions in that region. Now, however, since experience and usage suggest certain modifications, and since distinguished prelates have been appointed as Apostolic Nuncios to the Republics of Haiti and the Dominican Republic, representing the Roman Pontiff there, it has seemed opportune to adapt that Decree to the new state of affairs and conditions, for the sake of the greater benefit of the Church. Therefore, after careful consideration, His Holiness has deigned to establish the following:

1. The care of the Apostolic Nunciature to the Dominican Republic is entrusted with the Island of Puerto Rico and its annexed territories.

2. To the solicitude of the Apostolic Nunciature to the Republic of Haiti

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are entrusted the following territories, which consist of the following ecclesiastical circumscriptions:

a) The Archdiocese of Port of Spain, the Diocese of Ross, the Apostolic Vicariates of Belize and Jamaica, as well as British Guiana.

b) The Diocese of Basse-Terre and Point-à-Pitre, the Diocese of Saint.

[*Latin ed. p. 116*]

Acts of the Apostolic See - Official Commentary 116, pertaining to Peter and Fort-de-France (from Saint Pierre), and also to the Apostolic Vicariate of French Guiana. 3. The Apostolic Nunciature at Venezuela shall continue to exercise its care over the Apostolic Vicariate of Dutch Guiana, and shall also extend its care to the Apostolic Vicariate of Curaçao. 4. Finally, the islands of the Bahamas shall continue to be under the jurisdiction of the Apostolic Delegation of the United States of America. 1, notwithstanding any contrary provisions. Given at Rome, from the Vatican, on the fourteenth day of the month of January, in the year 1954. DOMINICUS TARDINI, Pro-Secretary L., for Extraordinary Affairs of the Church. © S. 1. Furthermore, the islands of Bermuda, by virtue of a Decree issued by the Sacred Congregation for the Propagation of the Faith on the twenty-fourth day of the month of March, in the year 1953 (A. A. S. XXXV, 1953, p. 810), are placed under the jurisdiction of the Apostolic Delegation of Great Britain.

[*Latin ed. p. 117*]

Sacred Roman Rota, Act 117.

ACTS OF THE TRIBUNALS

SACRED ROMAN ROTA

Summons by edict

REGARDING THE NULLITY OF MARRIAGE (DE ROSSI-RIDERELLI)

Since the actual place of residence of the aforementioned Mr. Vitaliano Riderelli, in this cause, is unknown, we summon him to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on April 30, 1954, at the eleventh hour, to resolve the doubt in question, or to subscribe to the following, and to designate a day for the Rotal hearing for the determination of the cause.

Is the sentence of October 17, 1949, to be confirmed or annulled?

The Ordinaries of the places, the parish priests, the priests, and all the

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faithful who have knowledge of the place of residence of the aforementioned Mr. Vitaliano Riderelli, must, insofar as possible, ensure that he is informed of this edictal summons.

Henry Caiazzo, Secretary

From the Chancery of the Tribunal of the S. Rota, February 8, 1954.

E. Fiore, Notary.

*And because the place of current residence of Mr. Vitaliano Riderelli, defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on April 30, 1954, at the eleventh hour, to resolve the doubt mentioned below, and to set the date for the Rotal hearing for the determination of the cause.

Must the Rotal sentence of October 11, 1949, in this cause, be confirmed or overturned?

The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Vitaliano Riderelli, must, insofar as possible, inform him of this present summons.*

[*Latin ed. p. 118*]

• 118 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA, SACRED CONGREGATION OF RITES. Tuesday, January 12, 1954, in the Apostolic Palace at the Vatican, the preparatory Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed two miracles which are asserted to have been wrought through the intercession of the Venerable Servant of God, Placido Riccardi, priest, monk of the Order of Saint Benedict. Tuesday, January 26, 1954, in the Apostolic Palace at the Vatican, the Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed, in a new preparatory Congregation, the virtues of the Servant of God, Paolina Jaricot, foundress of the Works of the Propagation of the Faith and of the Living Rosary. In the ordinary Congregation, the Most Reverend and Venerable Lords Cardinals and the Most Reverend Prelates Officials then discussed: a) Regarding the advancement of the Causes of Canonization of the Blessed: 1. Paola Elisabetta Cerioli, widow Buzecchi Tassis, foundress of the Institute of the Holy Family of Bergamo. 2. Anna Maria Javouhey, foundress of the Institute of the Sisters of Saint Joseph of Cluny. 3. Teresa Eustochio Verzeri, foundress of the Institute of the Daughters of the Sacred Heart of Jesus. b) Regarding the writings of the Servants of God: 1. Giacinto Vera, Bishop of Montevideo. 2. Maria of the Cross (Me Killop), foundress of the Congregation of the

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Sisters of Saint Joseph of the Sacred Heart. Tuesday, February 9, 1954, in the Apostolic Palace at the Vatican, the preparatory Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed the heroic nature of the virtues of the Servant of God, Maria of Providence (Eugenia Smet), foundress of the Sisters Auxiliaries of the Souls in Purgatory. Tuesday, February 23, 1954, in the Apostolic Palace at the Vatican, the ordinary Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors...

[*Latin ed. p. 119*]

From the Roman Curia Diary: On the 119th day, the Cardinal and the Reverend Prelates, officials, discussed the introduction of the cause for beatification and canonization of the following Servants of God:

1. Vincenzo Grossi, a priest, founder of the Institute of the Daughters of the Oratory.

2. Charbel Makhlouf, a priest, a professed monk of the Order of St. Anthony of the Maronites.

They also examined the reports of the theological censors regarding the writings of the aforementioned Servants of God:

1. Liborio Wagner, a parish priest of Altenmünster, who was, as it is asserted, killed in hatred of the faith.

2. Giovanni Piamarta, a priest, founder of the Congregation of the Holy Family of Nazareth.

3. Leopoldo of Castelnuovo, a professed priest of the Order of the Friars Minor Capuchins.

SECRETARY OF STATE: By means of letters from the Secretary of State, the Most Holy Father, Pope Pius XII, may he reign happily, deigned to appoint:

As Assistant to the Papal Throne: May 4, 1953.

His Excellency, Reverend Monsignor De Sanctis Alfonso, Bishop of Todi.

As Apostolic Protonotaries, as if participating in the Holy See:

July 7, December 21, 1952.

Monsignor Santa Ana Martínez Filippo, of the diocese of Zacatecas.

Monsignor Kessler Martino, of the archdiocese of Winnipeg.

January 20, 1953.

Monsignor Taubert Walter, of the archdiocese of Vienne.

November 13, 1953.

Monsignor Azzolini Carlo, of the diocese of Fidenza.

Monsignor Brunner Giuseppe, of the diocese of Gurk.

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December 20, 1953.
Monsignor Tomek Ernesto, of the archdiocese of Vienne.
Monsignor Pepe Giovanni, of the diocese of Lucera.
Domestic Prelates of the Holy See:
April 4, 1949.
Monsignor Bour Luigi, of the diocese of Raleigh.
September 15, 1951.
Monsignor Dominguez Murillo Raffaele, of the diocese of Zacatecas.
Monsignor Fernandez Pedraza Carlo Leonzio, of the same diocese.
Monsignor Várela Giuseppe, of the same diocese.

[*Latin ed. p. 120*]

Acta Apostolicae Sedis - Official Commentary 120, April 14, 1952. Most Reverend Martin Giovanni Nepomuceno, of the Archdiocese of Guadalajara. June 17th; December 4th; December 6th; Most Reverend Chacaton Giovanni, of the Diocese of Moulins. Most Reverend Mallochet Alessandro, of the same diocese. Most Reverend Cornidez Porfirio, of the Diocese of Sonora. Most Reverend Lussier Rodrigo, of the Diocese of Gravelbourg. Most Reverend Minard Luigi, of the same diocese. June 29th; Most Reverend Cournoyer Achille, of the Diocese of Hearst. January 20, 1953. Most Reverend Sans Giovanni Leone, of the Diocese of Perpignano. June 30th; Most Reverend Potevin Michele, of the Archdiocese of Paris. February 14th; Most Reverend Le Cordier Giacomo, of the same Archdiocese. June 17th; Most Reverend L'Heureux; Most Reverend Pepin Napoleone, of the same Archdiocese. Most Reverend Michel Carlo, of the Apostolic Administration of Burgenland. June 27th; Most Reverend Di Molfetta Francesco, of the Diocese of Bisceglie. April 30th; Most Reverend Mirutillo Domenico, of the same diocese. Most Reverend List Giovanni, of the Diocese of Secovia. Most Reverend Mosti Francesco, of the same diocese. Most Reverend Perl Floriano, of the same diocese. Most Reverend Rosenberger Robert, of the same diocese. Most Reverend Ferrara Clemente, of the Archdiocese of Trani. Most Reverend Morra Vincenzo, of the same Archdiocese. June; Most Reverend Chrétien Paolo, of the Diocese of Metz. Most Reverend Dubue Giorgio, of the Diocese of Nicolet. Most Reverend Pare Mario, of the Diocese of Saint Anna de-la-Poca-tière. June 16th; Most Reverend Santeramo Salvatore, of the Archdiocese of Barletta. July 3rd; August 17th; Most Reverend Malmendier Paolo, of the Diocese of Liegi. Most Reverend Messner Giovanni, of the Apostolic Administration of Innsbruck. September 20th; Most Reverend Jeuné Michele Ruggero, of the Archdiocese of Lyon. October 11th; Most Reverend Burns Riccardo, of the Diocese of Rochester. November 17th; Most Reverend Angerbauer Carlo, of the Diocese of Linz. Most Reverend Thalinger Carlo, of the Diocese of Saint Ippolito. November 20th; Most Reverend Mojaiski-Perelli Gastone, of the Archdiocese of Ben-

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evento. November 28th; Most Reverend Righi Vittore Ugo, of the Diocese of Nocera Umbra and Gualdo Tadino. December 7th; Most Reverend Pinci Anthony, of the suburbicarian Diocese of Palestina. December 11th; Most Reverend Rotolo Angelo, of the Diocese of Conversano.

[*Latin ed. p. 121*]

Diarium Romanae Curiae 121, December 11, 1953. The Most Reverend Luigi Matteo Monetti, of the Archdiocese of Turin. January 19, 1954. The Most Reverend Anthony Del Giudice, of the Archdiocese of Naples. Secret Monsignors, extraordinary, of His Holiness: 9, January 30, 1952. The Most Reverend Giuseppe Rubén Ramos, of the Diocese of Chiapas. April 1953. The Most Reverend Sabino Cassatella, of the Archdiocese of Barletta. The Most Reverend Ruggero Di Cuonzo, of the same Archdiocese. The Most Reverend Francesco Stellatelli, of the same Archdiocese. The Most Reverend Vincenzo Di Zio, of the Diocese of Bisceglie. The Most Reverend Augusto Foghel, of the same Diocese. The Most Reverend Nicola Altobello, of the Archdiocese of Trani. The Most Reverend Potito Cavaliere, of the same Archdiocese. The Most Reverend Francesco Lascocco, of the same Archdiocese. The Most Reverend Giuseppe Losito, of the same Archdiocese. The Most Reverend Francesco Capuano, of the Diocese of Ischia. The Most Reverend Mark Ussia Urruticoechea, of the Diocese of Vittoria. November 18. The Most Reverend Chinnayya Pudota, of the Diocese of Guntur. November 25. The Most Reverend Luigi Fini, of the Diocese of Urbania. The Most Reverend Amelio Poggi, of the Diocese of Arezzo. November 29. December 1. The Most Reverend Nicolò Palmarini, of the Diocese of Albenga. The Most Reverend Luigi Ashworth, of the Diocese of Salford. The Most Reverend Giuseppe Gámbaro, of the Diocese of Novara. The Most Reverend Remigio Cela, of the Diocese of Bovino. The Most Reverend Anthony Labriola, of the same Diocese. The Most Reverend Augusto Giorgetti, of the Diocese of Fossombrone. The Most Reverend Giovanni Battista Bombelli, of the Diocese of Lodi. The Most Reverend Luigi Salamina, of the same Diocese. The Most Reverend Gaetano Cova, of the Diocese of Pavia. December 13. December 15. December 30. The Most Reverend Corrado Rojatti, of the same Archdiocese. The Most Reverend Enrico Lemaître, of the Archdiocese of Malines. The Most Reverend Pietro Cova, of the same Diocese. The Most Reverend Adolfo Barberis, of the Archdiocese of Turin. The Most Reverend Aleardo Comuzzi, of the Archdiocese of Udine. The Most Reverend Anthony Murerò, of the same Archdiocese. The Most Reverend Ernesto Bezzi, of the Diocese of Orvieto. The Most Reverend Angelo Lucchesi, of the Diocese of Acquapendente. The Most Reverend Giulio Ricci, of the same Diocese. The Most Reverend Edoardo Pecoraio, of the Diocese of Montalto. The Most Reverend Alfonso Orfei, of the Diocese of Montefiascone. The Most Reverend Armando Nardini (Rome). The Most Reverend Ottavio Musumeci, of the Archdiocese of Siracusa. The Most

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Reverend Aroldo Gasbarri, of the Diocese of Viterbo. The Most Reverend Giovanni Battista Proia (Rome).

[*Latin ed. p. 122*]

Acts of the Apostolic See - Official Commentary

122 Honorary Chamberlains appointed by the Holy Father: June 26, 1953.

Most Reverend Damiani Pietro, of the Archdiocese of Udine.

September 21st.

October 5th.

Most Reverend Franck Carlo, of the same Archdiocese of Vienne.

Most Reverend Unger Leopoldo, of the same Archdiocese.

Most Reverend Zwettler Alessandro, of the same Archdiocese.

December 11th.

Most Reverend Chiavazza Carlo, of the Archdiocese of Turin.

Most Reverend Ferro Mario, of the Diocese of Trapani.

Honorary Chamberlains of Sword and Cape, extraordinary to the Holy Father: November 8, 1953.

Mr. López de Arriba Alberto, of the Archdiocese of Tarragona.

December 7th.

Mr. Daverio Franco, of the Archdiocese of Milan.

HONORS

By means of letters from the Secretariat of State, the Most Holy Father, Pope Pius XII, happily reigning, deigned to bestow:

The Grand Cross of the Order of Pius: November 16, 1953.

Upon His Excellency, Mr. Iturmendi Banales Antonio, Minister of Justice of Spain.

December 11th.

Upon His Excellency, Mr. Moran Emanuele V, Ambassador of the Philippines to the Holy See.

January 25, 1954.

Upon His Excellency, Mr. Bilbao Stefano, President of the Spanish Cortes.

The Commander's Cross with Plaque of the Order of Pius: January 14, 1954.

Upon Mr. Ricciardi Giuseppe, of the Archdiocese of Milan.

The Grand Cross of the Order of Saint Gregory the Great, civil class: January 20, 1954.

Upon His Excellency, Mr. Wiriaatmadja Dioemhana, Extraordinary Envoy and Minister Plenipotentiary of Indonesia to the Holy See.

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The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class:

June 1st.

July 15th.

October 16th.

December 13, 1953.

Upon Mr. Duvieusart Giovanni, of the Diocese of Tournai.

Upon Mr. Henz Rodolfo, of the Archdiocese of Vienne.

Upon Mr. Ponce de León Mario (Spain).

Upon Mr. Carcaterra Giovanni, of the Archdiocese of Turin.

[*Latin ed. p. 123*]

Diarium Romanae Curiae 123. The Order of Saint Gregory the Great, Military Class: December 13, 1953. To the Reverend Mr. Guido Pialorsi, of the Archdiocese of Turin. The Order of Saint Gregory the Great, Civil Class: November 17, 1953. To Mr. Mario Salmi (Rome). December 13. To Mr. Amedeo Peyron, of the Archdiocese of Turin. The Order of Saint Gregory the Great, Civil Class: March 6, 1952. To Mr. Andrea Racloz, of the Diocese of Lausanne, Geneva, and Freiburg. October 25. December 18. To Mr. Pietro Maria Quervelle, of the Diocese of Blois. To Mr. Giacomo Herissay, of the Archdiocese of Paris. January 7, 1953. To Mr. Gaetano Bernoville, of the same Archdiocese. March 21. To Mr. Giorgio Rouault, of the same Archdiocese. May 13. To Mr. Carlo Rodríguez Pastor, of the Archdiocese of Lima. December 13. To Mr. Matteo Fanuel, of the Diocese of Tournai. June 1. To Mr. Augusto Gilbert, of the same Diocese. July 15. November 13. October 16. August 12. August 29. November 30. November 14. November 24. November 28. December 4. December 9. To Mr. Armando Vivet, of the Archdiocese of Paris. To Mr. Benedetto Desclée de Moredsous, of the Diocese of Tournai. To Mr. Edoardo Chaloupka, of the Archdiocese of Vienna. To Mr. Giuseppe Holaubek, of the same Archdiocese. To Mr. d'Ursel-Carlo, of the Archdiocese of Malines. To Mr. Edmondo Konings, of the same Archdiocese. To Mr. Paolo Tinel, of the same Archdiocese. To Mr. Ernesto van Hammée, of the same Archdiocese. To Mr. Giorgio Canari, of the Diocese of Tournai. To Mr. Aldo Samaritani (Rome). To Mr. Bernardino Viola, of the Diocese of Norcia. To Mr. Giuseppe M. Moro Martin Montalbo (Spain). To Mr. Emilio Martin Martin (Spain). To Mr. Stefano Fernández Ruiz (Spain). To Mr. Vincenzo Lentini, of the Archdiocese of São Paulo, Brazil. To Mr. Giacomo Smith Stewart, of the Archdiocese of Owerri. To Mr. Luigi Lombardini, of the Diocese of Guastalla. To Mr. Antonio Duchêne, of the Archdiocese of Malines. To Mr. Mario Visentini, of the Archdiocese of Udine. To Mr. Antonio Guffanti, of the Archdiocese of Milan. To Mr. Dane Barse, of the Diocese of Camden. To Mr. Francesco Bianchi, of the

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Archdiocese of Milan.

[*Latin ed. p. 124*]

Acta Apostolicae Sedis - Official Commentary 124, December 13, 1953. To Mr. Ferrante Mario, of the archdiocese of Turin. To Mr. Cavadini Eugenio, of the apostolic administration of Lugano. To Mr. Marini Piero (Rome). January 8, 1954. To Mr. Gallotti Ernesto, of the diocese of Pavia. To Mr. Villa Raimondo, of the same diocese.

The Knighthood of the Order of Saint Gregory the Great, civil class: November 28, 1952. To Mr. Enjelvin Eugenio, of the diocese of Puy-en-Velay. January 7, 1953. To Mr. Decha Luigi, of the diocese of Bayonne. To Mr. Lebout Carlo, of the same diocese. To Mr. Boda Luigi, of the archdiocese of Cambrai. To Mr. Brouty Fernando, of the archdiocese of Paris. February 6. February 28. To Mr. Deletoille Giorgio, of the same archdiocese. March 11. March 25. To Mr. Bernard Pietro, of the diocese of Autun. To Mr. Dambricourt Giorgio, of the diocese of Arras. To Mr. Devriendt Cirillo, of the same diocese. To Mr. Weinbreck Mario, of the same diocese. To Mr. Falque Maurizio, of the archdiocese of Avignon. To Mr. Boulanger Renato, of the archdiocese of Paris. To Mr. Caritè Maurizio, of the same archdiocese. To Mr. Charmetant Paolo, of the archdiocese of Lyon. April 13. July 15. To Mr. Gouyon Andrea, of the same archdiocese. To Mr. Hiittl Enrico, of the archdiocese of Vienne. To Mr. Seidler Ernesto, of the same archdiocese. To Mr. Vincent Edmondo, of the diocese of Gand. To Mr. Chevalier Leone, of the diocese of Tournai. October 26. November 3. November 24. To Mr. Alarcón Diaz Beniamino (Spain). To Mr. Bally Giacomo, of the diocese of Martinica. To Mr. Bally Maurizio, of the same diocese. To Mr. de Wendel Maurizio, of the diocese of Nancy. To Mr. Gulia Riccardo, of the diocese of Sora. December 15, 1951. To Mr. Nobile Raimondo Orazio, of the archdiocese of Siena. To Mr. Piccione Corrado, of the archdiocese of Siracusa. January 20. To Mr. Asquasciati Giovanni, of the diocese of Ventimiglia.

The Grand Cross of the Order of Saint Sylvester the Pope: July 15, 1953. To Mr. Demelmayer Alfredo, of the archdiocese of Vienne. October 16. To His Excellency, Mr. Gómez Acebo Giuseppe Riccardo (Spain). To His Excellency, Mr. Zulueta Isasi Ernesto (Spain). November 19. November 22. To Mr. Gerosa Paolo, of the archdiocese of Milan. To Mr. Togni Giuseppe (Rome).

[*Latin ed. p. 125*]

Diarium Romanae Curiae 125. The Commendatorship with Plaque of the Order of Saint Sylvester, Pope: July 15, 1953. To Mr. Lodovico Weiss, of the diocese of Gurk. To Mr. Floriano Födermayer, of the diocese of Linz. To Mr. Carlo Karwinsky, of the archdiocese of Salzburg; To Mr. Lodovico Stepski-Doliwa, of the same archdiocese. To Mr. Walter Kamschal, of the diocese of Secovia. To Mr. Giovanni Capek, of the archdiocese of Vienne. To

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Mr. Giovanni Fuchs, of the same archdiocese. To Mr. Osvaldo Peterlunger, of the same archdiocese. To Mr. Anthony Peterlunger, of the same archdiocese. To Mr. Anthony Täubler, of the same archdiocese. September 18. To Mr. Massimiliano Pamer, of the same archdiocese. September 29. To Mr. Vittorio Buchgraber, of the same archdiocese. To Mr. Guglielmo Nowotny, of the same archdiocese. The Plaque of the Order of Saint Sylvester, Pope: February 25, 1953. To Mr. Vincenzo Cossée de Maulde, of the diocese of Tournai. July 26. To Mr. Alberto Onghena, of the archdiocese of Malines. The Commendatorship of the Order of Saint Sylvester, Pope: April 30, 1953. To Mr. Massimiliano Pietsch, of the diocese of Secovia. To Mr. Augusto Marcucci, (Rome). To Mr. Enrico Edoardo Trachtenberg, of the archdiocese of Vienne. July 1. To Mr. Luigi Bruneder, of the diocese of Linz. To Mr. Anthony Kränzl, of the same diocese. To Mr. Francesco Mittermayr, of the same diocese. To Mr. Rodolfo Reisetbauer, of the same diocese. To Mr. Pietro Frederick Reverterá, of the same diocese. To Mr. Anthony Scheithauer, of the diocese of Sant'Ippolito. To Mr. Clemente, Marquess Cusani Visconti Botta Adorno, of the diocese of Tortona. To Mr. Ignazio Zangerle, of the apostolic administration of Innsbuck. To Mr. Giovanni Kottulinsky, of the diocese of Secovia. To Mr. Mattia Glatzl, of the archdiocese of Vienne. To Mr. Guglielmo Lorenz, of the same archdiocese. To Mr. Manfredi Mautner Markhof, of the same archdiocese.

[*Latin ed. p. 126*]

Acta Apostolicae Sedis - Official Commentary, July 15th through September 12th, 18th, October 7th, 8th, 30th, November 6th, 7th, 13th, 14th, 19th, 24th, 26th, 28th, 30th, 1953.

To Mr. Otto Schulmeister, of the same archdiocese.

To Mr. Alfonso Uebelhòr, of the same archdiocese.

To Mr. Giuseppe Zitta, of the same archdiocese.

To Mr. Ermanno Kuypers, of the archdiocese of Malines.

To Mr. George, Count de Shönborn-Buchheim, of the archdiocese of Vienne.

To Mr. Francesco Vondrak, of the same archdiocese.

To Mr. Fabrizio Spada, of the diocese of Venosa.

To Mr. Victor Antoine, of the archdiocese of Malines.

To Mr. Albert Duren, of the same archdiocese.

To Mr. Urban Vaes, of the same archdiocese.

To Mr. Cornelius Van Haaren, of the same archdiocese.

To Mr. Murad Bechir, of the archdiocese of Mossul of the Syriacs.

To Mr. Giovanni Marino, of the archdiocese of Turin.

To Mr. Cristoforo Carcano, of the diocese of Como.

To Mr. Ernesto Bruno, of the archdiocese of Palermo.

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To Mr. Giovanni Burghignoli, of the diocese of the Marsi.
To Mr. Raniero Tantalo, of the same diocese.
To Mr. Battista Todeschini, of the archdiocese of Milan.
To Mr. Vincenzo Graziani, of the archdiocese of Capua.
To Mr. Augusto Basilico, of the archdiocese of Milan.
To Mr. Tullio Zerini, of the diocese of Pistoia.
To Mr. Anthony Dottorini, of the diocese of Viterbo.
To Mr. Autti Inkinen, of the apostolic vicariate of Finnland.
December 1st.
To Mr. Raymond Pasca, of the diocese of Gallipoli.
To Mr. Riccardo Arrigoni, of the diocese of Arezzo.
To Mr. Carlo Alessandro Canesi, of the archdiocese of Milan.
To Mr. Enrico Rubini, of the same archdiocese.
15th.
19th.
7th.
9th.
12th.
13th.
To Mr. Vittorio Puricelli, of the same archdiocese.
To Mr. Carlo Cappelletto, of the archdiocese of Turin.
To Mr. Goffredo Capone, of the diocese of JSTusco.
To Mr. Mario Tirocchi, of the diocese of Alatri.
January 8th, 1954.
To Mr. Maurizio Gilbert, of the diocese of Namur.
To Mr. Renzo Dezani, of the diocese of Pavia.
To Mr. Pietro Mario Galli, of the same diocese.
To Mr. Salvatore Capodicasa, of the archdiocese of Siracusa.
22nd.
To Mr. Arnaldo Ferretti, of the suburbicarian diocese of Albano.

[*Latin ed. p. 127*]

Diarium Romanae Curiae 127. The Knighthood of the Order of Saint Sylvester, Pope: December 9, 1952. To Mr. Thomas Giuseppe, of the Archdiocese of Paris. February 20, 1953. To Mr. Ivo Desbois, of the Archdiocese of Rennes. To Mr. Adolfo Marret, of the Archdiocese of Paris. March 28. To Mr. Maurizio Blanc Montmayeur, of the aforementioned Archdiocese. To Mr. Vittorio Mei, of the same Archdiocese. To Mr. Pietro Rey, of the same Archdiocese. To Mr. Umberto Stefani, of the Archdiocese of Malines. July 15. Avignon. July 11. July 26. July 31. September 15. October 29. October 30.

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To Mr. Marco Bittner, of the same Archdiocese. To Mr. Enrico Deschka, of the same Archdiocese. To Mr. Riccardo Barta, of the same Archdiocese. To Mr. Giovanni Kriegl, of the same Archdiocese. To Mr. Giovanni Kronhuber, of the same Archdiocese. To Mr. Kuwait. To Mr. Mario Del Ponte, of the Archdiocese of Turin. To Mr. Luigi D'Epifanio (Rome). To Mr. Gustavo Michielssens, of the Archdiocese of Malines. To Mr. Carlo Verino (Rome). To Mr. Giovanni Capriolo, of the Archdiocese of Vercelli. To Mr. Omer Stradiot, of the Diocese of Bruges. To Mr. Rodolfo Richter, of the Archdiocese of Vienna. November 16. November 24. To Mr. Ignazio Griessmayer, of the Diocese of Gurk. To Mr. Enrico Pontilli, of the same Diocese. November 28. December 1, 1953. To Mr. Francesco Flameng, of the Archdiocese of Malines. To Mr. Adolfo Renouprez, of the same Archdiocese. To Mr. Enrico Van Huyck, of the same Archdiocese. To Mr. Paolo Van Steenberghe, of the Diocese of Gand. To Mr. Arturo Seymur O'Connor, of the Diocese of Jessore. To Mr. Benedetto S. Monteiro, of the Apostolic Prefecture. November 6. November 7. November 14. To Mr. Luca Beroldingen, of the Archdiocese of Vienna. To Mr. Onorio Foi, of the Archdiocese of Udine. To Mr. Angelo Gattei, of the Diocese of Rimini. To Mr. Adolfo Montagnoli (Rome). To Mr. Alberto Lancellotti, of the Diocese of Bergamo. To Mr. Angelo Curioni, of the Diocese of Lodi. To Mr. Antonio Cinti (Rome). To Mr. Antonio Nuccitelli (Rome). January 8, 1954. To Mr. Carlo Fanchini, of the Diocese of Pavia. To Mr. Angelo Carlo Prini, of the same Diocese. January 23. To Mr. Mario Ramaioli, of the same Diocese. To Mr. Nicola Scarpetta, of the same Diocese. To Mr. Angiolo Masoni, of the Archdiocese of Florence.

[*Latin ed. p. 128*]

Acts of the Apostolic See - Official Commentary 128. Necrology. October 6, 1953. Monsignor Giacomo Uberto Goumans, titular Bishop of Lauzado. January 7, 1954. Monsignor Alessandro Oisar, Archbishop of Bucharest.

Monsignor Alberto Maria Ordoñez Crespo, Bishop of Riobamba. January 22.

Monsignor Luca Ermenegildo Pasetto, Patriarch of Alexandria of the Latins, Apostolic Vicar of Iquitos. January 29.

Monsignor Leonardo Navarra, titular Archbishop of Beroe. January 30.

Monsignor Giuseppe Garcia Pulgar, titular Bishop of Botri. January 31.

Monsignor Maurizio Dubourg, Archbishop of Besançon. February 3.

Monsignor Giovenzo Brito, Bishop of Garanhuns. February 7.

Monsignor Rosalvo Costa Rego, titular Archbishop of Gerapoli of Syria. February 13.

Monsignor Paolino Giustino Albouy, Archbishop of Nanning. February 14.

Monsignor Reginaldo Duprat, titular Bishop of Tremitonte. February 20.

Monsignor Vincenzo Cavalla, Archbishop of Acerenza and Matera.

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Monsignor Fortunato Maria Farina, titular Archbishop of Portico, Prefect of the Supreme Tribunal of the Apostolic Signatura. March 6.

Most Reverend Cardinal MASSIMO, of the titular see of Saint Mary in Adrianople of Honorade. March 10.

Monsignor Gabriele Breynat, titular Archbishop of Garella.

[*Latin ed. p. 129*]

Year and Tome XXXXVI, 12th of April, 1954 (Series II, Volume XXI) - No. 4. ACTA APOSOLICAE SEDIS, Official Commentary. ACTS OF POPE PIUS XII. APOSTOLIC CONSTITUTIONS: I. OF GOA AND DAMAN; II. OF POONA (BELGAUM). FROM THE TERRITORIES SEPARATED FROM THE ARCHDIOCESE OF GOA AND DAMAN, AND THE DIOCESE OF POONA, A NEW CATHEDRAL SEAT IS ESTABLISHED, TO BE CALLED "BELGAUM," WHICH IS COMMITTED TO THE SECULAR INDIAN CLERGY. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE THEREOF: That profound solicitude which the blessed Apostle Paul bore for the governance of all the Churches, also urges us, who, by the will of God, govern the entire Church of Christ, daily, so that the Catholic cause, flourishing alternately throughout the world, may be more suitably governed and administered by us. We strive to accomplish this in every way, especially since circumstances permit us to establish new dioceses and to renew others, from which benefits and advantages may be derived for the Christian people. Therefore, We approve, with paternal benevolence, a certain proposal of the Congregation for the Propagation of the Faith, concerning the uniting of territories within the Indian Union, so that from these, a new diocese may be established, to be added to the Archdiocese of Goa. Since the aforementioned region, which exists within the Indian Union and comprises the civil districts of Belgaum, North Ratnagiri, and Sawntwadi, has been separated from the Archdiocese of Goa and Daman, which is subject to extraordinary affairs concerning the Church, and from the Congregation of the Faith, Ganara (Karwar).

[*Latin ed. p. 130*]

Acts of the Apostolic See - Official Commentary 130. With the advice of the Sacred Congregation for the Propagation of the Faith, this Sacred Congregation decided to separate a portion of this region and to establish a new cathedral See there, together with certain territories from the Diocese of Poona. Therefore, having approved all that the aforementioned Sacred Congregation for the Propagation of the Faith deemed necessary to be done in this matter; and with the agreement of those who are likewise involved in this matter, after carefully considering and thoroughly understanding the reasons for what we are about to decree, we, by our supreme authority, establish the following: From the archdioceses of Goa and Daman, we sep-

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arate the region mentioned above, and we take two civil districts from it, which are called Belgaum and North Ganara. We also separate the districts of Bijapur and Dharwar from the Diocese of Poona. From these territories, united as one, we establish a new diocese, which we wish to be called the Diocese of Belgaum, and we entrust it to a secular clergy born from these same regions; which will also be a suffragan of the Metropolitan Church of Bombay, whose Metropolitan, the Archbishop of Belgaum, will, for the time being, be subject to the proper authorities. We establish the city itself, which is called Belgaum, as the seat of this new diocese; and the episcopal chair will be placed in the city's temple, which is rightly considered the principal one, and for this reason we bestow upon it the honor and dignity of a cathedral. To the Diocese of Belgaum, the rights and obligations will apply that pertain to other dioceses; likewise, for the time being, its ordinaries will be subject to the rights, powers, and privileges, or will be held to the duties and offices, that are common to such prelates by law. The episcopal table will consist of the goods, if any, that belonged to the territory separated from the archdioceses of Goa and Daman and to the Diocese of Poona, in proportion, or of the revenues that the Diocese of Belgaum will receive for its curia, or of the money that will be offered by the Sacred Congregation for the Propagation of the Faith and by the Christian faithful. As for the election of a Capitular Vicar or Administrator in the event of a vacancy, for the establishment of young men who are a hope for the Church, for the rights and obligations of the faithful and the clergy, and for other matters of this kind, we decree that the same be observed as is prescribed by Canon Law. With regard to the clergy specifically, we decree that as soon as these Letters of ours are put into effect, the clergy of the Church will be considered to be assigned to it, within whose boundaries they legitimately reside. In order that what we command in these Letters of ours may be accomplished, we choose the Most Reverend Brother Martin, Archbishop with the title of Adulitanum, and Apostolic Delegate in India, or he who, at the time these decrees are put into effect, presides over this Delegation; to whom, however, it may happen to succeed.

[*Latin ed. p. 131*]

From the Acts of Pope Pius XII, page 131: To carry out this undertaking, We grant to them all the necessary powers for this purpose, and We authorize that they be delegated, if necessary, to a man distinguished by ecclesiastical dignity. We also command that the aforementioned venerable Brother report the completion of this undertaking in the records, and that faithful examples thereof be transmitted to the Sacred Congregation for the Propagation of the Faith as soon as possible. We will and order that these Letters be effective now and in the future; in such a way that those to whom they pertain shall religiously observe what has been decreed therein, and thus obtain their full force. By the efficacy of these Letters, no prescriptions

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of any kind shall be able to prevail, since by these Letters We annul all such prescriptions. Therefore, if anyone, whether endowed with authority or not, knowingly or unknowingly, acts contrary to what We have decreed, We command that such action be declared entirely null and void. Therefore, no one is permitted to tear or corrupt these documents of Our will. Rather, the same faith shall be given to copies of these Letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, as would be given to these Letters if they were presented. Let those who in any way despise or disregard Our decrees know that they will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given from the Palace of Gandulf, near Rome, on the nineteenth day of the month of September, in the year of Our Lord nineteen hundred and fifty-three, in the fifteenth year of Our pontificate.

For the Holy Roman Church:

EUGENIUS Card.

TI S SER

ANT PETRUS Card.

FUMASONI BIONDI

Sacri Collegii Decanus

S. Congr. de Propaganda Fide Praefectus

0 Hamletus Tondini

Apostolic Chancery

Arthurus Mazzoni, Proton. Apost.

Bernardus De Felicis, Proton. Apost.

Loco £B

Plumbi Reg. in Cane. Ap., Vol. LXXXVII, n, SI.

[*Latin ed. p. 132*]

Acts of the Apostolic See - Official Commentary 132 II OF ST. DOMINIC (OF ST. JAMES THE EQUITE, AND OF VEGENSIS - OF ST. JOHN MAGUANENSIS) CERTAIN TERRITORIES ARE TAKEN FROM THE ARCHDIOCESE OF ST. DOMINIC, FROM WHICH TWO NEW DIOCESES ARE FORMED: ST. JAMES THE EQUITE AND VEGENSIS; AND ONE PRELATURE (OF NO DIOCESE): ST. JOHN MAGUANENSIS. THE SAME ARCHDIOCESE IS RAISED TO THE DIGNITY OF A METROPOLITAN CHURCH. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE: IF IT IS A GREAT AND EXCELLENT THING TO ERECT A TEMPLE, so that men may pray in it,

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either to venerate the majesty of God, or to obtain help in the dangers of this life, it is even more solemn and joyous to lay the foundations of new churches and to establish them: for each diocese, even if it consists of a small territory, gathers the people of a certain region under the authority of a bishop, and is thus honored with such dignity that it becomes a member and a source of growth for the entire Church of Christ, and lives and is nourished by its grace and faith. Therefore, since there is hope that the needs of the religious population of the Dominican Republic will be better served if other dioceses are established there, we do not hesitate to do so. With the consent of the Most Reverend Brother Richard Pittini, Archbishop of St. Dominic; and with the advice of the Most Reverend Brother Francis Lardone, Archbishop *in titulo* of Rhazae, and Apostolic Nuncio in the Republics of Haiti and the Dominican Republic; after carefully considering the matter, and therefore with certain knowledge of what we are about to do; and with the consent of others who have some right in this matter; by the supreme authority with which we preside over the entire Christian family, we decree the following. From the territory of the Archdiocese of St. Dominic, we separate those civil provinces which are commonly known as: Monte Cristi, Libertador, Santiago Rodríguez, Puerto Plata, Santiago, Espaillat, Salcedo, La Vega, Duarte, Samaná, Sánchez Ramírez, St. Rafael, Benefactor, Baoruco, Independencia, Barahona, Azua. In these civil provinces, we establish two new dioceses: St. James the Equite, and Vegensis; and a new Prelature of no diocese, which will be called: St. John Maguanensis. The first of these dioceses...

[*Latin ed. p. 133*]

Acta of the Pontifical Council, number XII, page 133, which we have called "Acta S. Iacobi," will pertain to these provinces: Monte Cristi, Libertador, Santiago Rodríguez, Puerto Plata, Santiago, Espaillat, Salcedo; and we establish its seat in the city of Santiago. We believe that a cathedral should exist in the church dedicated to St. James the Greater; and for reasons of such great dignity, it is fitting that this temple be adorned with the title of cathedral. The diocese of Vegensis comprises the following civil provinces: Le Vega, Duarte, Samaná, Sánchez Ramírez. The Episcopal See will be located in the city of La Vega, while the cathedral will be established in the church dedicated to the Blessed Virgin Mary, experienced from the very beginning in all sin, which we consider appropriate for the honor of a cathedral church. Regarding the Prelature nullius of St. John of Maguana, it is clear that it consists of the remaining provinces that were separated from the archdiocese of St. Dominic: St. Rafael, Benefactor, Baoruco, Independencia, Barahona, Azua. We establish the seat of this Prelature nullius and the residence of the Bishop in the city known by the people as St. Juan, with the prelatic dignity bestowed upon the church of St. John the Baptist. The territories that we have mentioned, having been separated from the

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archdiocese of St. Dominic, will encompass the following provinces within their boundaries: Trujillo Valdez, Trujillo, the District of Santo Domingo, St. Peter of Macorís, El Seibo, La Altagracia. It is fitting to elevate this See, because of its antiquity and because it is, as it were, the parent and mother of other churches recently founded, to the dignity of a metropolitan archdiocese, and to make all the others, whether dioceses or Prelatures nullius, subject to it as suffragan sees. Furthermore, as is evident, the prelates of these Sees will be subject to the Archbishop of St. Dominic, as their Metropolitan. Then, the rights, honors, powers, duties, and obligations of this metropolitan Church, and of the two dioceses, and of the Prelature nullius, and finally of their prelates, will be the same as those of other archdioceses, dioceses, and Prelatures nullius, and of their sacred prelates. Therefore, the Metropolitan Archbishop of St. Dominic will be able not only to carry the cross before him in his entire ecclesiastical province, but also to use the pallium, after having requested and obtained it in the sacred Consistory. In order that nothing may be lacking in honor for all the churches we have mentioned, and so that the bishops may have a senate to consult with on important matters, a College of Canons will be established in each of these churches; and if a larger assembly of priests cannot be established here, we decree that at least diocesan consultants, as they are called, be chosen, whose counsel and assistance the Bishop may enjoy. The Episcopal Board, as it is called, will be constituted by the goods that come from the division of the archdiocese of St. Dominic to each ecclesiastical circumscription.

[*Latin ed. p. 134*]

134 Acta Apostolicae Sedis - Official Commentary: The benefits, contributions offered by the Christian faithful, and finally, the funds to be provided by the Republic's administrators. Regarding the division of goods between the archdiocese of St. Dominic and the other churches, everything must be observed precisely as prescribed by Canon 1500 of Canon Law. Furthermore, all matters pertaining to the governance and administration of the newly established ecclesiastical territories, as well as the election of a Capitular Vicar or Apostolic Administrator, or other similar matters, must be duly observed according to the prescriptions of Canon Law. As soon as the erection of the dioceses and the nullius diocese is completed, the priests of the Church are considered to be assigned to the territory in which they legitimately reside; and the clerics who are being educated for priestly duties in the Dominican seminary shall be considered to belong to the Church in whose territory they canonically have their domicile. Among the duties of the venerable Bishops to whom the newly established ecclesiastical territories are entrusted, great importance must be given to the establishment of at least an elementary seminary, from which young men will be selected in due time to be sent to the larger Seminary of St.

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Dominic, according to the norms issued by the Sacred Congregation for Seminaries and Universities. Documents and records pertaining in any way to the new dioceses and the nullius diocese of St. John of Maguana, as well as to the clergy, the faithful, temporal goods, and other similar matters, must be sent as soon as possible by the Curia of St. Dominic to the Curias of the new churches, to be preserved in the archives. Those things which We have decreed in these letters shall be carried out by the one who, at the time these decrees are put into effect, presides over the Nunciature of the Republic of Dominic, to whom We grant all powers to act, and to whom, if necessary, We grant the power to delegate to any person who is constituted in ecclesiastical dignity. To the one to whom it falls to carry out a task, We give the order to draw up the records and to transmit, as soon as possible, faithful copies thereof to the Sacred Consistorial Congregation. We intend these letters to be effective now and in the future; in such a way that those things which have been decreed through them will be religiously observed by those to whom they pertain, and thus will obtain their force. No prescriptions of any kind whatsoever can be contrary to the effectiveness of these letters, since through these letters We abolish all others. Therefore, if anyone, knowingly or unknowingly, acts contrary to what We have decreed, We declare such action to be entirely null and void. Therefore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical dignity and are signed by a public official, shall have the same validity as if they were presented. These Our decrees, in general, if anyone should...

[*Latin ed. p. 135*]

Acta Pii PP. XII 135: Quicumque hoc documentum contemnit vel alio modo detestatur, sciat se poenas esse subiaturis, quae iis iure statutas sunt, qui mandata Summorum Pontificum non observaverunt. Datum ex Arce Gandulfi prope Romam, die vicesimo quinto mensis Septembris, anno Domini millesimo nongentesimo quinquagesimo tertio, Pontificatus Nostri quinto decimo. Pro S. B. E. Cancellario S. Eugenius Gard. Tisserant © F.r. Adeodatus I. Card. Piazza, Sacri Collegii Decanus, S. Congr. Consistorialis a Secretis, Hamletus Tondini, Apostolicam Cancellariam Regens, Bernardus De Felicis, Albertus Serafini, Protonotarius Apostolici, Loco £6 Plumbi, Reg. in Cane. Ap., vol. LXXXVII, n. 94. III HISPALENSIS (HUELVENSIS): A HISPALENSI ARCHIDIOECESI, QUAE DAM PROVINCIA SEPARATUR, CREATUR NOVA DIOECESIS, QUAE APPELLANDUM EST ((HUELVENSIS)). PIUS, EPISCOPUS, SERVO SERVORUM DEI, AD PERPETUAM REI MEMORIAM.

Laetamur vehementer Hispalensis Ecclesiae gloriam et magnum nomen considerantes, quae latis uberibnsque terris, splendidaeque honestata antiquitatis memoriis, admodum in sanctitate atque in virtute iamdiu pro-

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fecit, ac praclaris nunc meritis refulget, ceu stella per noctes gem meo fulgore renidens. Quae, munificentissimi Dei gratia favente, ob providas sui Archiepiscopi curas, tam multiplicibus fervet operibus, filiosque tam multos nutrit ac fovet, ut vix singulus Praesul, etiamsi et animo et opibus in Dei gloriam tuendam studiosissime incumbens, suae archidioecesis necessitatibus par omnino esse queat. Nobis propterea, qui summo Dei numine omnium saluti quaerendae prospicimus, in animo est ab ea partem auferre, ut eiusdem Pastoris operae laboresque leventur, ac novam exinde dioecesim creare, quae recens quasi germen laetissimo crescat auspicio. Re propterea qua par erat diligentia considerata; audita sententia dilecti Filii Nostri Petri S. R. E. Cardinalis Segura et Saenz, Archiepiscopi Hispalensis; explorato pariter consilio dilecti Filii Nostri Caietani S. R. E. Cardinalis Cicognani, in Hispanica Na-

[*Latin ed. p. 136*]

136 Acta Apostolicae Sedis— Official Commentary concerning the Office of the Apostolic Nuncio; furthermore, with the consent of all those who deem themselves to have some right in this matter; therefore, with certain knowledge of what we are about to decree, by the fullness of Our supreme power, We establish the following. We separate from the archdiocese of Hispalis the entire region which comprises a civil province, known among the people as Huelva, which excels in arts and works and is enriched by a very frequent population. Therefore, We reduce it to the form of a new diocese, henceforth to be called Huelva, whose territory will be defined by the same boundaries as the aforementioned civil province, namely: to the north, by the limits of the Church of Pacensis; to the east, by the limits of the See of Hispalis; to the south, by the Ocean Sea; and finally, to the west, by the common boundary of Spain and Lusitania. The new diocese of Huelva will be, as a suffragan, subject to the metropolitan See of Hispalis, and therefore the Archbishops and other prelates of Huelva will be subject to the Metropolitan. The Bishop will have his seat and residence in the city which the people call Huelva, and by these Our Letters We raise it to the episcopal rank; and he will place the cathedral in the church dedicated to the Blessed Virgin Mary, to which, having been elevated to the dignity of a cathedral, We grant all the rights and privileges which are proper to other cathedral churches. Furthermore, the diocese of Huelva and its prelates will enjoy the same rights and honors with which all dioceses and their prelates are adorned throughout the world; and they will also be subject to the same burdens and obligations. Since the beauty and dignity of the sacred rites are very dear to Us, We wish that the Bishop of Huelva take care to establish a College of Canons as soon as possible, and We will provide for its establishment by means of Apostolic Letters under the seal; and as long as the diocese lacks a College of Canons, We grant that, in their place, diocesan Consultors be chosen according to the law, who will faithfully

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assist the Bishop with counsel and prudence. We also decree that as soon as possible, a seminary, at least an elementary one, be established for the diligent instruction of young men called to the priestly ministry, according to the law and according to the regulations of the Sacred Congregation for Seminaries and Universities. Furthermore, the episcopal table or estate will consist of the goods which, in proportion, will come to this new diocese from the division of the goods of the episcopal table of Hispalis, or from revenues, if any, or from offerings made by the faithful; and these goods will be divided in such a way that the instructions described in Canon 1500 of the Code of Canon Law are faithfully observed. Likewise, this applies to the governance and administration of the new Church, to the election of a Capitular Vicar or Administrator in the event of a vacancy, and to the rights and obligations of the faithful and the clergy.

[*Latin ed. p. 137*]

Acta of Pope Pius XII, 137, and other similar documents, we decree those things which are established by Canon Law. Concerning the assignment of clergy to the new diocese, the Archbishop of Hispalis and the Bishop of Huelva shall agree between themselves. Finally, we desire that all documents and records pertaining to the recently established Church be promptly sent from the chancery of Hispalis to the archives of the chancery of Huelva. In order that those things which we command in these Letters may be carried out, we choose our beloved son, Caietan, Cardinal of the Holy Roman Church, Cicognani, or he who at the time these decrees are brought into effect, presides over the Apostolic Nunciature in Hispania; and to whomever it may happen to be assigned to carry out this business, we grant the necessary powers for it, delegating, if necessary, to a man who excels in ecclesiastical dignity, and we impose the duty of recording this completed business in the records, of which faithful examples shall be transmitted to the Sacred Congregation of the Consistory as soon as possible. We will and order that these Letters be effective now and in the future; so that those things which have been decreed through them shall be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind shall be able to oppose the effectiveness of these Letters, since through these Letters we abolish all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared entirely null and void. Therefore, no one is permitted to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies of these Letters, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity, and which have been signed by a public notary, as would be given to these Letters if they were presented. Whoever in any way disregards or rejects our decrees in general, let him know that he will incur the penalties prescribed by law for those who have not obeyed

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the commands of the Supreme Pontiffs. Given from Gandulf, near Rome, on the second and twentieth day of the month of October, in the year of Our Lord nineteen hundred and fifty-three, in the fifteenth year of Our pontificate.

For the Holy Roman Church,

[CARA © CLEMENS]

Cardinal Micara

[S$ı Fr. ADEODATUS I.]

Cardinal Piazza, Dean of the Sacred College

[S. Congr. Consistorialis a Secretis]

Hamletus Tondini, Regent of the Apostolic Chancery

Arthurus Mazzoni,

Bernardus De Felicis,

Loco & Plumbi Reg. in Cane. Ap., vol. LXXXVII, n. 60.

Proton. Apost.

Proton. Apost.

[*Latin ed. p. 138*]

Acta Apostolicae Sedis - Official Commentary 138. APOSTOLIC LETTERS. I. CONCERNING THE TITLE AND DIGNITY OF THE PAROCHIAL CHURCH OF THE BLESSED VIRGIN MARY OF GUADALUPE IN THE CITY AND IN THE ARCHDIOCESE OF SANTA FE IN ARGENTINA. PIUS PP. XI. For the perpetual memory of the matter. — Because of its religious importance, its devotion, and the frequency with which it is visited by the people, this Apostolic See is accustomed to add honor and distinction to churches, thereby increasing and amplifying the piety of the Christian faithful. We have learned that the parochial church of the Blessed Virgin Mary of Guadalupe is among those deserving of such recognition, being a renowned institution in the city and in the Archdiocese of Santa Fe in Argentina. Indeed, in ancient times, the Christian people, having experienced various benefits from the beginning through devotion to the Mother of God, frequented a small chapel. In the middle of the nineteenth century, a significant addition was made to it, and the name of the Blessed Virgin of Guadalupe was bestowed upon it. From then on, this devotion to the Virgin Mary has grown greatly, so that the Mother of God, invoked by that name, is recognized as the heavenly patroness of the entire Archdiocese of Santa Fe in Argentina. It is also pleasing to note that a seminary has been established near this center of religious devotion, for the instruction of young clergy. Furthermore, the church, by reason of its

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structure, which is of the Gothic style, is renowned and celebrated for its size and the variety of its decorations. Moved by these considerations, and also by the prayers of the religious and of the Christian faithful, Nicholas Fasolino, Archbishop of Santa Fe in Argentina, requested that we grant the church, which we have mentioned, the title and the rights of a Minor Basilica. We, who strive with all our effort to promote sincere devotion to the Blessed Virgin Mary in every way, have readily decided to accede to this request. Therefore, after consultation with the Congregation for Sacred Rites, and with full knowledge and mature deliberation, and by the fullness of our Apostolic authority, we hereby, by these Letters, and in perpetuity, bestow upon the parochial church dedicated to the honor of the Blessed Virgin Mary of Guadalupe, located in the city and in the Archdiocese of Santa Fe in Argentina, the title and dignity of a Minor Basilica, with all the rights and privileges that properly belong to churches bearing the same title. Notwithstanding any contrary provisions. These things we decree and establish.

[*Latin ed. p. 139*]

By the grace of God, Pope Pius XII, to all men of good will, greetings. We, mindful of our pastoral duty, hereby issue these firm, valid, and perpetually effective documents, which shall have and shall continue to have their full and complete effect; and those to whom they pertain, now and in the future, shall fully comply with them; and it shall be rightly judged and determined accordingly; and if anything contrary to these should occur, knowingly or unknowingly, by anyone, it shall be declared void and of no effect from this moment forward. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the twenty-third day of the month of July, in the fifteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal Gildo Prunola, Prefect of the Congregation for Public Affairs of the Church, to the Cathedral Church of Covington, decorated with the title of Minor Basilica. PIUS PP. XII For the perpetual memory of this event. — Dedicated to the Virgin Mary, who was received into heaven, the principal church of the diocese of Covington, located within the boundaries of the United States of America, is counted among the most distinguished buildings of that region, as we have learned. Not only is one amazed by its size, but also by the style of its architecture, which, as is said, imitates the Gothic art of the thirteenth century. This church was built in the preceding century and was embellished by sculptors and painters who were then considered to be among the most renowned artists in America. Furthermore, nothing seems to be lacking in this religious building that pertains to divine worship. Therefore, after the passage of one hundred years since the establishment of the diocese of Covington, the Venerable Brother William T. Mulloy, the Bishop of that See, requested that We grant to that principal church, which will be dedicated on the thirteenth day of the month of December

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of this year, the name and title of Minor Basilica. And We, who wish to increase the dignity of sacred buildings and to encourage the faithful to piety and devotion, have gladly decided to grant this request. Therefore, after consultation with the Sacred Congregation of Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the force of these documents and in perpetuity, We hereby grant to the Cathedral Church of Covington...

[*Latin ed. p. 140*]

140 Acta Apostolicae Sedis - We elevate to the rank of a Minor Basilica, with all the rights and privileges that properly belong to such churches. Contrary opinions notwithstanding. We decree, establish, and ordain that these present Letters shall remain forever valid and effective; that they shall fully and completely produce their effects; and that those to whom they pertain, now and in the future, shall fully and completely benefit from them; and that they shall be duly judged and defined; and that they shall be null and void from this moment forward, if anything to the contrary, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Romae, at Saint Peter's, under the Fisherman's Ring, on the eighth day of the month of December, in the year 1953, in the fifteenth year of Our Pontificate. By special mandate of the Most Holy, to the Most Reverend Cardinal Gildo Brugnola, Prefect for Public Affairs of the Church, from the Apostolic Brief: EPISTULA AD EMUM P. D. ALFRIDUM ILDEFONSU TIT. SANCTORUM SILVESTRI ET MARTINI AD MONTES S. R. E. PRESB. CARDINALEM SCHUSTER, ARCHIEPISCOPUM MEDIOLANENSEM, who has happily completed ten years from the beginning of his priesthood and five years since receiving the cardinalate and the episcopate. PIUS PP. XII, Beloved Son, greetings and the Apostolic Blessing. — In this year dedicated to Mary, as We have recently learned with great pleasure, you will celebrate, with divine favor, ten years from the beginning of your priesthood and five years since receiving the cardinalate and the episcopate. We earnestly desire to add to and increase these joyful events for you and your celebrations. For, on the approaching feast day of Saint Joseph, Spouse of the Blessed Virgin Mary, among the sacred rites, you will offer the divine host in the magnificent cathedral of Mediolanense, and your most beloved children will stand reverently, giving thanks to God for the long and fruitful priestly and episcopal ministry that He has graciously granted you. You, indeed, having been devoted to the illustrious Order of Saint Benedict from a young age, have ennobled a long life with zeal for piety and diligence in works. First, in this venerable city, you diligently fulfilled important offices, especially the

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offices of Master of Novices, Prior, and Abbot in the monastery at industria.

[*Latin ed. p. 141*]

Acta of Pope Pius XII, 141: Concerning the support of Saint Paul outside the walls, and concerning the General Procurator of the Congregation of Monte Cassino. In the meantime, your expertise and work were utilized by the Apostolic See itself, which appointed you as a Consultant to the Congregation of Sacred Rites, President of the Pontifical Institute of the Orient, and Apostolic Visitor of Seminaries. You also devoted yourself with no less care to the study of sacred liturgy, archaeology, and history, producing remarkable works through diligent investigation and tireless labor. Recognizing such wisdom and such excellent virtues, Our Predecessor, the venerable memory of Pope Pius X, twenty-five years ago, decreed that you should be appointed Prefect of the Ambrosian Church and be enrolled in the Sacred College of Cardinals. Regarding the pastoral solicitude which you have demonstrated here during this time, among other praises, we mention the five thorough visitations of the archdiocese, so many churches built, especially in the new areas of the city, salutary increases in the clergy through the work of ecclesiastical vocations, constant care for the Seminaries, and the Institute which you founded, entitled "Maria Immaculata," suitably promoted, frequent preaching of the Word of God, a fervent study of venerable antiquity, the beauty and cultivation of Ambrosian liturgy and Ambrosian chant, and the very Institute of sacred music which you established, the Catholic Action of the laity, and the countless works of charity which you constantly performed or fostered. Indeed, the breadth of your charity was especially evident during the war and in the aftermath of the war, when you eagerly assisted citizens afflicted by so many calamities, especially those deprived of their family homes. Therefore, beloved Son, we congratulate you again and again on your long and active service in the sacred and pastoral ministry, and we earnestly implore God to preserve you in good health for many years to come and to enrich you with abundant fruits. In order that the commemoration of your priesthood and your episcopate may contribute to the greater progress of souls, we grant you, freely, the power to bless, on both days designated for the celebration, those engaged in sacred duties, in Our name and with Our authority, offering plenary indulgences to them, according to the conditions established by the Church. Finally, may you be a witness to the special benevolence of Our hearts and a herald of heavenly gifts, and may this Apostolic Blessing, which we bestow upon you, beloved Son, as your Auxiliary Bishop, and upon the entire clergy and faithful entrusted to your care, be given with the greatest love in the Lord. Given in Rome, at Saint Peter's, on the seventh

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day of March, in the sixteenth year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 142*]

Acta Apostolicae 112 Sedis - Official Commentary

ACTA SS. CONGREGATIONUM

SUPREMA SACRA CONGREGATIO S. OFFICII

DECREE CONCERNING THE DISCIPLINE OF EUCHARISTIC FAST TO BE OBSERVED IN THE CELEBRATION OF THE RESTORED VIGIL OF EASTER.

Since the Sacred Congregation of Rites, by decree of January 11, 1952 (A. A... S., vol. XXXXIV, 1952, p. 48 sq.), extended for three years the faculty of celebrating the restored vigil of Easter, a faculty granted by decree of February 9, 1951 (A. A. S., vol. XXXXIII, 1951, pp. 128-129), and added certain "Ordinances," also concerning the eucharistic fast (V, 18), some local Ordinaries inquired whether the aforementioned "Ordinances" would remain in force even after the promulgation of the Apostolic Constitution "Christus Dominus," of January 6, 1953, and the Instructions of the Holy Office of the same day, concerning the discipline to be observed regarding the eucharistic fast (A. A. vol. XXXXV, 1953, pp. 15 et sq.; pp. 47 et sq.).

The Most Reverend Fathers of this Sacred Congregation of the Holy Office, after consultation with the Sacred Congregation of Rites, in a Plenary Session held on the feast of the Annunciation, April 7, 1954, decreed as follows:

1. Priests who celebrate the Mass of the vigil of Easter at midnight, as well as the faithful who communicate in it, are bound to observe the fast, according to canon 808 and canon 858 § 1;

2. If the Mass of the vigil is celebrated, in a particular case, according to n. I I, 4 of the "Ordinances" of the Sacred Congregation of Rites, before midnight, the norms of the Constitution "Christus Dominus" and the Instructions of the Holy Office must be observed.

His Holiness, Pope Pius XII, by divine Providence, approved this decree of the Most Reverend Fathers on this very day, April 7, 1954, and ordered it to be promulgated.

Given at Rome, from the Offices of the Holy Office, on April 7, 1954.

Marius Crovini,

Superintendent of the Sacred Congregation of the Holy Office,

Notary.

[*Latin ed. p. 143*]

The Sacred Consistorial Congregation.

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SACRED CONSISTORIAL CONGREGATION OF GUAYAQUIL.

DECREE CONCERNING THE RENEWAL OF THE CATHEDRAL CHAPTER.

Whereas, the Most Reverend Father Joseph Felix Heredia, Bishop of Guayaquil, has earnestly requested that the ancient Cathedral Chapter of Guayaquil be constituted anew, with certain modifications, the Sacred Consistorial Congregation, after receiving the favorable opinion of the Most Reverend Father Ephrem Forni, Titular Archbishop of Darnitani and Apostolic Nuncio in the Republic of Ecuador, and exercising the special faculties granted to it by His Holiness, Our Lord Pope Pius XII, has decided to approve this renewal, so that it may be presented for the worship of God in the Church, and has decreed as follows:

Therefore, with the consent of those who are, or are presumed to be, interested, the present Consistorial Decree, which shall have the same force as if it were issued by an Apostolic Letter sealed with the papal seal, establishes that the Guayaquil Cathedral Chapter shall henceforth consist of twelve members, namely, three Dignitaries: the Dean, the Archdeacon, and the Treasurer; four Officials: the Theologian, the Penitentiary, the Doctor, and the Canon Prelate; and five simple Canons.

The Canon Prelate, considering the parochial revenues pertaining to him, shall receive one-half of the income from the canonry he holds.

Until a suitable canonical provision is established, the Divine Offices in the choir shall be performed by the Chapter members on the following days: 1) on Sundays and Holy Days of Obligation; 2) during the last three days of Holy Week; 3) on the feast of the dedication of the Cathedral; 4) on the feast of the principal patron of the city of Guayaquil.

In all other matters, the sacred canons concerning Cathedral and Chapter Chapters, and the Chapter Constitutions, shall be strictly observed.

To ensure the execution of all of the above, the same Sacred Congregation appoints the aforementioned Apostolic Nuncio in the Republic of Ecuador, granting him the necessary and appropriate faculties, including the power to delegate any man in ecclesiastical office, to carry out the aforementioned purpose.

[*Latin ed. p. 144*]

Acts of the Apostolic See - Official Commentary 144, having been charged with the duty of transmitting, as soon as possible, the authentic copy of the act of execution completed to the Sacred Congregation of the Consistory. Given in Rome, from the offices of the Sacred Congregation of the Consistory, on the 3rd of November, 1953. Signed: Fr. A. I. Card. PIAZZA, Bishop Sabin, and Mandelen., from the Secretariat. L. ® S. E.

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Civardi, Substitute.

DECREE OF THE ERECTION OF THE CASTRENSIAN VICARIATE

The Apostolic See, moved by its unceasing charity to promote those things which, in new circumstances, may be opportune aids to the salvation of souls, and to provide for them with diligent care. Since it had been requested by His Excellency, the Most Reverend William Godfrey, Apostolic Delegate and Archbishop of Liverpool, in Great Britain, that a Castrenian Vicariate be erected in order to more promptly and firmly organize the spiritual care of the armed forces of Great Britain, Our Holy Father Pius, by the Divine Providence, Pope XI, after deliberation with the undersigned Cardinal Secretary of the Sacred Congregation of the Consistory, having considered that such an institution would greatly benefit the spiritual welfare of the faithful, graciously decided to grant this request.

1. Therefore, exercising the fullness of Apostolic power, and supplementing, where necessary, those things which require the consent of those who may presume to have an interest, the present Consistory hereby establishes the Castrenian Vicariate of Great Britain.

2. The Castrenian Vicariate thus erected shall consist of: a Castrenian Vicar, three Major Chaplains or Directors for the respective land, sea, and air forces, and Minor Chaplains, who shall simply be called Chaplains of the Military.

3. The seat of the Castrenian Vicariate and of its Curia shall be established in London.

4. The Castrenian Vicar shall be elected and appointed by the Apostolic See through a special Consistory Decree, and shall be raised to the dignity of a Bishop.

5. The Castrenian Vicar shall have ordinary, personal, and territorial jurisdiction, cumulative with the jurisdiction of the Ordinaries of the places, according to the norms of the Instruction "Concerning Castrenian Vicars," issued by the Sacred Congregation of the Consistory on April 23, 1951.

[*Latin ed. p. 145*]

The Sacred Consistorial Congregation exercises jurisdiction exclusively over Vicariates established for military personnel stationed in garrisons or military posts. Secondly, whenever the Military Vicar and his chaplains are absent or unavailable, the local Ordinary and parish priest, with the understanding that it is permissible, shall provide assistance, always exercising their own proper jurisdiction, in consultation with the Military Vicar and military commanders. In places subject to the Sacred Congregations for the Oriental Church or for the Propagation of the Faith, these rights shall always be protected, and the norms given or subsequently issued by

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the aforementioned Sacred Congregations for those subject to them shall remain fully in force.

6. The following shall be subject to the jurisdiction of the Military Vicar:

1) Secular and regular priests legitimately appointed to serve as chaplains to the military for the spiritual care of the armed forces of Great Britain.

2) All Christians who receive a salary in the land, naval, and air forces of Great Britain.

3) The families of those mentioned in the preceding number, that is, wives, children, relatives, and necessary servants, who accompany them outside their native territory, provided they reside with them.

4) All faithful, of either sex, whether belonging to a religious order or laypersons, who habitually reside in academies, training schools, hospitals, or other similar institutions or locations reserved for military personnel.

5) All faithful, of either sex, residing in places or villages exclusively reserved for military personnel and their families, wherever such places may be found.

7. The Military Vicar appoints all chaplains, subject to the regulations.

8. Three Senior Chaplains have the duties assigned to them by the Code of Canon Law to the office of the General Vicar, to be performed specifically for the forces to which they are assigned.

9. The Military Vicar entrusts the care of souls to the military chaplains. With regard to marriage, the prescription of Canon 1097, § 2 of the Code of Canon Law must be strictly observed within the jurisdiction of the Military Vicar, according to which: "For the sake of order, it is to be held that marriage is to be celebrated before the parish priest of the bride, unless a just cause excuses it," and all acts that, according to the law, must precede and follow the celebration of marriage must be diligently performed.

10. When the jurisdiction of the Military Vicar is combined with the jurisdiction of the local Ordinaries, the military chaplains, whether Senior or Junior, with regard to ecclesiastical discipline, are also subject to the authority of the local Ordinary in the place where they happen to be. Therefore, in urgent cases...

[*Latin ed. p. 146*]

Acts of the Apostolic See - Official Commentary 146. To those who are more obstinate and who, on occasion, the Castrensis Vicar is unable to correct, it is permissible to admonish them, even with canonical sanctions, if the circumstances warrant, always informing the Castrensis Vicar immediately. 11. When the office of the Castrensis Vicar is vacant, unless otherwise provided by the Holy See, the administration of the Castrensis Vicariate, until a new Castrensis Vicar takes possession of the office, devolves to the Major Chaplain, according to canon 106, 3°. He therefore en-

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joys the faculties and is subject to the obligations that common law assigns to the Vicar Capitular, taking into account what is appropriate to what is appropriate; in particular, it is his duty to inform the Sacred Congregation Consistorial of the assumption of office and to obtain instructions from it. For all these matters, His Holiness has graciously appointed the aforementioned Reverend Father William Godfrey, granting him the appropriate and necessary powers, including the power to delegate to any man constituted in ecclesiastical dignity, for the purpose in question, the task of transmitting to the Sacred Congregation Consistorial an authentic copy of the completed execution. Regarding these matters, the present Consistorial Decree has been issued, to be of the same validity as if Apostolic Letters had been issued under the papal seal. Given in Rome, from the offices of the Sacred Congregation Consistorial, on the 21st of November, 1953, on the feast of the Presentation of the Blessed Virgin Mary. +B Fr. A. I. Card. PIAZZA, Bishop of Sabina and Mondello, Secretary. L. © S. Joseph Ferretto, Third Assistant. PROVISIONS FOR CHURCHES. Our Most Holy Lord, Pope Pius XII, by the Divine Providence, has, through successive decrees of the Sacred Congregation Consistorial, provided for the following churches with a new Pastor: on December 4, 1953, he appointed as the titular archbishop of the Velebusdiensi archiepiscopal church, the Most Reverend Father Ferdinand Pawlikowski, formerly Bishop of Secovien. on December 9, the Most Reverend Father John de Deo Ramalho, formerly Bishop of Macao, was appointed as the titular bishop of the Philadelphena church in Lydia. on January 11 in Wölf, the Reverend...

[*Latin ed. p. 147*]

The Sacred Consistorial Congregation: To the Most Reverend Aloysius Ferran, Vicar General and Rector of the Major Seminary of the Archdiocese of Tours. — To the Titular Bishop of the Church of Lydda, His Excellency, the Most Reverend Frederick Due, formerly Bishop of Maurienne. January 14th. — To the Cathedral Church of Jaén, the Reverend Father Felix Romero Menjibar, canon of the Cathedral Chapter of Cordoba. January 18th. — To the Cathedral Church of Secovi, His Excellency, the Most Reverend Joseph Schoiswohl, formerly Titular Bishop of Phyte. January 19th. — To the Cathedral Church of Ogdensburg, His Excellency, the Most Reverend Walter P. Kellenberg, formerly Titular Bishop of Ioannina. — To the Cathedral Church of Superior, the Reverend Father Joseph Annabring, parish priest of the cathedral of that diocese. — As Coadjutor with right of succession, His Excellency, the Most Reverend Charles Hubert Le Blond, Bishop of Saint Joseph in America, and His Excellency, the Most Reverend John Patrick Cody, Titular Bishop of Apollonia. January 29th. — To the Cathedral Church of Macao, His Excellency, the Most Reverend Policarp a Costa Vaz, formerly Titular Bishop of Euroea in Epirus. February 5th. — To the Metropolitan Church of Algiers, His Excellency, the Most Rev-

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erend Leon Duval, formerly Bishop of Constantina. — To the Titular Archbishopric of Phasiane, His Excellency, the Most Reverend Henry Audrain, formerly Titular Bishop of Arsinoita in Arcadia, whom he appointed as Coadjutor with right of succession to His Excellency, the Most Reverend Virgilius Béguin, Archbishop of Aux. February 9th. — To the Titular Bishopric of Botrys, His Excellency, the Most Reverend Edward Douglas, formerly Bishop of Motherwell. February 21st. — To the Titular Bishopric of Dalisandena in Isauria, the Reverend Father Laureano Castàn Lacoma, canon of the Cathedral Chapter of Lérida, whom he appointed as Auxiliary to His Most Reverend Eminence, Cardinal Benjamin S. R. E. De Arriba et Castro, Archbishop of Tarragona. March 1st. — To the Cathedral Church of Saint Anne, His Excellency, the Most Reverend Benjamin Barrera et Reyes, formerly Titular Bishop of Sabadia. March 23rd. — To the Cathedral Church of Grand Rapids, His Excellency, the Most Reverend Allen James Babcock, formerly Titular Bishop of Irenopolitan in Cilicia. March 21st. — To the Titular Bishopric of Phyte, the Reverend Father Clarentius Issenmann, Apostolic Protonotary, parish priest of Saint Aloysius and Vicar General of Cincinnati, whom he appointed as Auxiliary to His Excellency, the Most Reverend Charles Joseph Alter, Archbishop of Cincinnati. March 27th. — To the Titular Bishopric of Doberita, the Reverend Father.

[*Latin ed. p. 148*]

Acts of the Apostolic See - Official Commentary 148. Justin J. McCarthy, Bishop and pastor of the Most Blessed Virgin, Perpetual Succor, in the county commonly known as "South Orange, N.J.," from the Archdiocese of Newark, who appointed Auxiliary Reverend Father Thomas Aloysius Boland, Archbishop of Newark.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH.

COSTERMANSPOLITAN (BUKAVUENSIS).

DECREE CONCERNING THE APOSTOLIC VICARIATE OF COSTERMANSPOLITAN, HEREAFTER TO BE CALLED "BUKAVUENSIS."

Since in the Belgian Congo, the name of the Apostolic Vicariate of Costermanspolitan, entrusted to Fathers of the Society of African Missionaries (commonly known as "White Fathers"), no longer corresponded to the circumstances due to the change in the name of the town of Costermanspolitan by the Belgian government, it was deemed necessary to proceed with a change in the name of the same Vicariate.

Therefore, the Most Reverend Fathers Cardinals, entrusted with the administration of this Sacred Council for the Propagation of the Christian

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Faith, in plenary sessions held on December 21st of the year 1953, having carefully considered the matter and having heard the favorable opinion of the Most Reverend Lords Peter Sigismund, Archbishop with the title of Neapolitan in Pisidia and Apostolic in the Belgian Congo and in Ruanda Urundi, they judged that the Vicariate of Costermanspolitan should henceforth be called the Apostolic Vicariate of Bukavuensis, from the name Bukavu, which the Belgian government imposed on the town of Costermanspolitan.

This opinion of the Most Reverend Fathers, having been reported to the Most Holy Lord, our Pope Pius XII, by Divine Providence, on January 6th of the year 1954, the Supreme Pontiff, graciously accepting it, approved and confirmed it, and ordered the drafting of the present Decree concerning the matter.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on January 6th, in the year of Our Lord 1954.

P. Card. FUMASONI BIONDI, Prefect.

L. © S. Philippus Bernardini, Secretary.

[*Latin ed. p. 149*]

The Sacred Congregation for Seminaries and Catholic Universities DECREE ESTABLISHING THE PONTIFICAL SEMINARY OF (PIO XII), AN INTERDIOCESAN SEMINARY FOR LOWER LATIUM, AT ALBANO. Through His singular benevolence, the Supreme Pontiff, Pius, of blessed memory, Pope X I I, in the kingdom, having given a most opportune mandate to the Cardinal Prefect of the Sacred Congregation for Seminaries and Catholic Universities, on the 28th day of the month of November, in the year of Our Lord 1950, that the minor interdiocesan seminary, located in Albano, in the illustrious seat of the Suburbicarian Diocese, which His Most Holy munificence had founded in the year 1948, and which had gratefully accepted the name bestowed upon it, be canonically erected. Therefore, this Sacred Congregation, with the authority granted to it by the Most Holy Lord, by the present Pontifical Decree, erects the Albanense Seminary, named after Pius X I I, as an interdiocesan seminary for the Dioceses of Lower Latium, with all offices, rights, and privileges pertaining to such pious institutions, and declares it to be erected. This seminary shall be open to receive students pursuing the lower courses of humanities, whom the Dioceses of Lower Latium may wish to send to it, in accordance with the norms established by the same Sacred Congregation; all other legally binding provisions remaining in force. Given in Rome, from the Halls of Saint Callixtus, on the 8th day of the month of December, in the year of the Jubilee of 1950, of the Immaculate Conception of the Blessed Virgin Mary.

[Signature] I. Card. PIZZARDO, Bishop of Albano, Prefect.

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[Signature] L. f C. Confalonieri, Archbishop titular of Nicopolis, Secretary.

[*Latin ed. p. 150*]

Acta Apostolicae Sedis - Official Commentary 150 II. A Pontifical Decree establishes canonically the Regional Seminary for the Dioceses of Lower Etruria in the city of Siena. It is certainly fitting and most important that the students be properly formed, and that they be educated in suitable homes of piety and study, in accordance with the just custom of the Church. Therefore, since it has been clearly demonstrated for many reasons that a Seminary must be established to properly form the clergy of Lower Etruria, it seemed most opportune to establish it in the city of Siena, distinguished by the beauty of its location, its artistic monuments, and especially the memories of the Saints. The Supreme Pontiff, Pius div. Prov. Pp. XI, diligently and carefully considering this salutary plan, approved it and, in order that it might have a happy and successful outcome, on the eighth day of the month of August of the current year, he commanded the aforementioned Cardinal Prefect and ordered that the new Seminary, named after himself, be adorned with the title of Pontifical. Therefore, after all that which must be done and observed according to law has been completed and observed, this Holy Congregation, with the special authority granted to it by the Most Holy Lord, hereby establishes the Regional Seminary in the city of Siena, declares it to be established, and simultaneously prescribes that it be called the Pontifical Seminary of Pius XI. Furthermore, it is established by law that this Seminary shall be open to all students who, having completed their higher studies in the humanities, will pursue studies in philosophy and theology, and who come from the Dioceses of Lower Etruria, and that it shall be legitimately governed under the authority of the Apostolic See, under the administration of this Holy Congregation, in accordance with canon 1357, § 4, of the Code of Canon Law. And furthermore, all the offices, duties, rights, and privileges which are customarily granted to such Seminaries shall be granted to this newly established and constituted Pontifical Seminary of Siena. All contrary things notwithstanding. Given in Rome, from the halls of Saint Callixtus, on the twenty-fifth day of the month of October, in the year of Our Lord 1953. f £B I. Card. PIZZARDO, Bishop of Albano Laziale, Prefect. ÍB S. f Ç. Gonfalonieri, Archbishop ad titulo Nicopolitan., Secretary.

[*Latin ed. p. 151*]

Diarium, Secretariate of the Roman Curia 151. DIARIUM ROMANAE CURIAE SECRETARIATUS STATI NOMINE. By Apostolic Brief, the Most Holy Father, Pope Pius XII, reigning happily, has deigned to appoint:

September 7, 1953. The Most Eminent and Reverend Cardinal Cicognani, Gaetano, Protector of the Little Sisters of the Abandoned Elderly (Valenza).

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October 26. His Excellency, Reverend Monsignor Cento, Fernando, titular Archbishop of Seleucia pieria, Apostolic Nuncio in Portugal.

November 12. The Most Eminent and Reverend Cardinal Valeri, Valerio, Protector of the Sisters of the Most Holy Sacrament (Autun).

November 21. His Excellency, Reverend Monsignor Rossi, Opilio, titular Archbishop of Ancira, Apostolic Nuncio in the Equator. His Excellency, Reverend Monsignor Lardone, Francesco, titular Archbishop of Rizeo, Apostolic Nuncio in Peru.

November 30. The Most Eminent and Reverend Cardinal Grente, Giorgio, Protector of the Marianist Sisters of the Holy Cross (Le Mans).

December 7. The Most Eminent and Reverend Cardinal Cicognani, Gaetano, Prefect of the Sacred Congregation of Rites.

December 16. The Most Eminent and Reverend Cardinal Micara, Clemente, Protector of the Daughters of Our Lady of the Sacred Heart (Rome).

December 25. The Most Eminent and Reverend Cardinal Ciriaci, Pietro, Protector of the Religious of the Blessed Virgin Mary (Dublin). His Excellency, Reverend Monsignor Raimondi, Luigi, titular Archbishop of Tarso, Apostolic Nuncio in Haiti.

January 14, 1954. The Most Eminent and Reverend Cardinal Aloisi Masella, Benedetto, Protector of the Tertiary Capuchin Sisters of Saint Francis of Assisi (Fortaleza, Cearà, Brazil).

[*Latin ed. p. 152*]

Acta Apostolicae Sedis - Official Commentary 152, February 18, 1954. The Most Reverend and Illustrious (Signor Cardinal Cicognani Gaetano, Protector of the Monastery of the Most Holy Sacrament in Fognano [Faenza]). » » » The Most Reverend and Illustrious (Signor Cardinal Valeri Valerio, Protector of the Oblates of the Assumption [Paris]). » » » The Most Reverend and Illustrious Signor Cardinal Cicognani Gaetano, Protector of the "Hermanas Marias Nazarenas" [Palencia]. March 20. » » » » The Most Reverend and Illustrious Signor Cardinal Ciriaci Pietro, Prefect of the Sacred Congregation of the Council. The Most Reverend and Illustrious Signor Cardinal Bruno Giuseppe, Prefect of the Supreme Tribunal of the Apostolic Signature. With a letter from the Secretariat of State dated March 20, 1954, the Holy Father Pius XII, happily reigning, deigned to appoint the Most Reverend and Illustrious Signor Cardinal Giuseppe Bruno as President of the Pontifical Commission for the Authentic Interpretation of the Code of Canon Law. Likewise, with letters from the Secretariat of State, the Holy Father Pius XII, happily reigning, deigned to appoint: Assistants to the Papal Throne: June 20, December 16, 1953. His Excellency, Most Reverend Monsignor Gaudel Augusto Giuseppe, Bishop of Fréjus. » His Excellency, Most Reverend Monsignor Trudone Brans

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Mattia Leonardo, Apostolic Vicar of Medan. Apostolic Protonotaries *ad instar participantium*: March 16, 1953. Monsignor Serra Puig Giovanni, of the diocese of Barcelona. April 1. » Monsignor Magne Giacomo, of the diocese of Saint Flour. June 22. » Monsignor Arquillière Enrico, of the archdiocese of Paris. July 30. » Monsignor O'Donohoe Giuseppe, of the diocese of Dallas. February 5, 1954. Monsignor Rossi Guy, of the diocese of San Miniato. Prelates Domestic to His Holiness: September 26, 1951. Monsignor Fernandes Cordoba Emanuele, of the diocese of Ibarra. January 28, 1952. Monsignor Gianni Ambrogio, of the archdiocese of Bologna. December 4. » Monsignor Gutiérrez López-Gil Emanuele, of the diocese of Osma. March 16, 1953. Monsignor Faura Aris Francesco di Paola, of the diocese of Barcelona.

[*Latin ed. p. 153*]

Diarium Romanae Curiae 153, March 16, 1953.

Most Reverend Goma Civit Isidoro, of the same diocese.

Most Reverend Montserrat Roig Cipriano, of the same diocese.

Most Reverend Tusquets Terrats John, of the same diocese.

March 17.

Most Reverend de Castro y Fernández de Lomana Leopold, of the diocese of Palencia.

April 22.

Most Reverend Satorra Viia Joseph, of the diocese of Vich.

June 15.

Most Reverend Devos Michael, of the diocese of Lille.

Most Reverend Marquis Paul, of the same diocese.

Most Reverend Turcq Joseph, of the same diocese.

July 30.

Most Reverend Brady John P., of the diocese of Dallas-Fort Worth.

Most Reverend Burnes John F., of the same diocese.

Most Reverend Langenhorst Ernest G., of the same diocese.

Most Reverend Robinson William, of the same diocese.

August 7.

Most Reverend Denis James, of the Archdiocese of Sens.

Most Reverend Vabois John, of the same Archdiocese.

August 10.

Most Reverend Junyent Subirá Edward, of the diocese of Vich.

August 20.

Most Reverend de Hueto y Pipaón Emilio, of the diocese of Vittoria.

September 14.

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Most Reverend de Cosse Brissac George, of the Archdiocese of Bourges.

Most Reverend Tattevin Louis, of the same Archdiocese.

October 20.

Most Reverend Lalande John, of the diocese of Angoulême.

Most Reverend Canadell y Quintana Stephen, of the diocese of Gerona.

Most Reverend Bourgarel-Prou Gaillard Raymond, of the Archdiocese of Marseille.

Most Reverend Soins Gabriel, of the same Archdiocese.

Most Reverend Fourrey Renato, of the Archdiocese of Sens.

Most Reverend Peltier Gabriel, of the same Archdiocese.

Most Reverend Villetard Henry, of the same Archdiocese.

November 15.

Most Reverend Dupuy Claudius, of the Archdiocese of Lyon.

Most Reverend Jolivet Regis, of the same Archdiocese.

November 21.

Most Reverend Brunhammer Eugene, of the Archdiocese of Besançon.

Most Reverend Jacquot George, of the same Archdiocese.

Most Reverend Mamet Lawrence, of the same Archdiocese.

November 24.

Most Reverend Franklin William, of the diocese of Erie.

Most Reverend Gannon John, of the same diocese.

Most Reverend Macken Michael, of the same diocese.

Most Reverend McDonald Robert, of the same diocese.

Most Reverend McQuillen Charles, of the same diocese.

[*Latin ed. p. 154*]

Acta Apostolicae Sedis - Official Commentary 154, November 24, 1953.

Most Reverend James Powers, of the same diocese.

Most Reverend William Sullivan, of the same diocese.

Most Reverend Alfred Watson, of the same diocese.

Most Reverend Joseph Wehrle, of the same diocese.

Most Reverend James Weithman, of the same diocese.

Most Reverend Lawrence Killian, of the Archdiocese of Boston.

Most Reverend Sylvester Holbel, of the Diocese of Buffalo.

Most Reverend John McHugh, of the same diocese.

Most Reverend Bernard McLaughlin, of the same diocese.

Most Reverend James Scanlon, of the same diocese.

Most Reverend Joseph Schieder, of the same diocese.

Most Reverend Stanislaus Sierakowski, of the same diocese.

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January 28, 1954.

Most Reverend Octavio Viola, of the Diocese of Biel.

February 5.

Most Reverend Silvio Sacchetti, of the Archdiocese of Chieti.

February 6.

Most Reverend Aroldo Luigi Summers, of the Archdiocese of Saint John's, Newfoundland.

Most Reverend Peter Airaldi, of the Diocese of Mondovì.

Most Reverend, Extraordinary Private Chamberlain to His Holiness.

January 9, 1952.

Most Reverend Joseph Rubén Ramos, of the Diocese of Chiapas.

August 30.

Most Reverend Vincenzo Rhodas, Grand Chamberlain.

September 27.

Most Reverend Augusto Brito, of the prelatura nullius dioeceseos of Campiña de Santissima Concepción del Araguaia.

Most Reverend Celso Diego Ferreira, of the Diocese of Botucatú.

Most Reverend John Conroy, of the Diocese of Motherwell.

Most Reverend Joachim Rosa, of the Archdiocese of Fortaleza.

Most Reverend Simone Correia de Macedo, of the Archdiocese of San Sebastian of Rio de Janeiro.

December 12.

Most Reverend Michael Echarri, of the Diocese of Teruel.

January 20, 1953.

Most Reverend Ludwig Budamaier, of the Apostolic Administration of Innsbruck.

Most Reverend Ludwig Gfall, of the same Apostolic Administration.

Most Reverend Francesco Borgia de Cossio, of the Diocese of San17.

April 30.

May 11.

Most Reverend Joseph Damizia (Rome).

Most Reverend John Kern, of the same diocese.

Most Reverend Francis Sauer, of the same diocese.

Most Reverend John Seifried, of the same diocese.

Most Reverend Joseph Schneiber, of the same diocese.

Most Reverend Ignatius de Oteiza y Laza, of the Archdiocese of Trujillo.

[*Latin ed. p. 155*]

Diarium Romanum, May 19th, Curiae 155, 1953.

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Most Reverend Giuseppe Cúrvelo Soares, of the diocese of Aracaju.

June 27th: Most Reverend Giovanni Moreira Lima, of the same diocese.

Most Reverend Luigi Yurrita Armendáriz, of the archdiocese of São Sebastião do Rio de Janeiro.

July 29th: Most Reverend Tullio Piacentini (Rome).

July 30th: Most Reverend Francesco Becker, of the diocese of Dallas-Fort Worth.

Most Reverend Paolo Charcut, of the same diocese.

Most Reverend Antonio Daly, of the same diocese.

Most Reverend Giuseppe Erbrick, of the same diocese.

Most Reverend Donald Hartnett, of the same diocese.

Most Reverend Vincenzo Micola, of the same diocese.

Most Reverend Giovanni Wie well, of the same diocese.

Most Reverend Vincenzo Wolf, of the same diocese.

November 20th: Most Reverend Francesco Coughlin, of the diocese of Erie.

Most Reverend Stefano Dlugolecki, of the same diocese.

Most Reverend Alessio Fischer, of the same diocese.

Most Reverend Giacomo Gannon, of the same diocese.

Most Reverend Paolo Gooder, of the same diocese.

Most Reverend Luigi Kelly, of the same diocese.

Most Reverend Edoardo Latimer, of the same diocese.

Most Reverend Giovanni Mieczkowski, of the same diocese.

Most Reverend Vito Reiser, of the same diocese.

Most Reverend Francesco Theobald, of the same diocese.

Most Reverend Francesco Turner, of the same diocese.

Most Reverend Michele Urbonas, of the same diocese.

November 26th: Most Reverend Giovanni Powell, of the apostolic exarchate of Pittsburgh.

November 27th: Most Reverend Pio Benincasa, of the diocese of Buffalo.

Most Reverend Pasquale Colagioia, of the same diocese.

Most Reverend Martino Ebner, of the same diocese.

Most Reverend Edoardo Ferger, of the same diocese.

Most Reverend Leone Geary, of the same diocese.

Most Reverend Raimondo Herzing, of the same diocese.

Most Reverend Stanislao Kulpinski, of the same diocese.

Most Reverend Bernardo McCarthy, of the same diocese.

Most Reverend Giuseppe McPherson, of the same diocese.

Most Reverend Ralph Miller, of the same diocese.

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Most Reverend Giovanni Neylon, of the same diocese.

Most Reverend Edoardo Schwegler, of the same diocese.

Most Reverend Eugenio Selbert, of the same diocese.

Most Reverend Giulio Szabo, of the same diocese.

[*Latin ed. p. 156*]

Acts of the Apostolic See - Official Commentary, November 27, 1953. Monsignor Woulfe Maurizio, of the same diocese.

Monsignor Wozniak Guglielmo, of the same diocese. January 1, 1954.

Monsignor Toselli Giovanni, of the diocese of Acqui.

February 1, 1954.

Monsignor Verrastro Antonio, of the diocese of Potenza.

Monsignor Clancy Giovanni, of the diocese of Portland.

Monsignor Masi Roberto (Rome).

Monsignor Chiusano Giuseppe, of the archdiocese of Conza.

April 22, 1954.

Monsignor Palamá Paolo, of the archdiocese of Otranto.

Monsignor Piccini Giuseppe, of the archdiocese of Udine.

April 24, 1954.

Monsignor McCabe Kevin, of the diocese of Kilmore.

Monsignor Polimene Carlo, of the diocese of Nola.

Monsignor Pernarella Mario, of the diocese of Terracina.

April 27, 1954.

Monsignor Castagna Luigi, of the diocese of Verona.

Monsignor Giovene Ilarione, of the diocese of Molfetta.

Monsignor Belloni Pietro, of the diocese of Novara.

Extraordinary Secret Chamberlains of His Holiness, wearing sword and mantle: December 22, 1952.

Mr. de la Villarmois Arturo Egidio, of the archdiocese of Rennes.

April 20, 1953.

Mr. Claudel Pietro, of the archdiocese of Paris.

Honorary Chamberlains of His Holiness, wearing peacock blue attire:

January 20, 1953.

Monsignor Mauer Otto, of the archdiocese of Vienna.

Monsignor Kamon Ferdinando, of the same archdiocese.

Monsignor Woworsky Giuseppe, of the diocese of Secovia.

February 13, 1954.

Monsignor Cannavo Rosario, of the diocese of Acireale.

Monsignor Cosentino Michele, of the same diocese.

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Monsignor Fiorini Mariano, of the same diocese.

Monsignor Grasso Leonardo, of the same diocese.

Monsignor Leotta Francesco, of the same diocese.

Monsignor Russo Giosuè, of the same diocese.

Honorary Chamberlains *extra Urbem* of His Holiness:

April 30, 1953.

Monsignor Fasti Antonio, of the diocese of Secovia.

Monsignor Juri Ermanno, of the same diocese.

Honorary Chamberlain *soprannumerario* of His Holiness, wearing sword and mantle:

March 16, 1953.

Mr. Nadal Ferrer Gioacchino, of the diocese of Barcelona.

Secret Honorary Chaplain of His Holiness:

April 30, 1953.

Monsignor Pòlzl Giuseppe, of the diocese of Secovia.

[*Latin ed. p. 157*]

Diarium Romanae Curiae 157 • To the Honorary Chaplain, residing outside the City, of His Holiness: February 8, 1954. Monsignor Andrade Reimers Emanuele Maria, of the Archdiocese of Quito. HONORS: By Apostolic Brief, the Holy Father Pius XII, reigning happily, deigned to bestow: The Supreme Order of Christ, on December 21, 1953, upon His Excellency, General Francesco Franco Bahamonde, Head of State of Spain. By letters from the Secretariat of State, the Holy Father Pius XII, reigning happily, deigned to bestow: The Insignia of the Order of Saint Gregory the Great, on December 23, 1953, upon Count Chiassi Giovanni (Rome). On February 20, 1954, upon Mr. Antonucci Lucidi, Noble Angelo (Rome). The Cross of the Order of Saint Gregory the Great, on February 20, 1954, upon Mr. Di Napoli Rampolla, Don Enzo, Prince of Resuttano (Rome). Knighthood in the Order of Saint Gregory the Great, on August 19, 1953, upon Mr. Maher Edoardo Riccardo, of the Diocese of Dallas-Fort Worth. The Grand Cross of the Order of Saint Gregory the Great, civil class, on February 13, 1954, upon His Excellency, Mr. van Kleffens Eelco Nicola (Netherlands). The Cross with Insignia of the Order of Saint Gregory the Great, civil class, on February 23, 1953, upon Mr. Acosta Soberón Alberto, of the Diocese of Ibarra. On December 18, upon Mr. Rospigliosi Roberto, of the Diocese of Pistoia. The Insignia of the Order of Saint Gregory the Great, civil class, on July 24, 1953, upon Mr. Eloy-Breuvart Emilio, of the Diocese of Lille. The Cross of the Order of Saint Gregory the Great, civil class, on December 12, 1952, upon Mr. Truyols Morell Fernando, of the Diocese of Mallorca. On February 23, 1953, upon Mr. Cabanon Emilio, of

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the Diocese of Montpellier.

[*Latin ed. p. 158*]

Acta Apostolicae Sedis – Official Commentary 158 16 24 » July » » 1953. To Mr. Mame Alfredo, of the archdiocese of Tours. » To Mr. Lesay Charles, of the diocese of Lille. » To Mr. Torck George, of the same diocese. 24 November » To Mr. Lucet Joseph, of the diocese of Orleans. 12 February 1954. To Mr. Verzili Danilo (Rome). 16 » » To Mr. Walsh Albert, of the archdiocese of St. John's, Newfoundland. 18 » » To Mr. Sehnaoui Tewfik, of the Patriarchate of Antioch of the Melchites. The Order of St. Gregory the Great, military class: 19 August 1953. To Mr. Hennequin Lucien, of the archdiocese of Paris. » » » To Mr. Wemaere James, of the same archdiocese. 26 February 1954. To Mr. Aluffi Pentini dei Conti Anthony (Rome). The Knighthood of the Order of St. Gregory the Great, civil class: 19 March 17 June » » » » 1953. To Mr. Dougerolle Antonino, of the diocese of Grenoble. » To Mr. Charmetant Claude, of the archdiocese of Lyon. » To Mr. Chevrier Maurice, of the same archdiocese. » To Mr. Janand John, of the same archdiocese. » » » To Mr. Vialatoux Joseph, of the same archdiocese. 24 1 July » » To Mr. Thibon Alphonsus, of the diocese of Viviers. To Mr. Kuder Renato, of the diocese of Strasbourg. 24 » » To Mr. Catel Edward, of the diocese of Lille. » » » » » » To Mr. Dechaene Emile, of the same diocese. To Mr. Desreumaux Andrew, of the same diocese. » » » » » » » » » To Mr. Dewulf Peter, of the same diocese. To Mr. Grimonpont Albert, of the same diocese. To Mr. Laune Maurice, of the same diocese. » » » » » » To Mr. Lebas Julian, of the same diocese. To Mr. Lestienne Michael, of the same diocese. » » ● » » » » » » » » To Mr. Rogeau Edward, of the same diocese. To Mr. Rousselle Paul, of the same diocese. To Mr. Verwaede Alphonsus, of the same diocese. 26 18 August » » To Mr. Lopez Albert, of the archdiocese of Marseille. To Mr. de Colbert Anthony, of the archdiocese of Bourges. 19 » » To Mr. Crumley Francis E., of the diocese of Dallas- » » » Fort Worth. To Mr. Mitchell John Vincent, of the same diocese. » » » » » » To Mr. Moroney James McQueen, of the same diocese. To Mr. Record James Robert, of the same diocese.

[*Latin ed. p. 159*]

Diarium Romanae Curiae, August 19, 1953. September 1st; September 26th; October 29th; October 31st.

To Mr. Carlo Dailey, of the same diocese.

To Mr. Michele Garvey, of the same diocese.

To Mr. Ugo Grant, of the same diocese.

To Mr. Anthony Grasso, of the same diocese.

To Mr. Howard Herger, of the same diocese.

To Mr. Enrico Hufnagel, of the same diocese.

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To Mr. Giovanni Lambert, of the same diocese.

To Mr. Giorgio Meade, of the same diocese.

To Mr. Natale Poux, of the same diocese.

To Mr. Arturo Schults, of the same diocese.

November 3rd; November 13th; November 20th; November 24th; November 28th.

To Mr. Ernesto Guepin, of the diocese of La Rochelle.

To Mr. Mario Desmarets, of the Archdiocese of Paris.

To Mr. Enrico Lacroix, of the same Archdiocese.

To Mr. Giovanni Blair, of the diocese of Erie.

To Mr. Edoardo Boyle, of the same diocese.

To Mr. Thomas Carlo Unis, of the same diocese.

To Mr. Paolo Wehrle, of the same diocese.

To Mr. Harry Winslow, of the same diocese.

To Mr. Giovanni Juglas, of the Apostolic Prefecture of Djibouti.

To Mr. Paolo Justeau, of the diocese of Angers.

To Mr. Giuseppe Belloni, of the Archdiocese of Lyon.

To Mr. Giovanni Gindre, of the same Archdiocese.

To Mr. Ruggero Barnoux, of the diocese of Orléans.

To Mr. Alberto Dechance, of the Archdiocese of Paris.

To Mr. Giuseppe Mauratille, of the same Archdiocese.

To Mr. Andrea Tamboise, of the same Archdiocese.

To Mr. Eelice Gouhenand, of the Archdiocese of Besançon.

To Mr. Enrico Jacquemin, of the same Archdiocese.

To Mr. Giorgio Schneider, of the same Archdiocese.

February 16, 1954.

To Mr. Giuseppe Nguyen-Duy-Gia, of the Apostolic Vicariate of Bui-Chu.

March 9th.

To Mr. Waguih N. El Moutéi (Egypt).

The Cross of the Order of Saint Sylvester, Pope: August 22, 1953.

To Mr. Massimo Cuervo Radigales, of the diocese of Malaga.

To Mr. Giuseppe Sinués Urbiola, of the same diocese.

February 26, 1954.

To Mr. Mariano Puigdollers (Spain).

The Commander's Cross of the Order of Saint Sylvester, Pope: 1953.

To Mr. Giuseppe Torra Glosa (Spain).

February 26, 1954.

To Mr. Luigi Maria de Lojendio (Spain).

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April 15th.

[*Latin ed. p. 160*]

Acta Apostolicae Sedis - Official Commentary 160 Concerning the Commendation of the Order of Saint Sylvester the Pope: January 30, 1953. To Mr. De Bernardo Gutiérrez Emanuele M., of the prelatura "nullius dioeceseos" of Ciudad Real. April 15, April 21, September 12, November 6, January 23, 1954. January 27, February 4, February 9, February 25. To Mr. Soler de la Riva Ignazio (Spain). To Mr. Pozzi Raffaele (Rome). To Mr. Castellano Giovanni, of the diocese of Albenga. To Mr. Lobo Carlo, of the archdiocese of Karachi. To Mr. Ciocci Carlo (Rome). To Mr. Moccagatta Mario, of the same diocese. To Mr. Trentin Giuseppe, of the same diocese. To Mr. Motzu Giovanni, of the diocese of Bosa. To Mr. Wyers Francesco, of the diocese of Haarlem. To Mr. Augenti Giacomo, of the diocese of Moffetta. To Mr. Zagami Vincenzo, of the same diocese. To Mr. Guerra Vittorio, of the diocese of Padua. To Mr. Baccante Giuseppe (Rome).

The Knighthood of the Order of Saint Sylvester the Pope: November 28, 1952. To Mr. Chaneae Casimiro, of the archdiocese of Carthage. April 25, 1953. To Mr. Iervolino Italo, of the diocese of Mcastro. August 19. To Mr. Hughes Antonio C, of the diocese of Dallas-Fort Worth. November 19, November 6. To Mr. Cornuet Maurizio, of the archdiocese of Paris. To Mr. Blanchard Ruggero, of the diocese of Orano. April 24. To Mr. Duran Noguer Giovanni, of the diocese of Vich. February 4, 1954. To Mr. Mpinga Giuseppe, of the archdiocese of Rubaga. To Mr. Scarpa Pietro, of the patriarchate of Venice. April 12, April 16. To Mr. Scandar Sobhi H., of the apostolic vicariate of Eliopoli in Egypt. To Mr. Dinh-Van-Nam Domenico, of the apostolic vicariate of Buichu. April 25. To Mr. Bonicalzi Antonio, of the archdiocese of Milan. To Mr. Irinocenzi Giulio (Rome). To Mr. Petti Redemisto (Rome). To Mr. Melucci Raffaele, of the diocese of Rimini. To Mr. Murólo Sergio, of the diocese of Moffetta. To Mr. De Angelis Livio (Rome). To Mr. Carta Francesco (Rome). April 18.

[*Latin ed. p. 161*]

Acta Apostolicae Sedis, Commentary Official, Series II, Volume XXI, No. 5, May 16, 1954.

PIUS PP. XII

TO THE VENERABLE BROTHERS, BISHOPS, AND OTHER PATRIARCHS, LOCUM CUM APOSTOLICA SEDE, PRIMATES, ORDINARIANS:

ON HOLY VIRGINITY.

PIUS PP. XII, to the Venerable Brothers, greetings and the Apostolic

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Benediction.

Holy virginity, and that perfect chastity which is consecrated to divine service, undoubtedly rank among the most precious treasures which the Author of the Church has left to His founded society as a heritage. It is, therefore, most fitting that the Holy Fathers should have affirmed that perpetual virginity is a most exalted duty imposed by the Christian religion. And rightly and justly they have observed that in ancient times, the Vestal Virgins were subject to this condition of morals only for a certain time; and that, although virginity is commanded to be preserved and guarded in the Old Testament, it is so commanded only as a prerequisite to marriage; and furthermore – as Ambrose writes – "we read that there was a temple in Jerusalem."

1. Cf. St. Ambrose, *De virginibus*, Book I, chapter 4, paragraph 15; *De virginitate*, chapter 3, paragraph 13; P.L. XV, 193, 269.

2. Cf. Exodus 22:16-17; Deuteronomy 22:23-29; Ecclesiasticus 42:9.

3. St. Ambrose, *De virginibus*, Book I, chapter 3, paragraph 12; P.L. XV, 192, 11.

[*Latin ed. p. 162*]

Acts of the Apostolic See - Official Commentary

One hundred and sixty virgins. But what does the Apostle say? "These things, however, happened to them as figures," so that they might be signs of things to come." Indeed, from the time of the Apostles, this virtue has flourished and blossomed in the garden of the Church. What is written in the Acts of the Apostles, that four deacons of Philip were sons, signifies, rather than youth, the state of their lives. And not long after that time, Ignatius of Antioch greets the virgins, who were already, together with the widows of the Christian community of Smyrna, a considerable part. In the second century, as St. Justin testifies, "many men and many women, born sixty and seventy years ago, who were instructed in the discipline of Christ from childhood, persevere in chastity." Gradually, the number of men and women who had dedicated their chastity to God increased; and likewise, the importance of their service within the Church increased, as we have explained more fully in Our Apostolic Constitution *Sponsa Christi*.

Furthermore, the Holy Fathers – such as Cyprian, Athanasius, Ambrose, John Chrysostom, Jerome, Augustine, and many others – in writing about virginity, raised it to the highest praise. This teaching of the Holy Fathers, increased by the Doctors of the Church and by the Masters of Christian asceticism over the course of the centuries, certainly contributes greatly to either inspiring or confirming the purpose of perfect chastity, dedicated to God, in both men and women, and to persevering in it until death. Greater than can be numbered is the multitude of those who, from the beginnings of the Church to our own time, have offered their chastity to God, some

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by preserving their virginity intact, others by dedicating perpetual widowhood to Him after the death of their spouse, and still others, repenting of their sins, by choosing a completely chaste life; all, however, with the same harmonious purpose.

* 1 Corinthians 10, 11. Acts 21, 9. Cf. St. Ignatius, Epistles, vol. I, p. 286.

5 6 Antioch, Epistle to Smyrna, chapter 13; ed. Funk-Diekamp, Patres Apost.,

7 St.

8 Cf. Apostolic Constitution *Sponsa Christi*; A.A.S. XLIII, 1951, pp. 5-8.

Justin, *Apology* I, chapter 15; PG VI, 349.

[*Latin ed. p. 163*]

The Acts of Pope Pius XII, page 163, state that certain things are to be observed, namely, that, for the sake of God, one must abstain perpetually from the delights of the flesh. Therefore, let this be an invitation, a confirmation, and a strength for all, so that they may persevere steadfastly in the offering of sacrifice, lest they take away anything, even the smallest thing, from the part of the holocaust placed upon God's altar, and claim it for themselves. While this perfect chastity adheres to one of the three vows upon which the religious state is founded, and is required of clerics in the higher orders of the Latin Church, and is demanded of members of Secular Institutes, it nonetheless flourishes even among not a few who entirely belong to the lay state; for there are men and women who, though not established in the public state of perfection, nevertheless, by a deliberate purpose or a private vow, abstain entirely from marriage and the delights of the flesh, in order more freely to serve their neighbors and to more easily and closely unite their soul with God.

To these individual, most beloved sons and daughters, who have consecrated their body and soul to God in some way, We turn our thoughts, and We urge them to diligently strive to confirm and effectively carry out the holy purpose they have embraced.

Now, since there are some today who, deviating from the right path in this matter, so extol marriage that they truly place it above chastity, and therefore despise the chastity dedicated to God and ecclesiastical celibacy, We are compelled by the conscience of our apostolic office to declare and defend, above all, the excellent gift of virginity.

First of all, it must be noted that this has been drawn from the very lips of the Divine Bridegroom for the Church, and it is the most important thing in the doctrine of virginity.

[*Latin ed. p. 164*]

Acta Apostolicae 164 Sedis - Official Commentary. Since the bonds and inconveniences of marriage appeared to be very grave to the disciples, and

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since their Master had made these things manifest by speaking of them, and since they had said to Him: "If the case of a man with his wife be so, it is not expedient to marry.", Jesus Christ answered that not all can receive this word, but those to whom it is given; for some are hindered from marriage by a defect of nature, others by the violence and wickedness of men, and others, of their own accord and by their own will, abstain from it, "for the sake of the kingdom of heaven"; and with these words He concludes: "He who can receive, let him receive." 1 2 13 Therefore, with this statement, the Divine Master does not speak of bodily impediments to entering into marriage, but of the spiritual purpose of the free will to perpetually abstain from marriage and from the delights of the body. And does not the Divine Redeemer teach us, when comparing those who willingly renounce these things with those who are even born so from their mothers womb, or those who are compelled to renounce them by nature or by the force of men, that chastity, in order truly to be so, must be perpetual? 1 4 Furthermore, as the Holy Fathers and Doctors of the Church have clearly taught, virginity is not a Christian virtue unless it is embraced "for the sake of the kingdom of heaven"; that is to say, unless we undertake this way of life for the purpose of more easily dedicating ourselves to divine things, in order more safely to attain eternal blessedness, and finally, in order more readily to lead others also to the kingdom of heaven, through diligent work. 1 5 Therefore, those who claim the honor of being Christians or Christian virgins do not deserve it, if they abstain from marriage "either out of excessive concern for themselves," as Augustine warns, "or for that reason, so that they may escape its burdens," or even, as the Pharisees did, to haughtily display the integrity of their bodies, which the Council of Gangres already condemns, so that a virgin or a chaste woman should not abstain from marriage as if it were something abominable. 1 2 MATTH. 1 3 Ibid., X I X , 1 1 - 1 2 . Ibid., X I X , 1 2 . 1 4 1 5 XIX, 10. S. AUGUSTIN . , De sancta virginitate, c. 2 2 ; P . L. X L , 4 0 7 .

[*Latin ed. p. 165*]

Acts of Pope Pius XII, 165, states that this is so, not because of the beauty and sanctity of virginity itself. Furthermore, the Apostle of the Gentiles, inspired by heavenly insight, observed: "He who is unmarried cares for the things of the Lord, how he may please the Lord... But she who is unmarried cares for the things of the Lord, that she may be holy in body and spirit." Therefore, the primary purpose is this: this is the principal reason for Christian virginity, namely, to strive solely for divine things and to turn the mind and soul; to desire to please God in all things; to constantly contemplate Him; and to consecrate both body and spirit entirely to Him.

In this way, the sentiments of Jesus Christ and the doctrine of the Apostle of the Gentiles have been interpreted by the Holy Fathers at all times: for from the earliest age of the Church, virginity has been considered a

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consecration of body and soul to God. Therefore, St. Cyprian exhorts virgins "that those who have dedicated themselves to Christ, withdrawing from carnal lust, may dedicate themselves to God, both in body and in mind..., and that they may strive for nothing but to please their Lord." Furthermore, the Bishop of Hippo asserts: "It is not virginity itself that is honored, but because it is dedicated to God... And we do not preach this in virgins because they are virgins, but because they are virgins dedicated to God, and their piety consists in continence." The principal theologians, St. Thomas Aquinas and St. Bonaventure, following the authority of Augustine, teach that virginity cannot be strengthened by virtue unless it arises from a vowed commitment to preserve it inviolate forever. And indeed, those who bind themselves with a perpetual vow to observe abstinence from marriage most perfectly and effectively fulfill the sentiment of Christ; and it cannot be asserted that the purpose of those who wish to reserve for themselves an open way to withdraw from it is better or more perfect.

[*Latin ed. p. 166*]

The Acts of the Apostolic See - Official Commentary 166. What the Holy Fathers held as the bond of perfect chastity was, as it were, a kind of spiritual marriage, by which the soul is united to Christ; and therefore, some have gone so far as to compare the breaking of this bond, if violated, to adultery. Thus, Saint Athanasius writes that the Church of Cattolica is accustomed to call those who are endowed with the virtue of chastity, the brides of Christ. And Saint Ambrose, when writing about the sacred virgin, says: "She is she who is married to God." Indeed, as is evident from the writings of that Doctor of Mediolanensis, from the fourth century onwards, the rite of consecration of virgins was very similar to that which the Church uses at this time in the blessing of marriages. For the same reason, the Holy Fathers exhort virgins to love their divine Bridegroom more fervently than they would love him with whom they would have been joined in marriage; and to obey his will at all times, in thought and deed. Saint Augustine writes these very words: "Love with all your heart the beauty that surpasses the beauty of the children of men: you are free, your heart is free from conjugal bonds. ... Therefore, if you owe great love to your spouses, how much more should you love him for whom you have chosen to be without a spouse? Let him be fixed in your heart who is fixed on the cross for you." This, of course, corresponds to the sentiments and intentions that the Church herself asks of virgins on the day they are duly consecrated to God, inviting them to pronounce these words: "I have despised the kingdom of the world and all the ornaments of this age for the love of our Lord Jesus Christ, whom I have seen, whom I have loved, in whom I have believed, whom I have chosen." Therefore, there is nothing that more gently compels a virgin to consecrate

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her body and soul entirely to the Divine Redeemer than her own love.

[*Latin ed. p. 167*]

From the Acts of Pope Pius XII, 167, as Saint Methodius, Bishop of Olympus, recounts, these are the beautiful words that she spoke: "You are everything to me, Christ. I dedicate myself to you in purity, and, holding a shining lamp, I run to meet you, my Spouse." Indeed, the love of Christ is that which encourages a virgin to seek refuge within the enclosure of a monastery, and to remain there perpetually, in order more readily and easily to contemplate and love the heavenly Spouse; and which impels her, without fail, to undertake, with all her strength, works of mercy for the benefit of her neighbors, even to the point of death.

Concerning those men "who are not defiled with women, for they are virgins," the Apostle John affirms: "These follow the Lamb wherever he goes." Let us consider the exhortation that Saint Augustine offered to all: "Follow the Lamb, for the flesh of the Lamb is certainly that of a virgin... You should follow him with the virginity of your heart and body wherever he goes. For what is to follow, if not to imitate? Because Christ has suffered for us, leaving us an example, as the Apostle Peter says, 'that we should follow in his footsteps.'"

Indeed, all these disciples and spouses of Christ have embraced the institution of virginity, as Saint Bonaventure says, "because of their conformity to Christ, the Spouse, to whom virgins are made conformed." For it could not be sufficient for their ardent love for Christ to be bound to him only in spirit; rather, it was absolutely necessary that this same love be proven by the imitation of his virtues, and by a particular manner of conformity in their lives, which were all directed to the good and to the salvation of the human race.

If priests, if religious men and women, if indeed all those who, in any way, dedicate themselves to the service of the Divine, practice perfect chastity, it is because their Divine Master was himself chaste until the very end of his life. Thus exclaims Saint Fulgentius: "He is the Only-Begotten Son of God, and also the Only-Begotten Son of a Virgin, the one Spouse of all the holy virgins, the fruit of holy virginity."

[*Latin ed. p. 168*]

Acts of the Apostolic See 168. The commentary officially declares that virginity, whether physical or spiritual, is a beauty and a gift which begets, to which the spiritual virginity is joined in marriage, from which the spiritual virginity is made fruitful so that it may remain untainted, from which it is adorned so that it may remain beautiful, and from which it is crowned so that it may reign eternally in glory.

Here, Venerable Brothers, we deem it fitting to explain more fully and to declare with greater diligence the reason why the love of Christ moves

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generous souls to abstain from marriage; and what mysteries lie between virginity and the perfection of Christian charity. Indeed, from what we have stated above, the judgment of Jesus Christ indicates that such abstinence from marriage frees men for the weighty duties and offices that belong to them. And the Apostle, moved by the Holy Spirit, proposes the cause of this liberation with these words: "I would have you to be without solicitude. For he who is united to a wife is solicitous about the things of the world, how he may please his wife; and he is divided."

However, it must be noted that the Apostle does not therefore condemn men because they are concerned about their wives, nor does he reproach wives because they strive to please their husbands; but rather, he affirms that their minds are divided between the love of their spouse and the love of God, and are strained by cares with which, on account of the obligations of marriage, they cannot easily devote themselves to contemplation of divine things. Indeed, the office of marriage, by which they are bound, clearly commands: "And they two shall be in one flesh. Therefore now they are not two, but one flesh." For spouses are bound together by mutual ties, both in times of sorrow and in times of joy. It is therefore easily understood why those who desire to dedicate themselves to divine service embrace the state of virginity as a kind of liberation, that is, so that they may more fully serve God and contribute to the good of their neighbors with all their strength. How, for example, could that wonderful herald of the Gospel, St. Francis Xavier, how could that merciful father of the poor, St. Vincent de Paul, how could that most studious educator of youth, St. John...?

[References to St. Fulgentius, Epist. 3, c. 4, n. 6; P.L. LXV, 326; Genesis 3:8; 1 Corinthians 7:24; 32-33; Matthew 7:39; 19:5.]

[*Latin ed. p. 169*]

Acts of Pope Pius XII, 169. Bosco, and that tireless "mother of emigrants," St. Frances X. Cabrini, would have been able to alleviate such great inconveniences and labors if they had been able to attend to the bodily and spiritual needs of their own and their spouses? Furthermore, there is another reason why all those who desire to dedicate themselves entirely to God and the salvation of their neighbors embrace the state of virginity. Indeed, the Holy Fathers have affirmed the benefits that can be attained by those who, for this reason, abstain entirely from such bodily pleasures, so that they may more readily delight in the joys of the spiritual life. Undoubtedly – as they themselves have clearly observed – this kind of pleasure, which legitimately arises from marriage, is not inherently blameworthy; rather, chaste marriage is indeed ennobled and consecrated by a special sacrament. However, it must also be conceded that, after the miserable fall of Adam, the lower faculties of human nature sometimes resist right reason and, at times, even compel a man to do dishonorable things. As the Angelic Doctor writes, the use of marriage "draws back the mind so that it is not entirely

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carried away into the service of God." 3 9 In order that sacred ministers may attain spiritual freedom of body and mind, and so that they may not be involved in worldly affairs, the Latin Church requires of them that they willingly and freely fulfill the obligation of perfect chastity. "Although this law – as Our Predecessor of blessed memory, Pope Pius XI, asserted – does not entirely bind the administrators of the Eastern Churches, they are nevertheless subject to the ecclesiastical celibacy; and sometimes – especially when dealing with the highest ranks of the hierarchy – it is necessarily required and prescribed." It must also be considered that sacred ministers, not only because they perform an apostolic office, but also because they serve at the altar, must abstain entirely from marriage. For, even in the priesthood of the Old Testament, while at the height of their priestly dignity, A. A. S. XXVIII, 1936.

[*Latin ed. p. 170*]

They served the public good, abstaining from the use of marriage, lest they be declared impure by the Law, as are other men; how much more fitting it is for the ministers of Jesus Christ, who daily offer the Eucharistic Sacrifice, to be strengthened by perpetual chastity.

Concerning this perfect continence of the clergy, Saint Peter Damian reminds us by asking: "If therefore our Redeemer so greatly loved the integrity of flourishing modesty, that He was not only born from a virgin womb, but also nurtured by a virgin, and this, while still a little one crying in the crib, from whom, I beseech you, does He now desire to be cherished, now that He reigns in heaven, immense in power?"

For this reason, it must be asserted above all—as the Church clearly teaches—that holy virginity surpasses marriage in excellence. The Divine Redeemer Himself had already advised this as a means to a more perfect life to His disciples; and Paul the Apostle, after speaking of a father who betroths his daughter, says: "He does well," and immediately adds: "But he who does not betroth, does better." Indeed, that Apostle, when comparing marriage with virginity, makes his opinion clear not once, but especially with these words: "But I say to the unmarried and to the widows: It is good for them if they so continue, even as I."

Therefore, if virginity, as we have written, surpasses marriage, this undoubtedly happens primarily because it looks towards a more excellent end; and furthermore, because it contributes in the highest degree to being wholly dedicated to divine service; whereas, on the other hand, the mind of one who is involved in the bonds of marriage and in worldly affairs is, to a greater or lesser extent, "divided."

[*Latin ed. p. 171*]

Acta Pii PP. XII 171, and indeed, his excellence is made more evident: "for by their fruits you shall know them." 4 9 When we turn our minds

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to that countless throng of virgins and apostles, who, from the earliest days of the Church until our own times, have abstained from marriage, so that they might more easily and fully devote themselves to the love of Christ and the salvation of their neighbors, and thus have advanced the most wonderful undertakings of religion and charity, we cannot help but be filled with the sweetest joy. For, although we do not wish, as is fitting, to detract anything from the merits of those who, serving in the ranks of the Catholic Action, can also reach those whom priests and religious men and women often cannot; nevertheless, we know that such works of charity are undoubtedly to be attributed in large part to them. These men and women accompany and guide human life, in every age and in every condition of affairs; and whenever they are weary or infirm, they entrust the continuation of this sacred work to others, as if it were an inheritance. And it often happens that, scarcely born, a child is received into the hands of virgins, and nothing is lacking that the mother herself, with greater love, might later provide; likewise, when grown and capable of reason, they are entrusted to those who will instruct their minds in the precepts of Christian doctrine, cultivate their souls with suitable disciplines, and rightly shape their character and disposition; if anyone is afflicted by illness or beset by diseases, there are those who, moved by the charity of Christ, strive to strengthen their health with diligent care and appropriate remedies; if they are orphaned, if they are distressed by hardships and sorrows, if they are imprisoned, they are not abandoned, but are comforted and assisted, and the ministers of the sacred rites, religious men, and sacred virgins, looking upon them as members of the suffering body of Christ, will recall the very words of the Divine Redeemer: "For I was hungry, and you gave me food; I was thirsty, and you gave me drink; I was a stranger, and you took me in; I was naked, and you clothed me;..." 4 9 MATTH. XII, 33. "Either make the tree good and its fruit good."

[*Latin ed. p. 172*]

Acts of the Apostolic See 172. You have visited me in prison; you were hungry, and I gave you food... Amen, I say to you, whatever you did for one of these brothers and sisters of mine, you did for me."

And what shall we say of the heralds of the divine word, who, far from their homeland, convert multitudes of the unfaithful through the most arduous labors? What shall we say of the sacred spouses of Christ, who dedicate their most precious efforts to assisting them? To each and every one of them, we gladly repeat the words which we wrote in the Apostolic Exhortation *Menti Nostrae*: "...The priest, rather than entirely losing the office of the paternal duty, greatly increases [his holiness], since he does not provide for the fleeting and perishable nature of this earthly life, but for that which is heavenly and everlasting."

Furthermore, virginity is fruitful, not only for the external works and

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endeavors to which those who embrace it can more easily and fully dedicate themselves, but also for the perfect forms of charity towards one's neighbor, that is, for the fervent prayers offered on their behalf, and for the serious inconveniences willingly and freely endured for the same reason; with which the servants of God and the spouses of Jesus Christ – especially those who spend their lives within the cloister – have consecrated their entire lives. And finally, the virginity consecrated to Christ itself testifies to such faith with regard to the kingdom of heaven, and offers such love for the Divine Redeemer, that it is no wonder that it bears abundant fruits of holiness. Indeed, virgins and all those who dedicate themselves to the apostolate and perfect chastity adorn the Church with the exalted sanctity of their lives, almost countless in number, from Agnes of Rome to Mary Goretti.

It is not without reason that virginity is called an angelic virtue; as St. Cyprian rightly and deservedly wrote to virgins...

[*Latin ed. p. 173*]

Acta Pii PP. XII 173 rat: "Quod futuri sumus, iam vos esse coepistis. Vos resurrectionis gloriam in isto saeculo iam tenetis, per saeculum sine saeculi contagione transitis. Cum castitate perseverantes et virgines, Angelis Dei estis aequales." Animo purissimae vitae sitienti ac desiderio flagranti assequendi regni caelorum, virginitas praebetur "sicut pretiosa margarita," Who when he had found one pearl of great price, went his way, and sold all that he had, and bought it." Ii vero, qui matrimonio iuncti sunt ac vel ipsi, qui in vitiorum caeno pervolvantur, cum virgines suspiciunt, candidae earum puritatis splendorem haud raro admirantur, seseque permoveri sentiunt ad aliquid assequendum quod sensuum delegationes exsuperet. Quod Aquinas asseverat, haec scribens: "virginitati... attribuitum excellentissima pulchritudo," id procul dubio est causa cur virgines suo exemplo omnes alliciant. Ac praeterea, hi omnes viri ac mulieres, per suam perfectam castitatem, nonne patefaciunt quam maxime, hoc animi imperium in corporis motus esse divini auxilii effectum atque validae virtutis signum?

Hoc autem peculiari modo considerare placet, quod suavissimus est virginitatis fructus: sacras nempe virgines manifestam ac quasi ante oculos ponere perfectam ipsius Ecclesiae matris virginitatem, suaeque ipsarum cum Christo arctissimae coniunctionis sanctitudinem. Quibus verbis Pontifex utitur sacrandarum virginum ritus peragens ac Deum suppliciter adprecans, ea sapientissime hac praesertim de causa scripta fuere: "ut exsisterent sublimiores animae, quae in viri ac mulieris copula fastidirent connubium, concupiscerent sacramentum, nec imitarentur quod nuptiis agitur, sed diligerent quod nuptiis praenotatis." Quod virgines imagines viventes sunt perfectae illius integritatis, qua Ecclesia cum Divino suo Sponso coniungitur, id procul dubio sumae iisdem gloriae vertitur; quod vero eadem

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mirabile signum praebent florentis sanctitatis spiritualis.

[*Latin ed. p. 174*]

Acts of the Apostolic See - Official Commentary 174. The fruitfulness, by which the society established by Jesus Christ is distinguished, certainly brings to this same society a joy as great as it is profound. On this matter, Cyprian writes excellently: "That is the flower of the ecclesiastical seed, the ornament and beauty of spiritual grace, a joyful disposition, a work of praise and honor, perfectly and incorrupt, responding to the image of God according to the sanctity of the Lord, the most illustrious portion of the flock of Christ. The glorious fruitfulness of the Mother Church rejoices and flourishes abundantly through these [virgins] and in them; and the more abundantly virginity increases in number, the more the joy of the Mother increases."

This doctrine, by which virginity and celibacy are declared to be wholly superior and preferable to marriage, has already been made manifest by the Divine Redeemer and by the Apostle of the Gentiles, as we have said; and also in the most holy Council of Trent, it was solemnly defined as a dogma of the divine faith, and has always been declared with a concordant judgment by the Holy Fathers and Doctors of the Church. Furthermore, as Our Predecessors have done, so too have We, whenever the opportunity has been given, explained and strongly commended it repeatedly. However, since it has not been lacking recently that some have challenged this doctrine, handed down by the elders of the Church, not without grave danger and detriment to the faithful, We have considered it fitting, by reason of Our office, to resume the matter again through these Encyclical Letters, and to expose and condemn those errors, which are often presented under the guise of truth.

54 S. CYP., De Habitu Virginum, 3; P.L. IV, 443.

57 Sess. XXIV, can. 10.

In the first place, those who consider the natural inclination of the sex to be a stronger and greater inclination than that of human companionship, and therefore conclude that a man cannot restrain such an impulse throughout the course of his life without grave danger to his body, undoubtedly err, an opinion which the Church has always held in honor.

[*Latin ed. p. 175*]

Acta PP. XII, 175, which, above all, disturb the nerves and, therefore, cause detriment to the equilibrium of the human person. As Saint Thomas rightly and justly observed, that inclination which is more deeply rooted in our soul, namely, the inclination towards self-preservation, truly takes precedence; the inclination, however, which arises from the powers of the sex, occupies the second place. Furthermore, it pertains to the impulse and governance of human reason, which is a unique privilege of our nature,

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to regulate the impulses and instincts of this kind, and to render them noble through its righteous dominion. 58 Indeed, alas, after the first sin of Adam, the disturbed functions of the body and the concupiscences strive not only to dominate the senses, but also the minds, spreading darkness and weakening the wills. But through the grace of Jesus Christ, this is bestowed upon us, especially through the sacraments, so that, living by the spirit, we may reduce the body to servitude. The virtue of chastity does not demand that we not feel the impulse of concupiscence, but rather that we subject it to reason and to the law of grace, striving as much as possible for that which is most noble in Christian life. 59 In order, however, to perfectly acquire dominion over the mind in the senses of the body, it is not enough merely to abstain from those acts which are directly contrary to chastity, but it is absolutely necessary to freely and generously abandon all those things which, more or less remotely, are opposed to the acts of this virtue; for then the mind fully reigns in the body and can exercise its spiritual life in peace and freedom. Therefore, among those who adhere to the principles of the Catholic religion, who does not see that perfect chastity and virginity, not only fulfill a natural function in the increase and natural progression of men and women, but also enhance and ennoble it to the greatest extent? Recently, however, we have condemned with a sorrowful heart those who go so far as to assert that [marriage] is [only] one [thing].

Cfr. S. THOM., Summa Theologica, I-II, q. 94, a. 2.

Cfr. Gal. V, 25; 1 Cor. IX, 27.

[*Latin ed. p. 176*]

It is fitting that something should exist which can foster the natural growth and proper development of human beings. For some maintain that the divine grace, conferred through the sacrament of marriage by the very act of its celebration, renders the use of marriage holy, so that it becomes an instrument for more effectively uniting individual souls with God than virginity itself, since Christian marriage, and not virginity, is a sacrament. We denounce this doctrine as false and harmful. Indeed, this sacrament imparts the divine grace to those united in marriage, enabling them to perform their conjugal duties piously; it certainly strengthens the bonds of mutual love by which spouses are bound together; but it is not instituted for the purpose of making the use of marriage, in itself, a more suitable instrument for uniting the souls of the spouses with the bond of charity with God Himself. Does not the Apostle Paul grant to married couples the right to abstain from the use of marriage for a time, so that they may devote themselves to prayer, because such abstinence makes the soul more available to heavenly things and to supplications to God?

Finally, it cannot be asserted – as some do – that the "mutual help" which spouses seek in Christian marriages is a greater aid than the solitude, as they say, of the hearts of virgins and celibates, in attaining their own sanc-

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tity. For, although all those who have embraced the state of perfect chastity have renounced human love, it nonetheless must be affirmed that, for this very reason, they do not render human nature diminished or deprived. For they receive from the very Giver of heavenly gifts something which far surpasses the "mutual help" that spouses give to each other. For if they devote themselves entirely to Him who is their beginning, and who shares with them the divine power, then...

[The text is incomplete here, but the preceding points are clear.]

[*Latin ed. p. 177*]

Acts of the Most Holy Fathers, XII, 177, in such a way that they do not diminish themselves, but rather increase themselves exceedingly. For who can more truly claim that marvelous sentiment of the Apostle Paul: "And I live, now not I: but Christ liveth in me. And that I live now in the flesh: I live in the faith of the Son of God, who loved me and delivered himself for me." Therefore, the Church most wisely teaches that the celibacy of priests must be maintained; for she knows that it is and will be a source of spiritual graces, by which these men are more closely united with God. Furthermore, we deem it fitting briefly to touch upon the error of those who, while attempting to dissuade young men from entering seminaries, and young women from religious institutes, endeavor to instill in their minds the idea that the Church today needs the help and the profession of Christian virtue of those who are joined in marriage and live a common life with others in the world, more than she needs priests and sacred virgins, who, because of the vow of chastity, are as it were withdrawn from human society. This observation, Venerable Brothers, is certainly false and most pernicious, and no one fails to see it. Indeed, we do not hesitate to acknowledge that Catholic spouses, through the examples of their Christian lives, in certain places and in all circumstances, can bear abundant witness to their virtue and produce salutary fruits. However, he who suggests that, for this reason, it is more desirable to live in marriage than to consecrate oneself entirely to God, undoubtedly reverses and confuses the proper order of things. We earnestly desire, Venerable Brothers, that those who have already entered into marriage, or who aspire to do so, may be properly instructed concerning the grave duty they have, not only of rightly and diligently educating their children, but also of helping others, as far as they are able, through the witness of their faith and the example of their virtue. However, those who strive to dissuade young people from entering seminaries or religious orders and confraternities, and from taking sacred vows, persuading them that...

[*Latin ed. p. 178*]

Acts of the Apostolic See - Official Commentary 178, that if they are joined in marriage, as, indeed, fathers and mothers of families, whose

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Christian life is openly and publicly professed, they may attain a greater spiritual good; and, as Our office demands, we cannot but utterly condemn those who do otherwise. It is, indeed, more fitting and more proper that they should earnestly exhort those who live in marriage to assist in the works of the apostolate within the order of the laity, using their own resources, than that they should strive to draw away from virginity those young people, alas, so few today, who desire to dedicate themselves to divine service. In this matter, Ambrose writes appropriately: "It has always been the duty of priests to sow the seeds of integrity, and to encourage the pursuit of virginity." And furthermore, we believe it should be noted that it is entirely false to assert that those who have devoted themselves to perfect chastity are, as if strangers, absent from the community of men. For are not the holy virgins, who dedicate their lives to the service of the poor and the sick, joined intimately with their miseries and their sorrows, and are they not most sweetly affected by them, as if they were truly their mothers? And does not the priest, moved by the example of his divine Master, fulfill the office of a good shepherd, who knows his sheep and calls them by name? Indeed, from the perfect chastity which they cultivate, these priests and religious men and women have the reason to dedicate themselves to all, and to strive to win over all with the love of Christ. And those also who lead a contemplative life, because they offer not only their prayers and supplications, but also their very selves as a sacrifice to God for the salvation of others, contribute greatly to the good of the Church; and, indeed, if they dedicate themselves to the works of the apostolate and charity, according to the norms which We have laid down in the Apostolic Letters Sponsa Christi, they are most worthy of praise for this very reason; and they cannot be said to be alien from the company of men, since rather they labor for their own spiritual advancement for this very reason.

S. AMBROS., De virginitate, c. 5, n. 2; P. L. XVI, 272.

Cfr. Io. X, 14; X, 3.

"Cfr. A. A. S., XLIII, 1951, p. 20.

[*Latin ed. p. 179*]

Acta Pii Pp. XII, 179, III.

Now, Venerable Brothers, let us proceed to those matters which can be drawn from this teaching of the Church concerning the excellence of virginity, for practical application in life. It must be declared plainly above all: that because virginity is considered to be something more perfect than marriage, it does not follow that it is necessary for attaining Christian perfection. Holiness of life, even without chastity dedicated to God, can indeed be attained; as indeed is frequently demonstrated by holy men and holy women, who are publicly honored by the Church with cult, and who have been faithful spouses, and excellent fathers and mothers, serving as examples; indeed, it is not rare to find spouses who strive most diligently for

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Christian perfection. Furthermore, it must be noted that God does not compel all Christians to virginity, as the Apostle Paul teaches with these words: "Now, concerning virgins, I have no commandment of the Lord: but I give counsel, as having obtained mercy of the Lord, to be faithful." Therefore, we are moved only by counsel to embrace perfect chastity, because it can lead those "to whom it has been given" more safely and expeditiously to that evangelical perfection to which they aspire, and to attaining the Kingdom of Heaven; therefore, as Ambrose rightly observed, "it is not imposed, but proposed."

For this reason, perfect chastity requires a free choice from Christians before they offer and dedicate themselves entirely to God, and from thence it requires a supernatural gift from God Himself, and a supernatural grace. Indeed, the Divine Redeemer Himself admonished us on this matter with these words: "Who said to them: Who said to them."

I Cor. VII, 25. Matt. XIX, 11. St. Ambrose, De viduis, c. 12, n. 72; P.L. XVI, 256; cfr. St. Cyprian, De habitu virginum, c. 23; P.L. IV, 463. Cfr. I Cor. VII, 7.

"Matt. XIX, 11, 12.

[*Latin ed. p. 180*]

The Acts of the Apostolic See, Volume 180, contain an official commentary. Jerome, with a mind intent on understanding the sentiments of Jesus Christ, exhorts all "to consider their own strengths, whether they are able to fulfill the precepts of virginity and chastity. For chastity is pleasing to itself and attracts everyone. But one must consider one's strengths, so that he who is able may take [it]." It is as if the voice of the Lord is urging, and inciting his soldiers to the reward of chastity: "He who is able, let him take [it]; he who is able, let him fight, overcome, and triumph."

Virginity is indeed a difficult virtue: for him who wishes to embrace it, it is not only necessary to have a firm and expressed purpose, entirely and perpetually abstaining from legitimate conjugal relations, but also to constantly watch over and restrain the rebellious movements of the body and mind, to flee from the anxieties of the world, and to overcome the struggles of the devil. Therefore, it is true what Chrysostom says: "The root and the fruit of virginity is the life of the cross." For virginity, according to Ambrose, is like a sacrifice, and the virgin herself is "the victim of purity, the offering of chastity." Indeed, Saint Methodius, Bishop of Olympus, compares virgins to martyrs, and Saint Gregory the Great teaches that perfect chastity completes martyrdom: "For, although the opportunity for persecution is lacking, our peace has its own martyrdom, because, although we do not subdue the flesh with iron, we nevertheless slay carnal desires with the spiritual sword in our minds." Therefore, chastity dedicated to God demands strong and noble souls, who are prepared to fight and conquer "for the sake of the Kingdom of Heaven."

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Before, therefore, embarking on such a rigorous path, all those who have experienced through trial that they suffer from excessive weakness of mind in this matter, should heed the warning of the Apostle Paul: "But if they do not contain themselves, let them marry. For it is better to marry than to be burnt." For the burden of perpetual continence, Saint Jerome, Commentary on Matthew, XI, 12; PL, XXVI, 136. Saint John Chrysostom, On Virginity, 80; PG, XLVIII, 592. Saint Ambrose, On Virgins, Book I, chapter 11, paragraph 65; PL, XVI, 206. Cf. Saint Methodius of Olympus, The Banquet of Ten Virgins, Orations VI, chapter 3; XVIII, 77; PG, 128-129. Saint Gregory the Great, Homilies on the Gospel, Book I, Homily 3, paragraph 4; PL, LXXVI, 1089. Matthew, XIX, 12. 1 Corinthians, VII, 9.

[*Latin ed. p. 181*]

Acta Pii PP. XII, 181. Certum est, sine dubio, quod hoc est gravius, quam quod illis persuaderetur. Similiter, qui sacerdotes gravi officio tenentur, et qui adulescentes suo consilio iuvandi, qui ad sacerdotium capessendum vel ad vitam religiosam ineundam, quadam inclinatione animi, se excitatos dicant, eos ad rem diligenter considerandam hortentur, ne viam ingrediantur, quam eos firmiter et feliciter ad finem usque obituros sperari non potest. Eiusmodi idoneitatem prudenter perpendant, audita etiam peritorum sententia, quoties consentaneum fuerit; tunc vero, si serium dubium remaneat, praesertim ex anteactae vitae experientia, suam auctoritatem interponant, ut candidati a statu perfectae castitatis capessendo desistant, neve ipsi ad sacros ordines vel ad professionem religiosam admittantur. Verumtamen, etsi Deo dedicata castitas ardua virtus est, eam nihilo secius ii fideliter et perfecte servare possunt, qui Iesu Christi invitationi, re diligenter considerata, generoso animo respondeant, et quidquid possunt ad hanc rem assequendam efficiant. Nam, cum eiusmodi virginitatis vel coelibatus statum capessierint, idcirco hoc donum gratiae a Deo accipient, quo adiuti suum propositum exsequi possint. Quapropter, si forte habeantur, « qui non sentiunt se castitatis (etiamsi eam voverunt) habere donum », ne ipsi contendant exinde suis obligationibus hac in re satisfacere non posse: « Nam "Deus impossibilia non iubet, sed iubendo monet, et facere quod possis, et petere quod non possis" et adiuvat ut possis». Hanc, solacio plenam veritatem, eorum quoque in memoriam revocamus, quorum voluntas ob perturbationes nervorum infirmata est, et quibus nonnulli medici, interdum etiam catholici, nimia facilitate suadent – speciosam interponentes causam, nempe se non posse, sine mentis aequilibritatis detrimento, castitatem servare – ut eiusmodi obligatione eximantur. Quam utilius et opportunius est huius generis infirmos adiuvare ad suam voluntatem solidandam, eosdemque admonere ne ipsis quidem castitatem imposant.

[*Latin ed. p. 182*]

182 Acta Apostolicae Sedis - Commentarium Officiale: It is fitting to be

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wise, according to the Apostle's sentiment: "Let no temptation take hold on you, but such as is human. And God is faithful, who will not suffer you to be tempted above that which you are able: but will make also with temptation issue, that you may be able to bear it." 3 These are the aids which the Divine Redeemer Himself commended to us, by which we may effectively defend our virtue: namely, diligent and constant vigilance, whereby we diligently accomplish whatever is within our power; and furthermore, constant prayer, by which we ask from God that which our weakness prevents us from attaining: "Watch ye: and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak." Such vigilance, which pertains to every moment of our lives and to every circumstance, is entirely necessary to us: "For the flesh lusteth against the spirit." If anyone should yield, even in a small matter, to the delights of the body, he will easily feel himself falling into those "Now the works of the flesh are manifest," which the Apostle enumerates, and which are the most vile and shameful vices of men. For this reason, it is especially necessary that we be vigilant against the movements of sensual desires, and that we restrain them, even with harshness at times, and by the chastisement of the body, so that we may make them subject to right reason and to God's law: "And they that are Christ's have crucified their flesh, with the vices and concupiscences." The Apostle of the Gentiles confesses of himself: "But I chastise my body and bring it into subjection: lest perhaps, when I have preached to others, I myself should become a castaway." All the holy men and holy women were exceedingly vigilant against the movements of their sensual desires, and they restrained them at times with great severity, according to the words of the Divine Master Himself: "But I say to you, that every one who looks on a woman to lust after her, has already committed adultery with her in his heart."

[*Latin ed. p. 183*]

From the Acts of Pope Pius XII, number 183: "He was inflamed with lust for her in his heart." And if your right eye causes you to sin, pluck it out and cast it from you: for it is better for you that one of your members should perish, than that the whole body should be cast into hell." With this admonition, as is clearly evident, our Redeemer demands of us above all things that we never, even in thought, consent to sin, and also that we avoid all things which might, even in the slightest degree, stain so beautiful a virtue. In this matter, no diligence can be too great, no severity too extreme. If a weak constitution or other causes do not permit someone to endure more severe bodily austerities, they must never be excused from vigilance and internal self-restraint.

Furthermore, it is to be noted – as the Holy Fathers and Doctors of the Church teach – that we can more easily resist the blandishments of sin and the temptations of lust if we do not fight against them directly, but

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rather if we flee from them as much as possible. According to the opinion of Jerome, flight is more effective than open combat: "Therefore, I flee, lest I be conquered." This flight must be understood not only as diligently avoiding occasions of sin, but especially as raising the mind and soul to divine things in these struggles, being most fixed on Him to whom we dedicate our virginity. "Behold the beauty of your Lover," as Augustine admonishes.

Indeed, such a flight and diligent vigilance, by which we most carefully remove ourselves from occasions of sin, have been possessed by no saintly man or woman at any time, as being the most suitable means of resisting in this manner; but today, it does not seem that all feel the same. Some maintain that all Christians, and especially those who administer the sacred rites, are...

[*Latin ed. p. 184*]

Acts of the Apostolic See - Commentary 184. The official opinion is not that young men should be segregated from the world, as some claim, but rather that they should be present in the world, and therefore it is necessary for them to encounter temptations and to expose their chastity to danger, so that it may be clearly evident whether they possess, or do not possess, a firm ability to resist. Therefore, young clerics should observe everything, so that they may become accustomed to discerning all things with an even mind, and thus render themselves immune to any disturbances. For this reason, they readily concede that they can freely turn their eyes to whatever is presented to them; that they can frequent cinematographic spectacles, and even those which have been prohibited by ecclesiastical censors; that they can peruse any commentaries, even if they are obscene, and even read those amorous tales which are included in the Index of Prohibited Books, or which are prohibited by natural law itself. And they concede this because they believe that a multitude of people today are nourished by such spectacles and writings, and that those who wish to help them must understand their way of thinking and feeling. But it is easily seen that this is a false and harmful method of educating the clergy, and one that is contrary to the sanctity required for the fulfillment of the priestly office. For, "he who loves danger, will perish in it"; and in this matter, the following admonition of Saint Augustine is appropriate: "Do not say that you have pure minds if you have impure eyes, for an impure eye is the messenger of an impure heart."

Indeed, this disastrous method of acting is based on a serious confusion of reasoning. For, although Christ the Lord declared concerning the Apostles: "As thou hast sent me into the world, I also have sent them into the world," nevertheless, He had previously said of them: "They are not of the world, as I also am not of the world," and He prayed to His divine Father with these words: "I pray not that thou shouldst take them out of the

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world, but that thou shouldst keep them from evil." But the Church, which is moved by the same principles, seeks to protect priests from evil temptations, which can easily affect all those who are in the midst of worldly affairs.

[*Latin ed. p. 185*]

The acts of Pope Pius XII, number 185, contain suitable and wise regulations, "by which the sanctity of their lives may be kept far removed from the cares and pleasures of laymen." Indeed, it is of the greatest importance that young clerics, since they are to be educated for a spiritual life and for priestly or religious perfection, be separated from the distractions of the world, before they enter into their own struggles, and that they be received for a long period of time into a sacred seminary or into the house of scholastic companions, where they may be diligently and carefully instructed in those matters which must be approached prudently and with understanding, according to the norms which We ourselves have imparted through the Apostolic Exhortation *Menti Nostrae*. For who would expose tender seedlings, indeed, of Alet, but still weak, to stormy weather, in order to test the strength of their roots, which are not yet strong? But the students of the sacred seminary and the members of the scholastic community are like young and weak plants, which must certainly be protected and gradually prepared to resist and to struggle.

It would be more fitting and more useful if the educators of the sacred youth would instill in the minds of the young men the precepts of Christian modesty, which are so important for preserving the integrity of chastity, and which can truly be called the prudence of chastity. For modesty foresees approaching dangers, and prevents anyone from exposing themselves to harm, and it also commands that one avoid circumstances from which a less prudent person might not seek refuge. Modesty does not love foul or dishonorable words, and it abhors even the slightest immodesty, and it carefully avoids any suspicious familiarity with persons of the other sex, while it encourages the giving of due reverence to the body, since it is a member of Christ and a temple of the Holy Spirit.

[*Latin ed. p. 186*]

The Acts of the Apostolic See, volume 186, is adorned, and it is fitting that everyone detests the sin of impurity and immediately withdraws from it whenever they are tempted by its allure. Furthermore, modesty suggests and provides appropriate words to parents and educators, so that they may shape the conscience of young people, as far as chastity is concerned. "Therefore," as we noted in a discourse not long ago, "this kind of modesty should not be understood as if it were to be equated with perpetual silence on this matter, so that in imparting moral instruction, not even a sober or restrained word should ever be spoken about these things." However, in

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our times, some educators and instructors too often consider it their duty to initiate innocent boys and girls in such a way into the mysteries of human generation that it offends their modesty. But a just moderation and restraint must be applied in this matter, which is required by Christian modesty.

This modest reserve is nourished by the fear of God, that is, by the filial fear that is rooted in the profound humility of the Christian virtue, by which we abhor any kind of sin, as Our Predecessor, Saint Clement I, affirms with these words: "He who is chaste in the flesh should not boast, since he knows that another has been given the gift of continence." How important Christian humility is for preserving virginity, perhaps no one has taught more clearly than Augustine: "Because perpetual continence, and especially virginity, is a great good in the saints of God, it must be guarded with the utmost vigilance lest it be corrupted by pride. ... The greater the good I see, the more I fear that pride, like a thief, will destroy it. Therefore, the good of virginity is not guarded unless by God Himself, who gave it: and 'God is charity.' Therefore, charity is the guardian of virginity; and humility is the place of this guardian."

Furthermore, another point must be considered: for the preservation of unimpaired chastity, neither vigilance...

[*Latin ed. p. 187*]

Acta, PP. XII, 187, neither is modesty alone sufficient. One must also make use of aids which entirely surpass the powers of nature: namely, prayer addressed to God, the sacraments of Penance and the Eucharist, and fervent piety towards the Most Holy Mother of God. It must never be forgotten that perfect chastity is a most excellent gift given by God. In this regard, Jerome observes succinctly: "It was given to those who asked for it, who willed it, who labored to receive it. For to every one that asks, it shall be given; and he that seeks, shall find; and to him that knocks, it shall be opened." Ambrose adds that steadfast fidelity to the Divine Spouse depends on holy prayer. And Saint Alphonsus of Liguori teaches with the most ardent piety that there is no aid more necessary and secure for overcoming temptations against the beautiful virtue of chastity than to flee immediately to prayer offered to God.

Furthermore, prayer should be accompanied by the Sacrament of Penance, which, when frequently and diligently received, acts as a spiritual medicine, expiating and healing us; and also by the food of the Eucharist, which, as Our Predecessor of blessed memory, Leo XIII, affirmed, is the "best remedy against lust." The purer and more chaste the soul is, the more it hungers for this bread, from which it draws strength to resist all the allurements of impure sin, and by which it is more closely united with the Divine Spouse: "He that eateth my flesh and drinketh my blood abideth in me: and I in him."

Indeed, a most excellent and, throughout the course of centuries, re-

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peatedly proven method for preserving and fostering inviolate and perfect chastity is fervent and unwavering piety towards the Virgin Mother of God. For through this piety, in a certain way, all other aids are contained; since he who is sincerely and intensely animated by it, will undoubtedly possess vigilant watchfulness.

[*Latin ed. p. 188*]

The Acts of the Apostolic See - Official Commentary 188, to stir up prayers, and to encourage approaching the tribunal of penance and the altar of the Holy Mass. Therefore, we paternally exhort all priests, religious members, and sacred virgins, to place themselves under the special protection of the loving Mother of God, who is the Virgin of virgins, and "the teacher of chastity," as Ambrose affirms, and who is the most powerful Mother, especially for all those who have dedicated and consecrated themselves to divine service. Indeed, Athanasius observed that chastity originated through her, and Augustine clearly teaches these words: "The dignity of virginity began with the Mother of the Lord." And following in the footsteps of the same Athanasius, Ambrose presents the life of the Virgin Mary as an example to virgins: "Imitate her, daughters... Let the life of Mary be to you as a description, from which, like a mirror, the image of chastity and the form of virtue may shine forth. From her, you may take examples of how to live, where the teachings of integrity are expressed as in a model, showing you what to correct, what to emulate, and what to preserve... This is the image of chastity. For Mary was such that her single life should be the instruction of all... Therefore, let the holy Mary instruct the discipline of life." "And she possessed such grace that, not only did she preserve the grace of chastity in herself, but she also conferred the sign of integrity upon those whom she beheld." Therefore, it is truly fitting that Ambrose said: "O, the riches of the Virgin Mary!" For these very riches greatly benefit religious virgins, religious men, and priests today, to contemplate the chastity of Mary, so that they may more faithfully and perfectly practice chastity in their own state of life.

[*Latin ed. p. 189*]

Acta, Pius PP. XII, 189: "Even with confidence, flee to Him, obeying the exhortation of St. Bernard: 'Let us seek grace, and through Mary, let us seek it.'" And in a special way, through Marianum, which is dedicated to the care of your spiritual life and perfection for a year, imitating Jerome, who declared: "My virginity is dedicated to Mary and to Christ."

IV. In the grave difficulties which the Church must face today, Our Supreme Pastor is deeply consoled, Venerable Brothers, when we see that virginity, which flourishes throughout the world, is also held in great esteem and honor among us, as in former ages, although, as we have said, it is challenged by errors, which, however, we trust will soon vanish. We

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do not conceal the fact that this joy of ours is somewhat overshadowed by sadness, as we know that in many regions the number of those called by a certain divine inspiration to embrace the institute of virgin life is diminishing day by day. We have already said above the reasons for this, so it is not necessary to repeat them. Rather, we trust that those educators of young people who have fallen into error on this matter will quickly recognize and reject them, and that they will cherish and heal those who, feeling themselves called by a certain divine impulse to undertake priestly duties or to embrace the institute of religious life, and who have entrusted themselves to their care, will be assisted in every way to attain such a lofty goal. And may it be so that new and more numerous groups of priests, religious, and sacred virgins, equal in number and virtue to the needs of the Church, may soon come forth to cultivate the Lord's vineyard.

P. L. 1 2 3. St. BERNARD, In the Nativity of the Blessed Virgin Mary, Sermon on the Aqueduct, n. 8; 183, 441-442. St. JEROME, Ep. 22, n. 18; P. L. XXII, 405.

[*Latin ed. p. 190*]

We earnestly exhort, as the consciousness of Our Apostolic office demands, parents and mothers of families, that they may readily desire to offer to the divine service those of their children who have been called to embrace it. If this brings some burden, sorrow, or distress to them, let them meditate on these words with which Ambrose admonished the mothers of Milan: "I have known many virgins who wished to enter religious life, but were even prevented by their mothers... If a man were desired by their daughters, they could choose him according to the laws. But if they can choose a man, why not God?"

Let parents consider how much honor it is for them to see their son elevated to the priesthood, or their

daughter dedicated to the Divine Spouse in virginity. Concerning sacred virgins, the same Milanese Bishop says: "You have heard, parents... A virgin is a gift of God, a duty of the parents, a priesthood of chastity. A virgin is a sacrifice offered by the mother, whose daily sacrifice pleases the divine power."

Now, before We bring these Encyclical Letters to a close, We desire, Venerable Brothers, to turn Our mind and heart in a special way to those who are dedicated to the divine service, and who in many regions suffer great hardships and vexations. Let them take as their example the sacred virgins of the early Church, who, for the sake of their own virginity, underwent martyrdom with a steadfast and unwavering spirit. Let all those who have entered into the sacred order with the intention of serving Christ, persevere with a firm spirit "He humbled himself, becoming obedient unto death, even to the death of the cross."; and let them keep before their eyes their sufferings and their sorrows, and let them know that their prayers are of

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great value before God for the restoration of His kingdom in their regions and throughout the entire Church; and let them be certain that those who "follow the Lamb wheresoever He goeth," will receive "a new song," which no one else can sing.

S. AMB., De virginibus, lib. I, c. 10, n. 58; P. L., XVI, 205.

Ibid., c. 7, n. 32; P. L., XVI, 198.

Cf. S. AMBROS., De virginibus, lib. II, c. 4, n. 32; P. L., XVI, 215-216.

Phil., II, 8.

Apoc. XIV, 4.

Ibid., 3.

[*Latin ed. p. 191*]

Acts of Pope Pius XII, 191. We, however, are deeply moved with paternal and merciful feelings towards them, whether they be priests, religious brothers, or sacred virgins, who most zealously profess their faith even unto martyrdom; and not only for them, but also for all those who, in any part of the world, have wholly dedicated and consecrated themselves to divine service, we offer supplications to God, that He may strengthen, encourage, and console them; and we earnestly exhort you, Venerable Brothers, and your flocks, to, together with us, pray that you may obtain for all of them divine consolations, divine gifts, and divine assistance. May the Apostolic Blessing be the instrument of these divine gifts, and a witness of our special benevolence, which we impart to you, Venerable Brothers, to the other sacred ministers, and to the sacred virgins, especially to those "who suffer persecution for righteousness' sake," and to all the faithful in your flocks, with the greatest affection in the Lord. Given in Rome, at St. Peter's, on the twenty-fifth day of the month of March, in the feast of the Annunciation of the Blessed Virgin Mary, in the year 1954, in the sixteenth year of Our Pontificate.

PIUS PP. XII

MATTH. V, 10.

[*Latin ed. p. 192*]

192 Acta Apostolicae ACTA Sedis - Official Commentary of the Tribunals of the SACRED ROMAN ROTA. Summons by edict concerning the NULLITY OF MARRIAGE AND DISPENSATION (SCHNORR VON CAROLSPELD-DETTO). Since the actual place of residence of the aforementioned Lord Wolfgang Detto, in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Holy Roman

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Rota (Roma, Palazzo della Cancelleria) on June 16, 1954, at the eleventh hour, to resolve the doubt in question, or to subscribe to the following, and to set the date for the hearing of the cause before the Rota. Does a nullity of marriage exist in this case? And, if not, should the Holy Father be consulted regarding a dispensation concerning a marriage that is valid but not consummated, in this case? The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lord Wolfgang Detto, must, insofar as possible, ensure that he is informed of this edictal summons.

Arcturus Wynen, Secretary from the Chancery of the Tribunal of the Holy Roman Rota, April 24, 1954. E. Fiore, Notary.

And since the place of current residence of Mr. Wolfgang Detto, defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Holy Roman Rota (Roma, Palazzo della Cancelleria) on June 16, 1954, at 11 o'clock, to resolve or subscribe to the doubt mentioned below, and to set the date for the decision of the cause before the Rota. Does a nullity of marriage exist in this case? And, if not, should the Holy Father be consulted regarding a dispensation concerning a marriage that is valid but not consummated, in this case? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Wolfgang Detto must, insofar as possible, inform him of this summons.

[*Latin ed. p. 193*]

Acta Apostolicae Sedis, Commentary Official, Series II, Volume XXI, No. 6, May 28, 1954.

PIUS PP. XII

APOSTOLIC CONSTITUTION

URBIS (BASILICAS, MAEIAE MAIORIS)

CERTAIN NORMS ARE ESTABLISHED

REGARDING THE LEGION OF ST. MARY OF THE SPANISH MAJOR, THE PIUS SERVUS, AND THE CANONICAL CHAPTER TO BE PRESERVED.

THE BISHOP OF SERVANTS PERPETUALLY COMMEMORATES THE THINGS OF GOD.

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The fidelity of the Spanish people towards the Catholic religion and this Apostolic See, as well as their piety towards the Blessed Virgin Mary, have given rise to signs worthy of the highest praise throughout the centuries, and are confirmed by countless monuments. Among these, it is certainly fitting to mention the constant and generous devotion shown towards the principal temple of the Virgin Mary, located in Rome, to which the noble Princes of the Spanish nation have always shown themselves to be devoted over the course of the centuries. Indeed, this most excellent piety and royal generosity are most clearly demonstrated by the pious work solemnly established in that patriarchal Basilica of St. Mary Major, according to the wishes and intentions of King Philip IV, on the seventh day of the month of October, in the year one thousand six hundred and forty-seven, by Our Predecessor, Innocent X, through the Apostolic Constitution *Sacri Apostolatus*. Thanks to this pious work, the episcopal sees of Catania and Mazara del Vallo, which at that time were under the jurisdiction and authority of Philip IV,

[*Latin ed. p. 194*]

194 Acta Apostolicae Sedis - Official Commentary: These [institutions] received annually two thousand and two hundred scudi, from the currency of Sicily, and another one thousand eight hundred, which were to be paid to the College of Canons of the Liberian Church, to the Beneficiaries, Clerics, and indeed to all those who ministered at the altar, according to the norms and manner contained in that same Apostolic Constitution. The College of Canons was charged with the duty of celebrating three Masses: first, on the feast of the Nativity of the Blessed Virgin Mary; second, on the eighth day after the Commemoration of All the Faithful Departed; and third, on the twenty-third day of January, dedicated to Saint Ildefonsus; through these Masses, the highest favors of God might be obtained for the Kingdom and for the entire Spanish people. However, these agreements underwent various changes, especially after the United Provinces of the Netherlands, with the commencement of the conferences in the year 1713, wrested the government of Sicily from the Spanish. For when these Princes had been entrusted with the administration, they contended that both the burdens and the revenues, which came from the goods of the dioceses of Catania and Mazara del Vallo, and which were to be given to the Basilica of Santa Maria Maggiore, belonged to them. Hence, frequent and laborious negotiations were made between the Apostolic See and the Kings and Princes in order to resolve this matter, until, when Sicily was united with the Kingdom of Italy, the dioceses, of which mention has been made, were compelled to pay the prescribed sum, according to the Apostolic Constitution of the Holy See, to that treasury office, commonly called the "Economato dei benefici vacanti" [Treasury of vacant benefices]. However, with the agreement of the twenty-eighth article, on the eleventh day of February,

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in the year 1939, between the Holy See and the Kingdom of Italy, the royal rights were abolished, which the Kings held in the benefices, both major and minor, and also the burdens were abolished in the provinces of both Sicily, which imposed an annual third of the ecclesiastical benefices. Therefore, the College of Canons of Santa Maria Maggiore earnestly urged that the sum of money which was due to them according to the Constitution of the Holy See should no longer be paid to the treasury of the Kingdom of Italy, but to the College of Canons. To this request, the episcopal sees of Catania and Mazara del Vallo initially agreed; but in the year 1933, they opposed it, denying that the prescriptions could still be in force which had been issued and confirmed by King Philip IV and by the Supreme Pontiff Innocent X. Therefore, in the year 1934, these same dioceses requested permission to bring the College of Canons before the Tribunal of the Sacred Roman Rota, according to canon 1577, § 2, n. 2 of the Code of Canon Law; with the firm intention that the judgment of the judges would declare:

[*Latin ed. p. 195*]

Acta Pii Pp. Xll 195 « The Sees of Catanensis and Mazariensis are not obligated to pay the pensions imposed by the Supreme Pontiff Innocent X on the revenues of both Sees. » However, since the Tribunal, with the authority to vindicate the matter according to what is contained in that Constitution, had raised doubts, We, having constituted a council of certain men of excellent prudence, assigned to it all the powers necessary for this purpose. To this council, We appointed Our beloved Son, Cardinal Massimo of the Sacred Roman Church, and We assigned to him as associates Our venerable Brothers, Cardinals Eugene Tisserant and Joseph Bruno, and to Our beloved Son, Dino Staffa, the office of secretary. Meanwhile, the controversy not yet being resolved, the most excellent man Joachim Ruiz-Giménez, Legate of the Spanish people before this Apostolic See, made known to Us his desire and willingness that those who presided over the Spanish people should remove and resolve the discord, without the intervention of any judicial sentence. Indeed, he presented reasons by which access could be had to those negotiations, which, initiated by his successor, the most excellent man Ferdinand Maria Castiella, were subsequently brought to a happy conclusion. Therefore, in the first place, the following are declared by both parties: The most illustrious and highly honorable man, Francis Franco and Bahamonde, Supreme Governor of the Spanish Nation, undertakes, on behalf of all his people, to pursue the piety and generosity which the Spanish people have never failed to show to the Mother of God. Furthermore, it is accepted and pleasing to this Apostolic See that so noble a nation wishes to confirm the bonds of its piety, as it has always shown in the most magnificent temple of the Blessed Virgin Mary, which exists in the City, that is, in the very center of the Catholic world. It is agreed between this Apostolic See and the Governor of the Spanish Nation that

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the mutual obligations undertaken are to be ratified by the present Constitution, which shall suffice for all legal purposes in place of the Constitution of the Holy Apostolic See, given by Innocent X, Our Predecessor; so that no one, on account of that Constitution, can claim anything for themselves in the future. The mutual obligations undertaken are as follows: 1. - First of all, the Apostolic See decrees that the Governor of the Spanish Nation shall be a Prothonotary Honorary of the Liberian Basilica, to whom the honors or privileges customary according to tradition shall be granted when the solemnities of the sacred ceremonies are performed. These honors, if they are lacking, are due to this legate among the three sacred acts prescribed in the third part of this Convention. 2. - Furthermore, the Apostolic See grants that one of the Canons of the Basilica

[*Latin ed. p. 196*]

196. Acta Apostolicae Sedis - Official Commentary: The Canon of the Basilica of Santa Maria Maggiore shall always be of Spanish nationality; and he shall be chosen from that day forward, beginning with the first vacancy among the canonical benefices. The Holy See shall freely choose this canon, but with the understanding that, before a certain canon is declared, his name shall be secretly revealed to those who preside over the Spanish nation, so that they may ascertain whether they have any just cause to oppose this election. This canon, who shall receive the same emoluments as the other canons, shall inform the Holy See whether the funds, which the Spanish nation contributes, have been used otherwise than as the Holy See, according to the following paragraph, has determined.

3. Furthermore, the Holy See decrees with its authority that each year, the canons shall perform three sacred rites in the Basilica of Liberiana: the first on the feast of the Blessed Virgin Mary, assumed into Heaven; the second on the feast of the Immaculate Conception of the same Blessed Virgin; and the third, finally, on the feast of Saint Ferdinand, who was King of the Spaniards, so that the Spanish people and their supreme leader may obtain blessings and happiness.

4. Moreover, the Spanish nation promises to pay, each year, on the first of January, eight thousand gold coins, which in their language are called "pesetas." The Holy See shall determine what portion of this sum shall be allocated to the canons, beneficiaries, and clerical beneficiaries; what portion shall be distributed for the "present" celebration of those three sacred rites mentioned in paragraph 3; and what portion shall be spent on the performance of those same three rites, and what portion shall be allocated to the Basilica for the purpose of maintaining or restoring the temple.

Considering these agreements, which we have happily approved and which are sanctioned by our supreme authority, we cannot but testify again of our favorable disposition towards the noble Spanish nation, and we re-

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joice greatly in the piety demonstrated towards the Most Blessed Virgin and the obedience shown to the Holy See. We also offer many prayers that the Queen of Heaven may reward the veneration shown to her, and may grant prosperity to the most faithful Spanish nation as a deserved reward.

We declare that these documents shall be effective now and in the future; and that those to whom they pertain shall observe what has been decreed therein, and thus give them effect. No prescriptions of any kind shall be able to contradict the effectiveness of these documents, since by these documents we repeal all others. Therefore, if anyone, whether endowed with authority or not, knowingly or unknowingly, acts contrary to what We have decreed, We command that such action be declared entirely null and void. Therefore, let no one attempt to alter or disregard these documents of Our will.

[*Latin ed. p. 197*]

The acts of His Holiness, Pope Pius XII, number 197, permit that it may be corrupted; nay, indeed, the faith given to these letters, whether in copies and passages, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and are also subscribed by a public notary, shall be entirely the same as if they were presented. Whoever shall despise or in any way reject Our decrees in general, let him know that he will incur the penalties prescribed by law to those who have not obeyed the commands of the Supreme Pontiffs. Given from the Palace of Gandulf, near Rome, on the fifth day of the month of August, in the year of Our Lord one thousand nine hundred and fifty-three, in the fifteenth year of Our pontificate. For the Holy Roman Church, Eugenio Card. Tisserant, Secretary. Hamletus Tondini, Regent of the Apostolic Chancery. Bernardus De Felicis, Albertus Serafini, Protonotaries Apostolic. Apostolic Register, Volume LXXVII, number 83. II. A CANONICAL COLLEGE IS ESTABLISHED IN THE METROPOLITAN CATHEDRAL CHURCH OF MANAQUENSIS. PIUS, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. A College of Canons is a body of priests who, in the principal affairs of each diocese, after much deliberation and consideration, openly express their opinion to the Bishops; moreover, they contribute, either through their gravity or their decorum, to the splendor of divine worship and the beauty of ceremonies. The venerable Brother Vincent Alexander González y Robleto, Archbishop of Manaquensis, earnestly requested this Apostolic See to benignly grant the erection of a College of Canons in the cathedral church of his archdiocese. The Sacred Congregation Consistorial, using the powers and faculties granted to it by Us, after hearing the opinion of the venerable Brother, An-

[*Latin ed. p. 198*]

198 Acta Apostolicae Sedis - The official commentary of the Most Rev-

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erend Joseph Tani, Archbishop with the title of Sergiopolitan, and Apostolic Nuncio to the Republics of Honduras and El Salvador, having presented his petitions, We have deemed it fitting to grant them, so that, as far as possible, the glory of Christ may be increased here on earth; and, approving of them, and supplementing the opinions of those who have some right in this matter, We establish and decree the following.

In the metropolitan temple of Managua, We hereby establish a College of Canons through these Letters, which, as is evident, shall be adorned with the same dignity as other metropolitan colleges of its kind. This College of Canons shall consist of two offices, namely the Deanery and the Archdeaconry; and three Canons, of whom one shall serve as a theologian, another shall dedicate himself to the spiritual care of the Christian faithful, and the third shall be granted a doctorate.

To all of these, whether Canons or officers, We grant the power that each individual may hold a specific benefice, but may also enjoy other benefices, provided that this is done with due care and attention.

Furthermore, with regard to assemblies, for the purpose of celebrating divine services and performing other duties of their office, We grant that, when the Canons are occupied with pastoral matters, they shall be present only on the following days: on the day of the Nativity and Circumcision of Our Lord Jesus Christ, on the Wednesday of Ashes, on the Sunday of Pentecost, on the feasts of the Most Holy Body and Blood of Christ, of the Most Sacred Heart of Jesus, of Our Lord Jesus Christ the King; on the feasts of the Assumption and Conception of the Blessed Virgin Mary of Guadalupe; on the feast of Saint Joseph, Spouse of the Blessed Virgin; on the solemnities of All Saints, of Saints Peter and Paul, of Saint James the Apostle, to whom the metropolitan church is dedicated, of Saint Turibius Mogrovejo, who is the principal patron of the archdiocese, on the feast of the Dedication of Saint Michael the Archangel, patron of the city of Managua, on the Commemoration of All Faithful Departed, and finally, on the feast of the Dedication of the metropolitan church.

The assignment of benefices, whether to officers or to Canons, shall be made in accordance with common law, except when they are assigned by Us or by the Apostolic See.

Before any of the Canons takes possession of his benefice, he must make a profession of faith and duly swear the prescribed oaths.

Since those who constitute the senate and council of their Archbishop are superior to other priests in dignity, it is also fitting that they be adorned with a special and honorable attire while performing sacred duties or assisting at sacred functions.

With regard to this matter, We grant that the Canons of the metropolitan church of Managua, within the limits of their archdiocese, may wear a black cassock with biretta, pectoral cross, zucchetto, and violet silk sash with

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fringes of the same color, and violet shoes. The following shall be their choir vestments: a rochet with...

[*Latin ed. p. 199*]

Acta Pii PP. XII 199, adorned with violet-colored ribbons on the cuffs. We desire that, as soon as the Metropolitan Chapter of Canons is established, the diocesan Consultors cease from their office. All other matters pertaining to the aforementioned Chapter shall be entirely governed by the Code of Canon Law. The venerable Brother Anthony Tani, whom we mentioned above, the Apostolic Nuncio to the Republics of Honduras and Nicaragua, or he who will be in charge of the Nunciature when the matter is brought to a conclusion, will ensure that what we have written in these documents is carried out. To whomever it may happen to be assigned to complete this task, we grant all the powers necessary to carry out the matter, and we authorize him to delegate to any priest, if it is necessary, who is constituted in ecclesiastical dignity, the burden of preparing documents and, with faithful copies thereof, to send them to the Sacred Congregation Consistorial as soon as possible. We desire that these documents be effective now and in the future; in such a way that those to whom they pertain observe the decrees contained therein with religious devotion, and therefore that they have full force. No prescriptions of any kind whatsoever shall be able to oppose the effectiveness of these documents, since through these documents we abolish all others. Therefore, if anyone, whether endowed with authority or not, knowingly or unknowingly acts contrary to what We have decreed, We command that it be declared entirely null and void. Therefore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these documents, whether on paper or handwritten, which bear the seal of those constituted in ecclesiastical dignity and are also signed by a public notary, shall have the same validity as if they were presented. Let all who despise or in any way disregard Our decrees know that they will incur the penalties prescribed by law to those who have not obeyed the commands of the Supreme Pontiffs. Given from the Palace of Gandulf, near Rome, on the first and thirtieth day of the month of October, in the year of Our Lord one thousand nine hundred and fifty-three, in the fifteenth year of Our pontificate. For the Holy Roman Church, >R EUGENIUS Card. TI S SER ANT © Fr. ADEODATUS I. Card. PIAZZA /Sacri Collegii Decanus 8. Congr. Consistorialis a Secretis Hamletus Tondini Apostolicam Cancellariam Bernardus De Albertus Serafini, Loco ffi Plumbi Reg. in Cane. Regens Ap., vol. LXXXVII, n. 80. Felicis, Proton. Proton. Apost. Apost.

[*Latin ed. p. 200*]

Acts of the Apostolic See - Official Commentary 200. LETTER I TO THE DISTINGUISHED WILLIAM NOWOTNY AND VICTOR BUCH, PRESIDENTS OF THE ASSOCIATION OF CATHOLIC TEACHERS

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OF ALL AUSTRIA, ALONG WITH BERTHA KOREF: CONCERNING THE TWELVE YEARS PAST SINCE THE FOUNDATION OF SAID ASSOCIATION. We have learned with satisfaction and joy from the comprehensive report that you sent us on the 26th of last month, concerning the history, principles, and aims of the "Catholic Teachers' Association of Austria," and its impending 60th anniversary. Satisfaction, because your association, after years of persecution by a state power hostile to the Church, which deliberately stood in opposition to the doctrine of the Church and the worldview of Catholics, has once again become a moral force, and today stands as the largest teachers' organization in Austria. But consolation and joy fill Us, as We observe that the Catholic Teachers' Association of Austria, in the same way, remains faithful to the tried and tested principles of Catholic education, as did the former "School Association," which the physician Kaspar Schwarz founded sixty years ago. With gratitude towards divine Providence, We contemplate all the blessings that have arisen through your association, benefiting school and home, Church and State in your Austrian homeland. May it remain so in the future! If the shocking events of recent decades have taught us anything, it is certainly this: that the formation of the whole person, in its entirety, must take place from the spirit of Christ, from those educational forces that He has established in His foundation, and therefore, from the wisdom of education that His Church has gathered over nearly two thousand years. This wisdom, however, is fully realized when there is mutual trust and fruitful cooperation between school and home, as We stated on the occasion of Our silver episcopal anniversary (cf. Radio Message of May 13, 1942), especially in the face of a school influenced, indeed dominated, by the spirit of materialism, which poisons and destroys what father and mother strive to instill in a Christian home.

[*Latin ed. p. 201*]

Acts of the Holy See, Volume XII, page 20. Many have sacrificially built up the family home. We are therefore pleased by the significant contribution that the journal of your association, "The Austrian Pedagogical Gazette," has made and continues to make to the promotion of lively relationships between school and family. We invoke God's light and grace upon your planning, work, and hopes, and we grant you, as well as all those who will be present at the upcoming jubilee celebration in Vienna, and all those who will participate in it in spirit and belong to your ranks, as a pledge of the abundant love of the divine Teacher, in paternal benevolence, the requested Apostolic Blessing. From the Vatican, on August 11, 1953. PIUS PP. XII TO THE MOST EMINENT AND REVEREND MR. EMMANUEL, TITULAR BISHOP OF SANCTI LAURENTII IN LUCINA, OF THE HOLY ROMAN CHURCH, CARDINAL ARTEAGA Y BETANCOURT, ARCHBISHOP OF S. CHRISTOPHORI DE

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HABANA, COMPLETING FIFTY YEARS OF PRIESTHOOD. PIUS PP. XII, Beloved Son, greetings and Apostolic Blessing. — To remember with sweet recollection the benefits of God and to offer even greater and more solemn thanks to that heavenly Benefactor is a most pious duty, and at the same time, amidst daily labors, a certain pleasant rest and delight for the soul. This, indeed, will soon be your experience, as you commemorate the completion of fifty years of your priesthood. For during this long period of time, you have devoted your thoughts and efforts to the sacred ministry, in order to lead the souls entrusted to you to Christ. From the very beginning of your youth, whether in your homeland in the city of Venetiolae, or in this province of Havana, you have earned great merits for the Church, having performed, especially, parochial duties and serving as General Vicar here, and for twelve years now, having held the administration of the cathedral church itself. Moreover, your virtue shone forth in writing and teaching, as you diligently devoted yourself to learned literature, sacred doctrine, and the study of law, and also by skillfully directing periodicals and Catholic gatherings. Therefore, embracing these pleasant praises, We, who have given you more testimonies of esteem and benevolence, especially now that you yourself are in Rome,

[*Latin ed. p. 202*]

Acts of the Apostolic See - Official Commentary. We have gladly adorned this new and auspicious occasion with purple splendor, and we do not wish to let this opportunity pass without expressing the joyful sentiments of Our heart to you. Therefore, desiring to add to the common joy of your people, we greatly congratulate you, Our Beloved Son, on the sacred and pastoral ministry which you have so diligently and for so long exercised, earnestly praying to God that He may grant you many years, filled with the richest fruits of salvation, and may bless you benignly. In the meantime, that the forthcoming celebration of this sacred event may be more beneficial to the Christian people, We freely grant you the faculty, that on the appointed day, after the Sacred Office has been performed according to the pontifical rite, in the presence of the faithful, you may, in Our name and with Our authority, impart the Apostolic Blessing, offering plenary indulgences to them, according to the usual conditions of the Church. May this Apostolic Blessing, which is the culmination and harbinger of these gifts, and a particular witness of Our charity, be imparted with great love in the Lord to you, Our Beloved Son, and to the entire clergy and faithful under your care. Given in Rome, at Saint Peter's, on the tenth day of the month of March, in the sixteenth year of Our Pontificate. PIUS PP. XII.

TO THE MOST REVEREND VALERIUS, CARDINAL VALERI, PREFECT OF THE SACRED CONGREGATION FOR RELIGIOUS ORDERS AND SOCIETIES, AND TO THOSE UNDER HIS CARE: CONCERNING

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THE BETTER INSTITUTION OF YOUTH BY RELIGIOUS SOCIETIES.

PIUS PP. XII. To Our Beloved Son, greetings and the Apostolic Blessing.

The general superiors of eight lay religious societies, which, according to their particular constitutions, are charged with properly instructing and educating youth, after having held their annual meeting in Paris, in France, last year, have sent us official letters, in which they informed Us of the matters discussed and to be discussed, and with attentive minds they requested that We reveal Our paternal sentiments, and indicate what seemed to pertain to greater and more salutary progress. We readily and briefly do so through these letters; and We are particularly pleased to know that these societies are engaged with studious and active zeal in the task entrusted to them, which can benefit the Church, the domestic community, and civil society itself.

[*Latin ed. p. 203*]

Art. Pii PP. XII, 203. For indeed, a matter of great importance is at hand. For young people are, in truth, the flourishing hope of the future age; and especially those among them who are instructed in the humanities and in every kind of discipline, so that they may be able to undertake not only private, but also public duties, undoubtedly, the course of the coming age depends upon them. If their minds are illuminated by the light of the Gospel, if their hearts are formed by Christian precepts, and if their will is strengthened by divine grace, then it may be hoped that a new generation will arise, which will be able to overcome with success the difficulties, divisions, and disturbances with which we are presently afflicted, and which, through its teaching, virtue, and example, may be able to compose a better and healthier society. In this endeavor, religious lay societies also strive, as we know to our great comfort, guided by those wise norms which the founders of each have imparted as a sacred inheritance. We desire that they should act not only with great skill, diligence, and zeal, but also animated by that higher spirit by which human affairs may flourish and bear salutary fruit. And in particular, we hope that the young people entrusted to them may be imbued with instruction that is not only sincere and free from all errors, but also open and consonant with those particular arts and methods that the present age has introduced into each discipline. Above all, however, they must draw from their religious life, which they should live most diligently, those supernatural powers by which they may conform their students to Christian virtue, as the office entrusted to them by the Church fully demands. For without this virtue, either abandoned or rejected, neither letters nor any human discipline are of any value for leading a virtuous life; rather, they can even become, especially in this age, which is so easily turned to vice, effective instruments of wickedness and, therefore, of unhappiness. Therefore, let them carefully observe the minds of the young; let them understand and wisely govern their character, their secret impulses, and

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their innermost movements, which are sometimes restless and anxious; and let them, as far as they can, take care that all deceptions that threaten virtue are repelled as quickly and diligently as possible, that all dangers that may cloud the purity of the mind are removed, and that everything around them may proceed in such a way that, while the mind is illuminated by truth, the will may also be tempered rightly and courageously, and be moved to embrace all that is good. These religious members know that the education of young people is the art of arts and the science of sciences; but they also know that, with the help of divine assistance, they can accomplish all things, according to the words of the Apostle to the Gentiles: [reference to a work by Borro, Article on Poetry, 1, 6, 3; and a reference to St. Gregory the Great, Homily 11, Migne P.G., 35, 426].

[*Latin ed. p. 204*]

Acta Apostolicae Sedis - Official Commentary 204 3 "Omnia possum in eo, qui me confortat." (Philippians 4:13) Therefore, let them cultivate piety to the greatest extent possible, as befits those who, although not bound by "clerical religious life," are nevertheless legitimately associated with a religious lay society.

4. This religious society, although consisting almost entirely of those who, by a special calling from God, have renounced the dignity of the priesthood and the consolations that arise from it, is nonetheless highly esteemed within the Church, and greatly assists the sacred ministers in the Christian formation of youth. Indeed, as we have already observed on a previous occasion, "religious life is in no way reserved to one or the other of the two parts, which, by divine law, exist in the Church, since both clerics and laity can likewise be religious." (Allocution to the General Congregation of all Religious Orders... iv, 13. A. A. S., 1951, p. 28, given in Lodi). If the Church has bestowed this dignity and this service upon the laity, it certainly signifies most clearly that both the sacred militia can, with great benefit, contribute to their own and to the salvation of others, through those particular canonical reasons and norms by which each is governed. Therefore, let no one consider the members of these societies, because they do not aspire to the priesthood, to be of lesser value, nor their apostolic activity to be less fruitful. Furthermore, we have observed that they themselves establish and educate their young people in such a way that many of them, who seem to be called by a certain divine inspiration, are happily led to embrace the priesthood. And there have been no few among their disciples who have been admitted, with great merit, into the ranks of the sacred prelates and even of the Cardinals. Therefore, for this very reason, while these religious societies deserve the due praise of Ourself and of the entire Church, they also seek to gain the favor of the sacred prelates and other clergy, since they provide them with a valuable and effective service, not only in ensuring the proper formation of young people, but

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also in fostering, with divine grace, new candidates for the sacred orders. Let them, therefore, continue to pursue, with ever-increasing zeal, the path they have begun; and let them, together with the other religious orders and societies to whom this same purpose has been entrusted, dedicate themselves with a united and willing spirit to the formation and education of youth. We, in order to obtain divine help for them through our prayers, and as a witness of this encouragement and of Our special benevolence, address these words to you, Our beloved Son, and to all the directors of these societies.

[*Latin ed. p. 205*]

Acts of Pope Pius XII, 205: We impart, with the greatest affection, the Apostolic Blessing to the followers and students. Given in Rome, near St. Peter's, on the thirty-first day of March, in the sixteenth year of Our Pontificate, 1954. PIUS PP. XII, TO THE MOST EXCELLENT D. JOSEPH PIAZZI, BISHOP OF BERGOMENSEM, AS THE CENTENNIAL OF THE DEATH OF CARDINAL ANGELI MAI APPROACHES.

Venerable Brother, greetings and the Apostolic Blessing. It is always right and proper to remember with gratitude those men of outstanding learning and virtue, and therefore, Venerable Brother, we express our heartfelt congratulations to you, to the authorities of Bergamo, and to the distinguished ecclesiastics and citizens of that city, for honoring the memory of Angelus Mai, as the centennial of his death approaches. This most learned Cardinal, whose renowned fame extended throughout the world, was especially a source of honor to Bergamo, in whose diocese he first breathed the air of life, and where he demonstrated the promise of his future greatness, displaying in his youthful years the brilliance of his keen mind. While Parma, Naples, and especially Milan, where he diligently devoted himself to research and writing in the illustrious Ambrosian Library, nurtured and strengthened his intellect, it is certain that Rome added to the scope and power of his learning. Moreover, he showed great piety in religion, having been associated with distinguished members of the Society of Jesus, and especially with the venerable Joseph Pignatelli. Indeed, the Apostolic Vatican Library in Rome provided him with the broadest possible field, where he devoted much of his labor and exercised his intellect. For there, the Roman Pontiffs have, over the course of centuries, preserved a most rich treasury of documents, codices, and printed books, which attracts a multitude of learned men who seek to investigate matters pertaining to the thoughts, deeds, and memories of past ages. There, as a custodian of the first order and later as Cardinal Librarian, diligently working for a long time, a cultivator of philology and paleography, he produced works of the highest importance, whose immortal fame endures and whose usefulness is proven. Therefore, we also express our gratitude to this man, deeply devoted to the Apostolic See,

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and we participate, in a certain way, in the pious joy of the celebrations and gatherings that will honor his memory here.

[*Latin ed. p. 206*]

We wish to bestow a distinction, adding our wishes, so that, with the praises and merits accumulated by him, an equal honor may be rendered to him, thereby inspiring many to undertake great endeavors for the Church and the Nation. May the Angelus Mai shine perpetually as an example for those who strive to dedicate themselves to the study of truth. For, with what keenness of judgment, what variety and excellence of learning, what knowledge of languages, and what skill in carrying out his tasks, sparing no effort, he devoted himself to the investigation and study of sacred and civil antiquity, and thus attained this distinction, which is due to a polished and eloquent writer, who takes care to combine strength of thought with elegance of expression. It is evident that he has read many ancient texts with great expertise and with the fortunate outcome of discovering valuable information. The works of Cicero, *De re publica*, and the *Litterae* of Frontinus, works largely found in ancient codices and published in print, and other documents discovered by him, have caused his name to be spoken of with great admiration. From his literary works, of which there are many, it is now fitting that at least the most important ones, those of greater importance and weight, be mentioned: "A New Collection of Ancient Writings," "Classical Authors Published from Vatican Codices," "A Roman Handbook," "A New Library of the Fathers."

Indeed, Angelus Mai, distinguished by the merits of his virtues, and especially conspicuous for his generous liberality towards the poor, and also a "learned writer on matters of the Kingdom of Heaven," who has set an example for men of future generations with the abundance of his teachings, which contribute to the formation of virtuous morals, and has brought benefits from which the humanity of nations is nourished, is urged by his pious exhortation to turn to God, the source and principle of life, light, and happiness. These are our wishes for our time, when disciplines and arts are often turned primarily to usefulness and pleasure, undermining morals and preparing obscure threats. Finally, we earnestly desire that the celebrations in memory of Angelus Mai may proceed happily, and that, above all, his citizens and many Italians may be encouraged to follow the path of virtue. We believe that we have nothing more to add, except to impart to you, Venerable Brother, to the authorities of Bergamo, and to all those who participate in these celebrations, the Apostolic Blessing, a pledge of heavenly assistance.

Given at Rome, near Saint Peter, on the eleventh day of the month of April, in the sixteenth year of Our Pontificate.

PIUS PP. XII

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[*Latin ed. p. 207*]

Acta Pii PP. XII 207 V AD EMUMP. To the Most Reverend D. GEORGIUS, Titular Archbishop of San Bernardino, residing at the Baths, and to the Most Reverend CARDINAL GRENTE, Archbishop-Bishop of Cenomannensis, concerning the sacred solemnities to be celebrated in the seventh year from the erection of the cathedral church.

PIUS PP. XII: My beloved Son, I grant you greetings and the Apostolic Blessing.

Since the seventh year from the time when the cathedral church, erected upon the foundations of an older structure, was duly consecrated here, as we have gladly learned, sacred solemnities will soon be celebrated therein. Indeed, it is fitting and proper that the history of this sacred edifice be recalled, which, with its remarkable and especially daring structure, and with the splendor of its windows and images, stands as a most outstanding monument of Roman-Gothic art in Gallia. Moreover, the history of the city and diocese of Cenomannensis is closely linked with this cathedral church, of which it is, above all, a most excellent witness of faith and piety.

Indeed, all that adorns and illuminates this House of God—the height and grandeur of the columns, the other decorations of the architecture, the sculpted and painted images, the skillfully crafted stonework—together with the splendor of the ministers, the sacred ceremonies, and the rituals, gently attract the minds of the faithful to the fulfillment of religious duties, to the expiation of sins, and to the fostering of hope for eternal life.

Therefore, we not only approve and commend these upcoming septennial solemnities with our authority, but we also wish to honor them with due praise, and we desire that they may proceed with a happy and successful outcome. Furthermore, having taken advantage of this pleasant opportunity, My beloved Son, who has diligently devoted himself to pastoral duties for thirty-five years and has remained faithful and devoted to the See of the Blessed Peter, we grant you the use of the Pallium, as a special privilege, so that it may serve as a visible sign of your virtues and as an honor.

May this festive day be more beneficial to your flock. Therefore, we freely grant you the power to, after the sacred pontifical rite has been performed, in the presence of the faithful, bless them in our name and with our authority, offering them a plenary indulgence, to be obtained according to the conditions of the Church.

Finally, as a pledge of our special charity and as a sign of heavenly assistance, we grant you the Apostolic Blessing.

[*Latin ed. p. 208*]

208 Acta Apostolicae Sedis - Commentarium Officiale. To Our beloved Son, the distinguished Auxiliary Bishop, and to the entire clergy and

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people entrusted to your care, we impart our paternal blessings in the Lord. Given in Rome, at Saint Peter's, on the sixth day of April, in the sixteenth year of Our Pontificate. PIUS PP. XII. TO THE MOST REVEREND DOM JOSEPH GHANIMA, CHALDEAN PATRIARCH OF BABYLON, WHO WILL COMPLETE FIFTY YEARS OF THE SACERDOTAL MINISTRY. * PIUS PP. XII. Venerable Brother, greetings and the Apostolic Blessing. — To you, four years ago, as the fifth and twentieth years from the beginning of Our episcopate approached, We publicly expressed Our benevolence and good wishes through a letter, gently recalling many of the excellent praises of your pastoral ministry. Recently, however, We have learned that next month, in May, you will joyfully celebrate the tenth anniversary of your reception into the priesthood, a just cause for rejoicing for you and for the clergy and people entrusted to you. We cannot allow this repeated opportunity to pass without joining in the happy celebration with sincere and heartfelt wishes, and sharing in this joy. Therefore, Venerable Brother, We greatly congratulate you on your long and diligent sacred ministry, foretelling from divine generosity wholesome gifts and consolations for the growth of your flock as well. In order that the forthcoming celebrations may be more beneficial to the Christian people, We freely grant you the faculty, so that, on the appointed day, after having performed the Sacred pontifical rite in the presence of the faithful, you may, in Our name and with Our authority, impart a plenary indulgence to them, for the benefit of the Church. Finally, may the Apostolic Blessing, a sign of the most powerful help and a witness of Our special love, be with you, Venerable Brother, and with the clergy and people entrusted to your care, which We impart to you in the Lord. Given in Rome, at Saint Peter's, on the fifteenth day of April, on Thursday in the week of the Last Supper, in the sixteenth year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 209*]

Acts of Pope Pius XII, 209, July, addressed to His Excellency, John Constantini, Archbishop, titular of Colossae, and also President of the Pontifical Council for the Promotion of Sacred Art in Italy, concerning the completion of five years since the beginning of his episcopate.

Pius PP. XII: Venerable Brother, greetings and the Apostolic Blessing.

It gives Us great joy to learn that you are soon to celebrate both the fifth and twentieth anniversaries of your episcopate, and next year, with divine favor, you will complete ten years since your ordination to the priesthood. The commemoration of these two sacred events provides Us with a most excellent opportunity to publicly express Our esteem and affection for you.

Indeed, on the very day of your name day, you offered the first sacrifice to God, in the presence of the blessed Pius X, Our predecessor of holy memory, who loved you very much, and who, when he was Patriarch of Venice, considered it fitting to transfer you from your own diocese of Concordia

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and then to send the young cleric to Rome, so that you might be instructed in the sacred doctrines and disciplines more suitably and thoroughly.

After completing your studies in sacred theology, you returned to Venice, where you devoted yourself to the work of Cardinal Patriarch La Fontaine, and you fulfilled the duty of teaching in the Patriarchal Seminary for clerics. After the devastation of the previous war, which afflicted Europe and many parts of the world, you established a work to aid the churches of Italy that had been destroyed or severely damaged by the enemy, and, together with your brother, Celso, now a Cardinal of the Holy Roman Church, you appropriately founded the Institute of Saint Philip Neri for the children of soldiers born during the war, who were in need of special care and protection.

In the meantime, you published commentaries entitled "Arte Cristiana" and "Fede e Arte," which you still direct, and, together with your aforementioned brother, you had works printed for the use of artists and students, to teach and illustrate the same sacred art.

Considering indeed the nobility and excellence of your works and labors, Pope Pius XI, Our predecessor of venerable memory, entrusted you with the Apostolic Administration of Lunense, and twenty-five years ago, He appointed you as the first Bishop in the new diocese of Lunense, also known as Spediense, Sarsanense, and Brugnatense, to whose constitution you had contributed your studies and counsel.

The documents clearly demonstrate the perspicacity of your pastoral governance, including the restoration of sacred buildings and parish churches, among which is the cathedral.

[*Latin ed. p. 210*]

210 Acta Apostolicae Sedis - Official Commentary and concerning the increase of the clergy and ecclesiastical vocations, new foundations of religious families and schools, the multiplication of associations of the Catholic Action, the celebration of the diocesan synod, all of which are salutary. We, who have always admired your industry and evident skill, have promoted you to the dignity of Archbishop and have entrusted you with our Council for the governance of the sacred arts in Italy; to this Council we have assigned a particular and most laborious task, namely, to care for and restore the churches and ecclesiastical buildings, which, throughout almost all of Italy, have suffered such immense damage from the recent and infamous war. To this task, you have devoted your care and diligence with great zeal. Therefore, Venerable Brother, we gladly congratulate you on the sacred and pastoral office which you have so long and fruitfully fulfilled, and we earnestly pray that God may generously bestow upon you consolations and heavenly gifts.

Meanwhile, as a heavenly protection and as a pledge of our special pa-

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ternal care, we impart to you, Venerable Brother, and to your collaborators in labor, the Apostolic Blessing, in the Lord.

Given at Rome, near Saint Peter's, on the twenty-fourth day of the month of April, in the sixteenth year of Our Pontificate.

PIUS PP. XII

TO THE MOST EXCELLENT D. DANIEL MOSCATO, ARCHBISHOP OF SALERNO, ON THE OCCASION OF THE FEAST OF SAINT MATTHEW THE APOSTLE AND EVANGELIST, WHOSE TOMB HAS BEEN REVERENTLY HONORED BY THE PEOPLE OF SALERNO FOR TEN CENTURIES.

PIUS PP. XII

Venerable Brother, greetings and the Apostolic Blessing.

It has come to Our attention, through letters sent to Us, that ten centuries have now passed since the tomb of Saint Matthew the Apostle and Evangelist, as pious tradition teaches, has been reverently preserved and venerated by the people of Salerno. This is indeed an event worthy of remembrance, and one that fosters popular piety to the greatest extent, and which may be put to good use for the sake of Christian virtue.

For, throughout the course of time, the citizens of this city and of this region have held that wonderful temple, the seat of that very tomb, as sacred, which Our Predecessor, the blessed Gregory VII, consecrated with his own hands, because of his unwavering fortitude in defending the rights of the Church, while in exile; and they have held it dear, both in times of joy and in times of sorrow.

[*Latin ed. p. 211*]

Amidst the turbulent events and anxieties of the times, they came, praying, either to give thanks to their celestial Patron for the benefits received, or to implore that, through His intercession, the evils, dangers, and adversities that threaten them may be effectively prevented. And if this always happens, we earnestly hope that it will occur in a special way during the celebrations of this anniversary, in which the glory and the memory of so many and such great deeds will be brought to light. Therefore, with commendable foresight, as we have learned from the same documents, you have arranged for gatherings and congresses to be held in Salernum, and various and beneficial initiatives are to be undertaken on this occasion.

Among these, we especially wish to mention the Plenary Council of this region; in which, as we are fully confident, the sacred prelates present, after mutual consultation, and with due prudence and apostolic zeal, will determine what is necessary for the needs of their respective flocks and

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for the conditions of our times. We also anticipate great benefits from the special gatherings to be held in each parish, as well as from the Congress to be celebrated throughout Italy with this purpose in mind, so that the reading of the Gospel, its diligent study, and devoted meditation may be promoted, and so that its precepts may be put into practice with eager and active deeds. For as long as the divine doctrine of Jesus Christ is silent in the hearts of individuals, neglected in the domestic sphere, or – which is even more harmful – despised and opposed, people cannot be truly restored to life, nor can they be led to virtue, to fraternal concord, and to that sincere and solid peace which is fostered by Christian justice and charity, in any truly effective or safe way. Therefore, let these gatherings, which you are about to celebrate, be directed primarily to this end; and may the Apostle St. Matthew, who, as tradition tells us, was the first to commit to writing the deeds, precepts, and teachings of Jesus Christ, assist you in this most important endeavor with his prayers and his patronage.

Furthermore, since the Marian Year is upon us, you have wisely decided to promote devotion to the Mother of God, our most blessed Mother, through the reading, explanation, and meditation of the Gospel, and to employ special means to foster and nourish this devotion, such as the pilgrimage of Mary through the various parishes. Nor should the other initiatives be overlooked, of which you wrote in the documents provided, such as exhibitions of missionary work and of sacred art, and the Congress of Catholic physicians; which, since it is to be held in this city, which has already been a most celebrated teacher of this beneficial art, will find a suitable setting among you.

[*Latin ed. p. 212*]

212 \ Acta Apostolicae Sedis - Commentarium Officiale

"That which ought to be paramount, We desire and earnestly implore God to grant to your celebrations; namely, that the most pure doctrine of the Gospel, of which the most steadfast defender, the most diligent Apostle, and finally, the martyr, Saint Matthew, is a witness, may enlighten minds and hearts, and thence permeate the very veins of human society, being the most powerful source of all virtues, both religious and civil. With this sweet hope, and having entrusted you, Venerable Brother, and your entire flock, along with all those – sacred prelates, clergy, and people – who participate in your secular celebrations, with the Apostolic Blessing, which may be a harbinger of heavenly gifts and a witness to Our benevolence, We most gladly bestow it upon you in the Lord. Given at Rome, near Saint Peter's, on the first day of May, in the year 1954, in the sixteenth year of Our Pontificate. PIUS PP. XII

ANNOUNCEMENT VIA RADIO TO THE FAITHFUL, ON THE DAY OF THE RESURRECTION OF OUR LORD JESUS CHRIST, PROCLAIMING DEVOUT WISHES TO THE SUPREME PONTIFF AND THE VENER-

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ABLE FATHER IN THE FORUM OF SAINT PETER.

"Just as the disciples rejoiced when, on the evening of the first Easter, they saw the risen Master return in their midst, victorious over death, so too, you, beloved sons and daughters, open your hearts to the joy of this solemn day and confidently receive the greeting of peace, which We, the Vicar of Christ on earth, renew in His name to the Church and to the human family.

'Gavisi sunt discipuli, viso Domino. Dixit ergo eis iterum: Pax vobis.' (The disciples were filled with joy when they saw the Lord. And Jesus said to them again: Peace to you!) John 20:20-21.

While humbly giving thanks to divine clemency for having granted Us the inestimable gift of celebrating this sacred feast together with you, We would not wish to fail to express to you Our paternal gratitude for the filial affection and the devoted prayers with which you have comforted Our soul in recent afflictions.

* April 18, 1954.

[*Latin ed. p. 213*]

Acta Pii PP. XII 213 Oh, quam desideramus ut super omnes homines effunderetur gaudium Paschæ Christi, ut Ecclesia posset cantare plenitudine vocis: « In resurrectione tua, Christe, caeli et terra laetentur. » 2 In resurrectione tua, o Christe, gaudeant caeli et terra! Sed si in caelis omnia sunt pax et laetitia, aliter est realitas in terra. Hic, loco serenæ gaudii, cui secretum iam a Christo revelatum est, anno post annum augetur anxietas et quasi horrorem populorum, timentium tertium bellum mundiale et diem terribilem, posito ad misericordiam novarum armarum destructivarum, inauditae violentiae. Arma – ut iam habuimus occasionem exprimendi et timendi ab anno 1943 – apta ad provocandum « pro toto nostro planeta periculosum malum » 3, ad perhibendum totum exterminium omnis vitae animalis et vegetalis et omnium operum humanarum in regionibus semper amplioribus; arma capaces iam, cum radiis artificialibus radioactivis longæ vitæ mediae, ad polluendi modo duraturo atmosphæram, terram, ipsos oceanos, etiam longe ab zonis directis affectis et contaminatis ab explosionibus nuclearibus. Sic, coram oculis mundi terret, praedictio destructionum giganticarum, terrarum amplarum redditarum inabitabilibus et inutilizabilibus pro homine, praeter consequentes biologicas quae possunt evenire, sive per mutationes inductas in germinibus et microorganismi, sive per incertum exitum quem stimulus radiatus longus potest habere in organismi majoribus, inclusive homine, et in stirpe eorum. Ad hunc propositum, non volumus ommittere periculum quod pro generationibus futuris potest habere interventum mutagenum, obtinendum seu fortasse iam obtentum per nova instrumenta, ad deviare ab naturali evolutione patrimonium factorum hereditariorum hominis; etiam quia inter tales deviationes, fortasse non desunt et non desistent mutationes patoge-

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nae, quae sunt causa morborum transmissibilium et monstrositatum. Ex parte Nostra, dum non fatigabimur adoperandi, ut per pacta internationalia – servato semper principio legitimae defensionis – 4 possit esse efficaciter proscripta et remota 5 bellum atomicum, biologicum et chemicum; interrogamus: Quousque homines volunt se abstrahere ab illustri splendore Resurrectionis, tendentes potius securitatem ab ictibus mortiferis novarum armarum belli? Quousque oppositi erunt consilia eorum odii et mortis?

2 Brev. Rom. Dom. in Alois, ad Laudes.

3 A. A. S., 1943, pag. 75.

4 Cfr. tamen A. A. S., 1953, pp. 748-749.

5 Ibid., p. 749.

[*Latin ed. p. 214*]

Acts of the Apostolic See - Commentary 214: Official concerning the precepts of love and the promises of life offered by the Divine Savior? When will the rulers of nations realize that peace cannot consist in a maddening and costly relationship of mutual terror, but in the supreme Christian ideal of universal charity, and in particular in justice voluntarily enacted, rather than extorted, and in trust inspired rather than demanded? When will it happen that the wise men of the world will direct the marvelous discoveries of the profound forces of matter exclusively to ends of peace, in order to give to human activity energy at a low cost, which would alleviate scarcity and correct the unequal geographical distribution of resources and labor, and also to offer new tools to medicine, to agriculture, and to peoples new sources of prosperity and well-being? But meanwhile, while anguish seems to become more acute, behold, it is irradiated by the gentle light of Easter, which blossomed this year under the virginal sun of Mary, the sweet smile of the Mother of Jesus and our Mother, glorious herself beside her Son. Thus, especially to those who live in darkness and sorrow, this most loving Mother extends today the mantle of her ineffable tenderness. O Mary, radiant on this day with a more vivid light, be you the symbol and the source of the reconciliation of men with each other and with their Lord and Redeemer Jesus. Increase the faith of those who invoke you. Let the hope of incorruptible goods shine in their eyes, that redemption of bodies and souls, the object of their ardent desires, of which they contemplate almost the first fruits in Jesus and in yourself. Help them to bear the weight of the humble and often arduous daily toil, and comfort them with the certainty of the eternal and perfect Easter of the great human family in the house of the Father, among the splendors of heaven. So be it! ADDRESSES To those who attended the Latin Language Conferences, the cultural events, in Rome, and to the members of the Italian Radiologists' Electro-Medical Society. * We are pleased to welcome the impressive group that you form before Us, gentlemen, a group impressive both in number and in the qual-

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ity of its members. Two great congresses, one national, the other... * April 4th of the year 1954.

[*Latin ed. p. 215*]

The Acts of the International Congress of Radiology, Volume XII, page 215, bring you together this year in Rome for a particularly rich scientific program, to which the most distinguished experts have brilliantly contributed through learned conferences and numerous and important reports. Radiology is constantly improving and now occupies such a prominent place in general medicine that it can no longer be ignored or its services dispensed with. The time is past when it was considered by many to be a specialty easily overlooked. It has now earned its place in education, for it has often modified, and sometimes even revolutionized, traditional knowledge. Thus, thanks to the radiological examination of the living, normal and pathological anatomy and physiology have made notable progress. It has become possible to diagnose congenital or acquired conditions earlier and more reliably, which were previously difficult or too late to discern; and through this same means of observation, it has been possible to highlight the correlations and repercussions of local anomalies, and thereby to adapt treatments, hasten interventions, and provide valuable assistance to all branches of medicine. The role of Radiology is not only one of research and information; it is also therapeutic, and its applications are numerous and beneficial, particularly in cases of inflammatory conditions and in the vast, alas, field of tumors of all kinds. What a multitude of technical problems have been solved since 1895, the date of Roentgen's first discoveries, until the marvelous radiological devices of today! Indeed, where direct observation of phenomena is impossible, the efforts of the human mind must be surrounded by a multitude of precautions; it is necessary to proceed by hypothesis, constantly inventing new means to make perceptible what was not, to measure quantities or beyond the normal range of our senses. Even the simple question of the heat to be eliminated in the generators of X-rays presents great technical difficulties, and if one reviews all the conditions necessary to obtain a correct radioscopic or radiographic image, one is astonished to see them realized in a single device, the rotating anticathode tube, which is now universally employed. When one addresses the strictly medical question of the effects of X-rays on living matter, one still encounters a large number of enigmas concerning the nature of the disturbances produced in the cells by the mysterious bombardment of infinitely small particles.

[*Latin ed. p. 216*]

Acta Apostolicae Sedis - Official Commentary

[The passage discusses the use of X-rays in medicine, particularly in

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the treatment of tumors. It highlights the challenges and considerations involved in using this technology effectively.]

"Titles endowed with extremely high speeds." The knowledge that electron microscopes themselves provide regarding the most minute elements of the cell does not inform us about the immediate and long-term consequences of the injuries suffered by these elements, nor about the possibilities of restoring healthy tissues damaged by the treatment of tissues formed by pre-parasitic cells. However, it is known that parasitic and pathological cells are much more sensitive to X-rays than natural cells, and all radiotherapy for malignant tumors is based on this observation. Its indications and limitations are marked by the knowledge of the doses that the surrounding tissue can tolerate. It is necessary to strive to deliver to the tumor, at any depth, a sufficient dose of radiation to completely destroy it, while sparing healthy regions. The great problem is to determine in each particular case what the patient's organism can immediately tolerate; often there is not enough time to wait for the long-term reactions; on the other hand, it is necessary to control the evil before it spreads. One can imagine the sum of knowledge required to use X-rays. Two of the themes of your congress are dedicated to this; others study new radiographic techniques of the renal region or sports physiotherapy. But the fruits of a congress are far from being exhausted by the remuneration of lectures and official presentations: personal relationships and conversations often constitute its greatest attraction and benefit; deep friendships based on mutual esteem initiate or maintain valuable collaborations. Who does not suspect what patience and dedication to science are sometimes required of the researcher and the experimenter, in order not to be content with a certain approximation, not to exaggerate the results obtained, to constantly and until the end maintain perfect scientific integrity, without which there can be no definitive acquisition! A single man might become weary or succumb to the task; if he is stimulated by the example and encouragement of faithful friends, he is more likely to successfully complete his arduous effort. Radiology has made available to physicians a new instrument, the fruit of a new and daring science, which may still only glimpse the multitude of its future applications. The most beautiful hopes seem permissible to it, but such a prospect could engender in some a harmful reaction: excessive confidence, and its almost inevitable corollary, discouragement, when failure occurs. All techniques applied to the recovery or maintenance of..."

[*Latin ed. p. 217*]

Acta Pii PP. XII 217: La santé, nécessairement, s'exerce dans un champ d'action limité; elle peut guérir une maladie, en ralentir une autre, mais ne supprimera jamais totalement la maladie, la souffrance et la mort. Quand le médecin médite cette vérité, il éprouve avec peine un sentiment d'amertume, surtout quand il a mis sa foi dans les ressources d'une

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technique nouvelle, susceptible d'une magnifique évolution. Il aurait tort, toutefois, de céder à cette impression, et de relâcher son effort. Car, en apportant à d'autres spécialistes une précieuse collaboration, en développant incessamment les possibilités propres à votre branche, vous réussirez peut-être, Messieurs, – et Nous le souhaitons ardemment – à triompher de maux réputés jusqu'ici incurables. Mais il est encore un autre objectif, plus digne et plus enviable. N'admirez-vous pas la souveraine aisance, avec laquelle le Christ guérissait les malades qu'on lui apportait: un regard, un geste de la main, une parole de consolation, et le patient s'en allait, délivré de son infirmité, mais surtout purifié au plus intime de son âme et de sa conscience. Ne devez-vous pas ambitionner vous aussi d'étendre votre action jusqu'au plan moral? Le sens d'une destinée humaine ne se limite pas à la jouissance ou au recouvrement d'une santé périssable; il s'élargit infiniment jusqu'aux réalités ineffables de l'au-delà. Comment accepter la maladie et la souffrance; comment en tirer profit pour la purification de la vie affective et l'appréciation plus exacte des choses humaines, voilà des problèmes qui se posent à tout malade, et dont il cherche obscurément ou consciemment la solution. Si vous voulez aider à y répondre tous ceux qui auront recours à votre aide, vous n'aurez plus à craindre l'échec de vos efforts dans le domaine médical, ni même l'incompréhension ou l'opposition de ceux qui prônent des méthodes différentes. Animés d'une charité profonde, vous poserez une action qui, outre son efficacité temporelle, acquiert une valeur d'éternité. Le savant qui se consacre à des travaux tels que les vôtres ne sert pas une idole, mais, en s'efforçant de connaître les inépuisables ressources de la nature physique et de la nature vivante, il révèle chaque jour un peu plus les trésors déposés par le Créateur dans sa création. Il est comme un découvreur de terres nouvelles à la gloire de Son Seigneur. Il est aussi, dans la même mesure, le bienfaiteur de ses frères les hommes, au service desquels il met immédiatement ou compte mettre le plus tôt possible le résultat de ses recherches. Votre part est belle, Messieurs, dans le travail pour l'humanité, et Nous vous adressons bien volontiers les félicitations et les encouragements que vous pouvez attendre de Nous. Rien de ce qui touche à la science et au bonheur de l'humanité Ne...

[*Latin ed. p. 218*]

The Acts of the Apostolic See - Official Commentary 218, we offer our most heartfelt and sincere wishes for the success of your work. May the Almighty God, through the Apostolic Blessing received from Our hand, pour forth upon yourselves who are present here, upon your families, and upon all those who are dear to you, an abundance of His graces and His most precious favors.

To the boys and girls, students of the lower grades of schools, who have come from Italy for the Marian celebration at the Basilica of Saint Peter in

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Rome, acclaiming the Most Blessed Father:

Just a few moments ago, as We passed among you, hearing your enthusiastic cries, your cheerful chirping like restless and singing little birds, observing your festive waving of hands and the sparkle in your clear and bright eyes, Our heart was filled with deeply moved joy. You were so happy, so smiling! We almost felt as if We had arrived in a wonderful garden, rich in flowers, fragrance, harmony, and light. Thank you, dear children, for the joy that you have brought Us with your participation here in Rome, in the celebrations of the Marian Year. Be welcomed, together with your deserving and beloved teachers, in this place, which so rarely can be called "the House of the Father," as when it is filled with the youngest of Our children. And you need not fear that the Pope would be displeased by your visit, or that anyone would think of erecting obstacles of any kind. Everyone knows that the Vicar of Jesus loves children and wants them near Him; and if it were possible, the Pope would gladly come down among you, to speak with each of you, to place His blessing upon your foreheads, with immense and affectionate tenderness. But at least We want to say a few simple words to you, which – we are certain – you will listen to as if they somehow came from the lips of Jesus. For He speaks to you through Us.

1. First of all, We wish to express to you the paternal concern that arises in Our heart when We see reflected in your eyes the innocence that enchants men, captivates angels, and moves the very Heart of God. Who knows what this innocence of yours may become one day?

[*Latin ed. p. 219*]

Acta Pii PP. XII 219, with ease and joyful delight? It could also happen – and Our soul is saddened merely by thinking of it – that the sun of your childhood may, in the future, be obscured by threatening clouds. Remember? When Jesus walked through the roads of Judea, the children ran to celebrate with Him, and the mothers presented them to Him, overcoming the opposition of those who feared that they might disturb Jesus. Today, unfortunately, there is great danger that it will no longer be so; that some children will no longer be – as before – the little friends of Jesus. There once was a good and virtuous child, who was the consolation and joy of his parents. One day, he was sent by them on a small errand outside the town, and he was walking peacefully towards his destination along a country road. He looked at the flowering trees, listening to the singing of the birds; everything invited him to peace and joy. From time to time, he bent down to pick wildflowers, because he wanted to bring them as a gift to his mother, when suddenly he saw a snake emerge from the grass, and before he could defend himself, he felt himself bitten, remaining wounded with all the symptoms of poisoning. A few hours later, the child died in the arms of his mother, who continued to call him in vain amidst her tears.

2. How many poor little ones are today in danger of being poisoned by

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an even more insidious serpent, the infernal serpent! Who could recognize them? The Holy Church would weep for them, and it would be difficult, in such a case, to comfort her and dry her tears of a grieving and sorrowful mother. This venomous serpent roams the world, disguised in many ways, and now it seems to want to attack children especially, to tear them away from Jesus, to distance them from the priest and the church. Today, there is much to fear that children will be attacked, wounded, and killed in their souls. Be careful, dear children. As you walk along the roads or participate in children's games; when you have in your hands certain newspapers and even certain books; when you happen to attend shows that progress has brought even into the walls of your homes; be attentive! Often there is the serpent hidden, which wants to bite you, which wants to tear you away from Jesus. Do not stop to look at it: it could bewitch you, and then you would be lost. As soon as you realize that you are threatened, cry out immediately, run to your mother, and above all, turn to the heavenly Mother, to Mary, who possesses the power of God and is always close to you. Invoke your guardian angel, so that he may illuminate and support you. In order not to fall victim to the serpent, to preserve yourselves as good, you must do everything that Jesus will teach you through your parents.

[*Latin ed. p. 220*]

Acts of the Apostolic See - Official Commentary 220 of masters, of priests. Learn to know the little Jesus, love Him, and follow Him in the path that He treads and that He shows you. He walks before you and warns you: "This you must not do, because it is evil!" At other times: "This you can do, indeed you must do, in order to resemble Me and to prove to Me that you love Me." Oh, what joy it is for the Pope to know that there are many children determined to imitate the divine Jesus? Do you also, dear children, want to be good like Jesus? – good like Jesus? – obedient like Jesus? Oh, it does not matter that you are small or weak; it does not matter that evil attracts you or that the devil tempts you: Jesus will never leave you alone, He will remain by your side, He will support you when you are about to fall. And when you are tired, the Madonna will be with you and will take your arm with maternal tenderness. Say: do you truly love the Madonna? And then you must learn to say a beautiful "yes" to her, whenever she asks you for something. She will urge you to pray, she will suggest that you be studious; and you will always answer her with a beautiful "yes." You will please her in all things, and she will make you on earth like little angels, beloved of Jesus. Tell her that often, indeed every day, if it is possible, you will want to nourish yourselves with Him. And she will open the tabernacles and will almost place the Holy Host with her own hands in your hearts. You will be so many little saints, who will make the crown that adorns the Church ever more beautiful and radiant.

3. And now, dear children, we want to bless you with all our heart. But

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first, we return to recommending ourselves to you. You are the friends of Jesus, and we are confident that He will deny nothing to your innocent prayer. Oh, how our heart is moved whenever we meditate on the Gospel accounts of the encounters of children with Him! When Herod sought Him to kill Him, the children of Bethlehem saved His life with their own deaths; when it was necessary to feed the crowds with a miracle, Jesus accepted from a child the loaves of barley and the fish to multiply them and distribute them to all; 1 and when Jesus triumphantly entered Jerusalem and the whole city was stirred, it is easy to think that the children were among the first to go to meet Him joyfully 2 with branches of palms, and they acclaimed Him in the temple with the cry "Hosanna!" 1 Cf. John, 6, 9-11. John, 12, 21.

[*Latin ed. p. 221*]

221 The Acts of Pope Pius XII, Son of David. 3 Meanwhile, the enemies of the Redeemer were seething with indignation and sought to silence the disciples and the crowd. 4 Even today, dear children, there are those who seek to fight against Jesus, because they wish to destroy His Church. Certainly – and you know this well – the gates of hell shall not prevail against it, and the enemies of God will be defeated once again. But the Church needs so much strength to withstand the struggles that are waged against it from various sides. For these struggles, to transform them into victories, the Pope also counts on you and on all the children of Italy; He especially relies on your prayers and your small sacrifices. Therefore, ask Jesus to protect the Church, to break the fury of His enemies, to save all men, especially those most in need of His mercy. Offer sweet violence to His divine Heart and hasten the arrival of better days with more serene dawns and more radiant sunsets. And may you be – as at the entrance to Jerusalem – among those who promote a new triumph for the great Friend of children: for Christ Jesus, Savior of the world.

PRAYER TO THE BLESSED VIRGIN MARY, TO BE RECITED BY CHILDREN DURING THE MONTH OF MARY.

Dear Jesus, You too were once a child like us, and we have been told that You loved to have little ones near You. So now we come, children of all nations of the world, to offer You our thanks and to raise to You our prayer for peace. You desire to be with us at every hour and in every place; therefore, make our hearts Your dwelling, Your altar, and Your throne. May we all form one family, united under Your protection and in Your love. Keep far from every man, young or old, the thoughts and actions of selfishness, which separate the children of the heavenly Father from one another and from You. May Your grace be a shield for all against the enemies of Your Father and of Yourself; forgive them, O Lord, for they know not what they do. If men, with Your help, love one another, there will be true peace in the world, and we children will be able to live without fear of the horrors of a

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new war.

[*Latin ed. p. 222*]

222 Acta Apostolicae Sedis - Commentarium Officiale.

Nos adjuramus Tuam immaculatam Matrem Mariam, quae etiam Mater nostra est, ut ad Te hanc nostram orationem de pace offerat. Tu igitur certamente eam exaudiens. Gratias, o dulcis Iesu! Sic sit! Maius 1954. PIUS PP. XII.

[*Latin ed. p. 223*]

The Most Holy Sacred Congregation of the Holy Office, ACTA 223, 88.

SUPREME SACRED CONGREGATION

DECREE OF THE MOST HOLY SACRED CONGREGATION OF THE HOLY OFFICE

Proscription of a Book

Feria IV, die 16 Decembris 1953

In the general assembly of the Most Holy Sacred Congregation of the Holy Office, the Most Eminent and Reverend Lords Cardinals, entrusted with the safeguarding of faith and morals, after the vote of the Most Reverend Consultors, condemned and ordered that the following book be placed in the Index of Prohibited Books:

*Mko Kazantzakis, *O xsXsvxaïoç neigaofióg — Die Letzte Versuchung*, Rome, Berlin-Grunewald, F. A. Herbig Verlagsbuchhandlung (Walter Kahnert).

And on Feria V I, die 1 Ianuarii 1954, the Most Holy Pope Pius, by Divine Providence, PP. XII, in an audience granted to the Most Eminent Cardinal Pro-Secretary of the Holy Office, approved the resolution of the Most Reverend Fathers and ordered that it be made public.

Given in Rome, from the Offices of the Holy Office, on the 12th of January, 1954.

Marius Crovini, Notary of the Most Holy Sacred Congregation of the Holy Office.

[*Latin ed. p. 224*]

224 Acta Apostolicae Sedis - Official Commentary

SACRED CONSISTORIAL CONGREGATION FOR THE VENETIAN AND TREVISAN TERRITORIES

DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES

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Most Reverend and Venerable Fathers,

Most Reverend Mr. Angelo Giuseppe, Cardinal Roncalli, Patriarch of Venice, and Most Reverend Mr. Anthony Mantiero, Bishop of Treviso, having recently petitioned the Apostolic See so that, for the better care of the souls entrusted to them, the boundaries of both dioceses might be somewhat altered, specifically to the places "Caposile" and "Cittanova," and that the boundaries to the place "Sabbioni" in the district of "Palazzetto," of the town of "S. Dona di Piave," and to the place, the town of "Lesolo," which has recently been reconfigured into the shape of a forest, might be definitively established as belonging to the same dioceses.

Therefore, the Sacred Consistorial Congregation, graciously granting their prayers, and exercising the special faculties granted to it by His Most Holy Father, Pope Pius Divine Providence XI, has deigned to decree, with the present Consistorial Decree, which shall have the same force and validity as if Apostolic Letters sealed with the papal seal had been issued, that the territory of the place "Caposile," subject to the Patriarchate of Venice and bounded as follows: to the north by "Canale Principale I," to the east by "Stradone tra la proprietà Gradenigo e Ianna dal Canale Principale I fino al fiume Sue in località Ca' Camillo," to the south by "Fiume Sile," and to the west by "Canale Francescata — dal Fiume Sile al canale Principale I," be separated from the Patriarchate of Venice and added to the Diocese of Treviso; and that the territory of the place "Cittanova," which belongs to the Diocese of Treviso and is bounded as follows: to the north by "Canale Brian — dall'idrovora di Cittanova alla chiavica presso C. Nogara," to the east by "Canale Ramo — dall'idrovora di Cittanova alla confluenza con lo scolo Berno," to the south by "Scolo Berno — dalla confluenza con il canale Roma fino alla canaletta di scolo Berengan," and to the west by "Canaletta di scolo Berengan tra il canale Brian e lo scolo Berno," be withdrawn from the Diocese of Treviso and added to the Patriarchate of Venice, together with all...

[*Latin ed. p. 225*]

The Sacred Consistorial Congregation, together with the two hundred and twenty-five goods, rights, and obligations pertaining to said territory, shall be joined; the boundaries of both dioceses being altered accordingly. Furthermore, the Sacred Consistorial Congregation decrees that the territory, commonly known as "Sabbioni," which is located near the place called "Palazzetto" in the town of "S. Dona di Piave," shall be permanently assigned to the diocese of Treviso, and that the territory of the town of "Lesolo," which has been cultivated and brought under trees, and is bounded by the following limits: "Via Francescata – Canale Principale S. Giovanni – Canale Rosa and Canale Caposile," shall also be assigned to said diocese, with the exception of any rights that the Patriarchate of Venice may hereafter have in said territories. To carry out these matters,

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the Sacred Consistorial Congregation appoints the Most Reverend Father Angelo Joseph, S.R.E. Presbyter, Cardinal Roncalli, Patriarch of Venice, granting him the necessary and appropriate powers, including the power to delegate, to any person holding an ecclesiastical office, to carry out, as soon as possible, the aforementioned act and to send a certified copy of the completed execution to the same Sacred Consistorial Congregation. Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 29th day of January, 1954. [Signature] Fr. A. I. Card. PIAZZA, Bishop of Sabina, and Mandelen, Secretary. L. S. Joseph Ferretto, Assistant.

DE AGUAS CALIENTES - ZACATECAS DECREE CONCERNING THE LIMITS OF DIOCESES.

Since doubts had arisen concerning the limits of the dioceses of Aguas Calientes and Zacatecas, the Most Reverend Fathers, the Right Reverend Francis Xavier Ñuño, Bishop of Zacatecas, and Salvator Quezada, Bishop of Aguas Calientes, earnestly requested that the Apostolic See would deign to resolve them. The Sacred Consistorial Congregation, after mature deliberation, with the advice of the Most Reverend Father William Piani, titular Archbishop of Nicosia and Apostolic Delegate in the Republic of Mexico, and with a view to the greater good of souls, by virtue of special powers granted to it by His Holiness Pope Pius XII,

[*Latin ed. p. 226*]

Acta Apostolicae Sedis - Official Commentary 226. Concerning Divine Providence, having considered the petitions presented, He decided that it was fitting to grant them. Therefore, in order that the work may be completed, and for the benefit of those whose interests are involved, or who presume that their interests are involved, He decreed that the present Decree shall have the same force and validity as if Apostolic Letters sealed with the papal seal had been issued, and He ordered that, henceforth, the common boundaries of the dioceses mentioned above, within the territories of the parishes commonly called Asientos, Villa García, San Francisco, Los Adames, Nuestra Señora de los Angeles, and Pinos, shall be as follows: starting from the boundary marker commonly called Tortugas, in the northern part of the civil province of Aguascalientes, which is established as the beginning, "a straight line with a distance of 6,400 meters and a direction of NE (17° 55′) reaching a place known as Cerro de la Leona; from here, the line follows the direction of the area called La Cascarona, in the direction of NE (12° 00′), with a distance of 2,350 meters; upon reaching this point, the boundary turns in the direction of a place called Pozo Colorado, in the direction of SE (80° 55′), a distance of 4,600 meters; from this Pozo Colorado, and in the direction of SE (79° 35′), it proceeds in a straight line until it reaches a hill called La Manga de los Chivos, a distance of 19,000

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meters. This line from Pozo Colorado to La Manga de los Chivos passes through the northern tip of Mesa del Gallinero, leaving the settlements of Gallinero and Genaro within the Parish of Asientos. From this point (La Manga de los Chivos), the boundary turns again in the direction of SE (145°), with a distance of 5,500 meters, reaching a point approximately 250 meters south of the Congregation of Carboneras, continuing in the direction of SE (11° 00′) for a distance of 8,000 meters. From this point, the boundaries of the Parishes of Villa García, Aguascalientes, and Pinos Zacatecas are to be delineated: from this point, located to the east of Canoas, it proceeds in the direction of SE (7° 20′), a distance of 5,000 meters, to reach Cerro del Picacho. From the summit of Cerro del Picacho, it proceeds in the direction of SE (24° 30′), a distance of 20,400 meters, passing to the east of the settlement of Letras, and reaching the boundary of the States of Zacatecas and Jalisco. From here, it follows eastward along the same boundary line of these states until it reaches Palma, where, in order that the entire settlement may be within the Diocese of Zacatecas, a circular boundary line with a radius of one kilometer will be established around the chapel."

Furthermore, He decreed that as soon as the execution of this Decree has been carried out, the clergy shall be considered to be inscribed in the diocese to which the territory in which they legitimately reside is joined. Finally, He ordered that the documents and records pertaining to the clergy, the faithful, and the temporal goods of the aforementioned parishes be kept by the diocesan Curia in which

[*Latin ed. p. 227*]

The Sacred Congregation 227 of Councils finds that documents pertaining to the Curia of the diocese to which they are subject are transmitted. To accomplish all of these things, the aforementioned Sacred Congregation of Councils appoints a Delegate Apostolic in the Republic of Mexicana, and grants him the necessary and appropriate powers, including the power to delegate to any man established in ecclesiastical dignity, the task of transmitting, as soon as it is permissible, an authentic copy of the completed act. Given in Rome, from the offices of the Sacred Congregation of Councils, on the 17th of February, 1954.

[Signature] Fr. A. I. Card. PIAZZA, Bishop of Sabina and Mantenola, Secretary.

L. © S. Iosephus Ferretto, Third Assistant.

IBAGUÉ - MANIZALES

DECREE CONCERNING THE LIMITS OF THE DIOCESES

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For the better consultation of the spiritual welfare of the Christian faithful residing in the parishes commonly called La Dorada, Marquetalia, Manzanares, Marulanda, and Victoria, it has seemed opportune to the Apostolic See to separate them from the territory of the Diocese of Ibagué and to annex them to the Diocese of Manizales.

Therefore, Our Lord Pope Pius, by the Divine Providence, XII, with the advice of His Excellency Paul Bertoli, titular Archbishop of Mcomedia and Apostolic Nuncio in Colombia, and with the favorable opinion of His Excellency Arthur Duque Villegas, titular Bishop of Vatarba and Apostolic Administrator sede plena of the Diocese of Ibagué, decrees, in order that it may be of benefit to those whose interests are involved or who presume to have an interest, with their consent, by the fullness of Apostolic power, the aforementioned Consistorial Decree, that the aforementioned parishes, together with their churches, houses, pious foundations, and other ecclesiastical goods, are separated from the territory of the Diocese of Ibagué, and are perpetually annexed to the Diocese of Manizales.

Therefore, His Holiness commands that the documents and acts pertaining to these parishes, concerning the clergy, the faithful, and temporal goods, be transmitted from the Curia of Ibagué to the Curia of Manizales, and grants that either...

[*Latin ed. p. 228*]

Acts of the Apostolic See - Official Commentary 228, wherein the Bishop, namely of Manizales, and the Apostolic Administrator of the diocese of Ibagué, having deliberated, agree regarding the incardination of the clergy of those same parishes among themselves. To accomplish these matters, Our Most Holy Lord has deigned to appoint Our Apostolic Nuncio to the aforementioned Colombia, granting him the necessary and appropriate powers, including the power to delegate, to any man holding ecclesiastical office, the task of submitting, as soon as possible, an authentic copy of the completed act to the Sacred Consistory. Concerning these matters, the present Decree has been issued by the Consistory and shall have the same validity as if Apostolic Letters sealed with the leaden seal had been issued. Given in Rome, from the offices of the Sacred Consistory, on the 17th of February, in the year 1954. His Eminence, Father A. I. Cardinal Piazza, Bishop of Sabina and Mondello, Secretary. L. & S. Joseph Ferretto, Assistant. JERICOENSIS - QUIBDUANI DECREE CONCERNING THE ALTERATION OF THE BOUNDARIES OF THE DIOCESE AND THE APOSTOLIC VICARIATE. The Apostolic See, deeply concerned for the salvation of souls, customarily defines the territorial distribution of dioceses, for the sake of expediency, so that it may better serve the spiritual benefit of the faithful. Whereas the Most Reverend Father Peter Grau, titular Bishop of Pella and Apostolic Vicar of Quibdúan, had humbly petitioned that the boundaries of the diocese of Jericó and the Apostolic Vicariate of Quibdúan

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be somewhat altered, Our Most Holy Lord, Pope Pius XII, with the counsel of the Most Eminent and Reverend Father Peter, Cardinal of the Holy Roman Church, Fumasoni Biondi, Prefect of the Sacred Congregation for the Propagation of the Faith, with the favorable opinion of the Most Reverend Father Paul Bertoli, titular Archbishop of Nicomedia and Apostolic Nuncio in the Republic of Colombia, and having heard the Most Reverend Father Anthony Joseph Jaramillo Tabón, Bishop of Jericó, having received these petitions, it was deemed fitting to grant them. Wherefore, having considered, and to the extent that it is necessary, with the consent of those who have an interest or are presumed to have an interest, the present Consistory Decree establishes that the parish...

[*Latin ed. p. 229*]

The Sacred Congregation [Consistorial] commonly known as Carmen de Atrato, together with its churches, houses, temporal goods, and pious foundations, shall be separated from the territory of Jericó and attached to the Apostolic Vicariate of Quibdó, with the boundaries being changed accordingly. With regard to the clergy attached to the aforementioned parish, His Holiness grants that the Bishop of Jericó and the Apostolic Vicar of Quibdó, after consultation, shall determine what is fitting. Therefore, all acts and documents pertaining to the parish of Carmen de Atrato, concerning its faithful and temporal goods, shall be transmitted from the Curia of Jericó to the Curia of the Apostolic Vicariate of Quibdó as soon as possible. To accomplish all of these things, Our Lord has deigned to appoint the aforementioned Nuncio Apostolic in Colombia, granting him the necessary and appropriate powers, including the power to delegate any man in ecclesiastical dignity to carry out the aforementioned purpose, with the obligation of transmitting to the Sacred Consistorial Congregation, as soon as possible, an authentic copy of the act of execution completed. Concerning these matters, the present Consistorial Decree has been issued, to be of the same validity as if Apostolic Letters had been issued under the papal seal. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 8th of April in the Marian year of 1954. [Signed] Fr. A. I. Card. PIAZZA, Bishop of Sabina and Mante, Secretary. L. S. Iosephus Ferretto, Assistant.

PROVISIONS FOR CHURCHES

Our Most Holy Lord, Pope Pius XII, through successive decrees of the Sacred Consistorial Congregation, has deigned to provide new pastors for the following churches:

On December 19, 1953, he appointed the Reverend Albert Uribe Urdaneta, from the archdiocese of Bogota, as the titular bishop of the Church of Abilene in Palestine, and director of the Apostolic School in the city of Bogota, and he appointed him as Auxiliary to His Excellency

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Aloysius Concha, Bishop of Manizales.

On January 5, 1954, he appointed His Excellency Joseph Newton de Almeida Batista, formerly Bishop of Uruguaiana, as the Metropolitan Archbishop of the Church of Adamantina.

On January 19, he appointed the Reverend...

[*Latin ed. p. 230*]

Acts of the Apostolic See - Official Commentary

Armando Gutiérrez Granier, of the archdiocese of La Paz in Bolivia, was appointed Auxiliary Bishop to the Most Reverend Augustine Arce, Bishop of the Holy Cross of Sierra. On February 7th.

To the titular bishopric of Misyria, the Most Reverend Charles M. Jürgens Byrne, hitherto Bishop of Huancavélica. On February 18th.

As Coadjutor Bishop with right of succession, the Most Reverend Eugenius Giambro, Bishop of Neocastrese, and the Most Reverend Vincent M. Jaeono, titular Bishop of Lambaesitanus. On March 8th.

To the titular bishopric of Vartana, the Reverend Francis Fasola, prior of the Congregation of the Oblates of Saints Gaudentius and Charles in the city of Novara, whom he appointed as Coadjutor, also granting him a seat, to the Most Reverend John Baptist Peruzzo, Archbishop and Bishop of Agrigento. On March 18th.

To the cathedral church of Bolivia, the Reverend Leonidas E. Proaño, canon penitentiary of the cathedral chapter of Ibarra. On March 25th.

To the titular bishopric of Utices, the Reverend Joseph Garneri, Urban Antistite, archdeacon, and parochial vicar of the metropolitan chapter of Turin. On March 27th.

To the cathedral church of Constantinople, the Most Reverend Paul Peter Pinier, hitherto titular Bishop of Prusias. On March 31st.

To the cathedral church of Oriola, the Reverend Paul Barrachina Estevan, doctoral canon of the cathedral chapter of Segorbe. On April 5th.

To the titular bishopric of Amisena, the Reverend Joseph of Jesus Alba Palacios, rector of the seminary and lector canon of the cathedral chapter of Saint-Pol-de-Léon, whom he appointed as Auxiliary Bishop to the Most Reverend Gerard Anaya and Diez de Bonilla, Bishop of San Luis Potosí. On April 6th.

To the titular bishopric of Hadrianopolis in Hellespont, the Reverend Joseph M. Pernicone, Urban Antistite and parish priest of the Blessed Virgin Mary of Mount Carmel, from the archdiocese of New York, whom he appointed as Auxiliary Bishop to the Eminence of the Most Reverend Francis S. R. E. Cardinal Spellman, Archbishop of New York. On April 8th.

To the cathedral church of Fiesole, the Most Reverend Anthony Bagnoli, hitherto Bishop of Volterra. On April 21st.

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To the cathedral church of Peterborough, the Most Reverend Benjamin I. Webster, hitherto titular Bishop of Paphus. On April 26th.

To the cathedral church of Pistoia, the Reverend Mary Longo Domi, Apostolic Protonotary, as participant.

[*Latin ed. p. 231*]

The Sacred Congregation, in its 231st session, appointed the General Vicar of the diocese of Novara and canon theologian of its Cathedral Chapter, on May 9th, to the titular episcopal see of Ioannina, to the Most Reverend Father Thomas Clement Bonafacio, formerly Bishop of Spalato and Makarska. On May 11th, to the Metropolitan Church of Birmingham, the Most Reverend Father David Francis Joseph Grimshaw, formerly Bishop of Plymouth. On May 14th, to the Cathedral Church of Gallipoli, the Most Reverend Father Blaise D'Agostino, formerly titular Bishop of Citium.

VI. APPOINTMENT. By decree dated April 16th of the year 1954, the Sacred Consistorial Congregation appointed the Most Reverend Father David Mathew as the titular Archbishop of Apamea in Bithynia, and Vicar of the Military Ordinariate of Great Britain.

SACRED CONGREGATION FOR RITES IN ROME. CONCERNING THE CANONIZATION OF BLESSED POPE PIUS X, CONFESSOR: REGARDING A DOUBT. Since Blessed Pius X, having received the approval of two miracles, is held in veneration by the Apostolic See, may he, after the prescribed procedure has been completed, proceed to his canonization? In Blessed Pius X, Bishop and Patriarch of Venice, the prophecy, which the Church offers in episcopal consecration, namely: "May he be diligent in his care, fervent in spirit, may he hate pride, love humility and truth, and may he never abandon them, nor be overcome by either praise or fear," was already fulfilled; but in him, having reached the height of the Supreme Pontificate, all virtues were exercised so excellently that they were admired by all to a greater degree.

[*Latin ed. p. 232*]

Acta Apostolicae Sedis - Official Commentary 232. Having nothing prior than to recapitulate and restore all things in Christ, he also held firmly in mind and heart this admonition of Paul: "Guard the deposit entrusted to you, avoiding the empty discussions and oppositions of false knowledge, which some have made promises of, concerning faith" (1 Timothy 6:20). Hence, as an unerring Master of faith, he vehemently attacked and rigorously suppressed the errors of the Modernists; and in order that these might not again flourish, and that the Catholic faith might be safely preserved, he insisted that the doctrine of the Angelic Doctor be entirely followed, and he admonished the masters of Philosophy and Theology: "If any trace, especially in metaphysics, deviated from that of the Doctor of Aquino, it would be to the great detriment" (cf. in A. A. S. 1914, p. 338).

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Therefore, this great Pontiff, supported by human testimony regarding his virtues, and by divine testimony regarding miracles, deservedly was elevated to the honors of beatification on June 3, 1951. Subsequently, two new miracles, obtained through the intercession of the same Blessed, were added; and these, approved on January 17 of this year, so that the proceedings could be carried out according to the acts of the Consistory, the sacred canons command the Sacred Congregation of Rites to resolve this doubt: Whether, with the approval of two miracles, after the veneration granted to the same Blessed by the Apostolic See, it is permissible to proceed safely to the solemn canonization of the Blessed. This was indeed done, and reported to the Supreme Pontiff. The Most Blessed Father, Pope Pius XII, after several days of prayer with heavenly light, offering the divine Sacrifice with the utmost piety, ratifying the unanimous affirmative vote of the Cardinals of Rome and of the entire Sacred Congregation, decreed: that it is permissible to proceed safely to the solemn canonization of the Blessed Pius Pope X. This decree was duly promulgated and ordered to be recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on the 2nd day of the month of April, in the Marian Year 1954. E.B. C. Card. CICOGNANI, Prefect. L. S. A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 233*]

The Sacred Congregation of Rites, 233 II, concerning the canonization of the Blessed Peter Aloysius Chanel, Priest, member of the Society of Mary, Protomartyr of Oceania.

Regarding the doubt: Can the veneration of the Blessed [person], while the process for his beatification is still pending before the Holy See, proceed safely to canonization, after the granting of indulgences?

The most bitter enemy of the human race, driven by envy, acts with malice against those whom God has redeemed from his servitude and has raised to the dignity of his sons through adoption, and to whom He has promised His eternal kingdom. If the faithful are found to be in mortal sin, every effort is made to cause them to fall from such dignity through sin, to remain in that state until death, and to become sharers in their own damnation and the punishments thereof. Therefore, all ministers of God, who diligently attend to the spiritual care of souls, especially missionaries, who strive to destroy the dominion of the devil among the pagans, heretics, and schismatics, are constantly harassed.

There are many who, from the apostolic age until our own days, have been cruelly persecuted, even to the point of death, and who, by shedding their blood, have given and continue to give witness to the Christian faith, becoming martyrs. Among these, Blessed Peter Aloysius Chanel, a member of the Society of Mary, stands out with particular honor as the Protomartyr of Oceania. Moved by apostolic zeal, he, along with some of his fellow members of the Society, was sent to the island of Futuna in Polynesia, Oceania, in

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the year 1837. There, after a ministry that was indeed effective, but fraught with hardships, anxieties, hunger, and persecution, on April 28th of the year 1841, he was subjected to a most terrible death and was crowned with the glorious martyrdom. Pope Leo XIII, having examined the matter, on November 17th of the year 1889, included him among the martyrs of Christ.

The cause was resumed, and action was taken regarding two alleged miracles, which were approved on January 17th of this year.

In order that the Supreme Pontiff may know, with certainty from this Sacred Congregation, that all that is prescribed by the sacred canons has been carried out, so that he may safely proceed to the acts that precede the solemn canonization, it has wisely been decided that the Reverend Cardinals, Official Prelates, and Consultor Fathers, having thoroughly examined the entire cause, will safely and...

[*Latin ed. p. 234*]

The Acts of the Apostolic See – Official Commentary 234 indicates that it cannot proceed. Furthermore, all present gave their unanimous and affirmative vote. The Most Blessed Father, however, delayed opening his mind for some time, so that he might implore greater light from God. After this was piously completed, and after the Eucharistic Sacrifice had also been celebrated, having considered the opinion of the Sacred Rites, he decreed that it could safely proceed to the solemn canonization of the Blessed Peter Aloysius Chanel. He also ordered that this decree be duly promulgated and recorded in the acts of the Congregation of Sacred Rites. Given in Rome, on the 2nd day of April, in the Marian Year 1954.

[Signature] C. Card. L. m CICOGNANI, Prefect.

[Signature] A. Carinci, Archbishop of Seleucia, Secretary.

[Signature] Brixien.

CONCERNING THE CANONIZATION OF BLESSED MARY CRUCIFIX DI ROSA, VIRGIN, FOUNDRESS OF THE INSTITUTE OF THE SERVANTS OF CHARITY.

ON THE QUESTION: Whether, given the veneration of two miracles attributed to the Blessed, it can safely proceed to the solemn canonization of the same.

Saint Teresa of Jesus wisely expressed this sentiment, writing to her spiritual daughters: "Be certain that, as you perceive that you have made greater progress in the love of your neighbors, so much the more may you be certain that you have progressed in the love of God" (Moral Reflections, Vol. V, chap. 3, no. 8).

This happened fully in the case of Blessed Mary Crucifix di Rosa. From her childhood, her heart burned with love for her neighbors, and throughout her life, she generously spent herself and her possessions, reserving nothing for herself, for the salvation of their souls and bodies; and in order

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that the works of salvation to which she devoted herself might become lasting, she founded the Institute of the Servants of Charity, which, following the footsteps of the Blessed Mother, yields joyous and abundant fruits.

Therefore, her divine love was great, which reached a heroic degree, and is also confirmed by the testimony of divine miracles. Consequently, in the year 1940, under the happy reign of Pope Pius XII, the Blessed Virgin Mary Crucifix was declared blessed.

[*Latin ed. p. 235*]

The Sacred Congregation of Rites, 235, resumed on January 7th of the year 1951, for the cause of canonization, after perfect investigations concerning two miracles wrought by God, after her beatification, through her intercession, and these having been approved, by decree, on January 17th of this year, it prescribes that the entire Sacred Congregation of Rites must render judgment, and must disclose to the Supreme Pontiff what has been preserved by the Sacred Congregation in this cause, so that he may safely proceed further. The Most Blessed Father received, indeed, the unanimous and affirmative vote of the entire Sacred Congregation of Rites, but, as is customary, he deferred to reveal his judgment, so that, in the meantime, his mind might be illuminated by God through fervent prayers. But today, after the Divine Host had been offered, he decreed: that it is safe to proceed to the canonization of the Blessed Mary of the Holy Cross of Rosa. And he ordered that this decree be duly promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on the 2nd day of the month of April, in the Marian Year of 1954. S.B. C. Card. CICOGNANI, Prefect. L. © Sf A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 236*]

Acts of the Apostolic See 236. Official Commentary. ACTS OF THE SACRED ROMAN ROTA TRIBUNALS. Citations by edict. I. NULLITY OF MARRIAGE (LA VARDET-LEBŒUF). Since the actual place of residence of Lady Simone Lebœuf, in the aforementioned cause, is unknown, we cite her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on July 23rd of the year 1954, at the eleventh hour, to discuss the doubt in question, or to subscribe to the following, and to designate a day for the Rota hearing for the determination of the cause. Whether there exists a nullity of the marriage in this case. The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lady Simone Lebœuf, must, insofar as possible, ensure that she is informed of this edictal citation.

Dinus Staffa, Secretary.

From the Chancery of the Tribunal of the Sacred Roman Rota, April 27th,

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1954.

E. Fiore, Notary.

And since the place of current residence of Madame Simone Lebœuf, defendant in this cause, is unknown, we cite her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on July 23rd, 1954, at 11 o'clock, to resolve the doubt mentioned below, and to set the day for the decision of the cause before the Rota. Does a nullity of the marriage exist in this case? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Simone Lebœuf, must, insofar as possible, inform her of this citation.

[*Latin ed. p. 237*]

Sacra Romana Rota 237 II CLEVELANDEN. CONCERNING THE NULLITY OF MARRIAGE (U A ROCCA-CARNEY). Since the actual place of residence of Lady Ruth Carney Sosna is unknown in this cause, we summon her to appear, either in person or through a lawfully appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on August 2, 1954, at noon, to discuss the matter in dispute, or to subscribe to the following, and to set a date for the hearing of the cause before the Rota. Does a nullity of marriage exist in this case? The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lady Ruth Carney Sosna, ought, as far as possible, to inform her of this edictal citation.

Emmanuel Bonet,

From the Chancery of the Tribunal of the Sacred Roman Rota,

May 6, 1954.

E. Fiore, Notary.

[*Latin ed. p. 238*]

238 Acta Apostolicae Sedis - Official Commentary, DIARY OF THE ROMAN CURIA, Sacred Congregation of Rites. Tuesday, March 16, 1954, in the Apostolic Palace at the Vatican, the preparatory Sacred Congregation of Rites was convened, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed two miracles, which are asserted to have been wrought through the intercession of the Blessed Dominic Savio, a young man of the Salesian Oratory of Saint John Bosco. Furthermore, the Most Reverend and Venerable Lords Cardinals and the Reverend Prelates Officials also examined reports concerning the writings of the Servant of God, Cesare Maria Barzaghi, a professed priest of the Clerics Regular of Saint Paul, the Barnabites.

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• Tuesday, March 23, 1954, in the Apostolic Palace at the Vatican, the preparatory Sacred Congregation of Rites was convened, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed two miracles, which are asserted to have been wrought through the intercession of the Blessed Joseph Pignatelli, Confessor, a professed priest of the Society of Jesus. Moreover, the Most Reverend and Venerable Lords Cardinals and the Reverend Prelates Officials, in an ordinary session, discussed the resumption of the cause for canonization of the Blessed Magdalene of Canossa, Virgin, foundress of the Institute of the Daughters of Charity.

Tuesday, March 30, 1954, in the Apostolic Palace at the Vatican, the preparatory Sacred Congregation of Rites was convened, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed two miracles, which are asserted to have been wrought through the intercession of the Blessed Gaspare Del Bufalo, Confessor, foundress of the Missionaries of the Precious Blood and the Sisters Adorers of the Precious Blood. Furthermore, the Most Reverend and Venerable Lords Cardinals and the Reverend Prelates Officials also discussed, in an ordinary session, the report of the theological revisers concerning the writings of the Servants of God:

1. Riccardo Pampuri, of the Order of the Brothers Hospitallers of Saint John of God, "Fatebenefratelli."

2. Margherita Maria Lopez de Maturana, foundress of the Institute of the Missionaries of the Madonna of Berriz.

Tuesday, April 27, 1954, in the Apostolic Palace at the Vatican, the preparatory Sacred Congregation of Rites was convened, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed two miracles, which are asserted to have been wrought through the intercession of...

[*Latin ed. p. 239*]

From the "Roman Curia" diary, number 239, of the Venerable Servant of God, John Martin Moses, a priest of the Society of Foreign Missions of Paris, founder of the Congregation of the Sisters of Providence. In the ordinary session, the same Eminent Cardinals and the Reverend Prelates Officials also examined the report concerning the writings of the Servants of God, George Mary Martinelli, a priest, founder of the College of Oblate Missionaries of Rho, and Elizabeth De Luppe, of the Congregation of Mary Help of Christians. On Tuesday, May 4, 1954, in the Apostolic Palace of the Vatican, in the august presence of the Holy Father, the Sacred Congregation of the Holy Office convened, in which the Eminent and Reverend Cardinals, the Reverend Prelates Officials, and the Reverend theological Consultors gave their votes concerning the miracles which are asserted to

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have been wrought through the intercession of the Blessed: 1. Gaspare Del Bufalo, a Confessor, founder of the Missionaries of the Precious Blood. 2. Joseph Mary Pignatelli, a Confessor, of the Society of Jesus. 3. Dominic Savio, a Confessor, a young layperson of the Salesian Oratory of Saint John Bosco.

APOSTOLIC CHANCERY

APPOINTMENT

By an Apostolic Bull dated May 22, 1954, the Holy Father, Pope Pius XII, happily reigning, deigned to appoint the Eminent and Reverend Cardinal Costantini Celso, Counselor of the Holy Roman Church.

SECRETARY OF STATE

APPOINTMENTS

By Apostolic Briefs, the Holy Father, Pope Pius XII, happily reigning, deigned to appoint:

April 5, 1954. The Eminent and Reverend Cardinal Pizzardo Giuseppe, Protector of the Tertiary Poor Clares of the Most Holy Annunciation of Diano Marina (Albenga).

May 8, 1954. The Eminent and Reverend Cardinal Mimmi Marcello, Protector of the Sisters "Poor Daughters of Saint Anthony" (Naples).

May 9, 1954. The Eminent and Reverend Cardinal Copello Giacomo Luigi, Protector of the Sisters of Our Lady of the Rosary (Buenos Aires).

May 6, 1954. The Eminent and Reverend Cardinal Ottaviani Alfred, Protector of the Sisters Servants of Mary Reparatrix (Rome).

[*Latin ed. p. 240*]

240 Acts of the Apostolic See – Official Record, with documents from the Secretariat of State. His Holiness Pope Pius XII, may He rest in peace, has deigned to appoint: May 11, 1954. His Eminence, Reverend Cardinal Gaetano Cicognani, Member of the Sacred Consistorial Congregation. May 18th. The Reverend Father Adalberto Turowski, of the Society of Catholic Apostolate, Consultant to the Sacred Congregation for the Discipline of the Sacraments. May 24th. His Excellency, Reverend Monsignor Mathew David, titular Archbishop of Apamea of Bithynia, Consultant to the Sacred Congregation for the Propagation of the Faith.

OFFICE OF HIS HOLINESS'S CHAMBERLAIN. By documents from His Excellency, Reverend Monsignor, the Pro-Chamberlain, His Holiness Pope Pius XII, may He rest in peace, has deigned to appoint: February 3, 1954. The Reverend Monsignor Giuseppe Alufii Pentini, Secret Chamberlain of His Holiness. April 5th. Mr. Antonio Bonatti, Extraordinary Pontifical Guide.

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NECROLOGY

March 24th, 1954. Monsignor Francesco Hoowaarts, Bishop of Tsaochow.

April 28th. Monsignor Gesù Maria Echavarria, Bishop of Saltillo.

May 6th. Monsignor Alfredo Arturo Sinnot, titular Archbishop of Sebastea.

May 9th. Monsignor Vendelino Rauch, Archbishop of Freiburg im Breisgau.

May 10th. Monsignor Cirillo Rizq, titular Archbishop of Caesarea of Palestine of the Melchites.

May 12th. Monsignor Tommaso O'Shea, Archbishop of Wellington.

May 13th. Monsignor Giovanni Raffaele Rodic, titular Archbishop of Philippopolis of Thrace.

May 19th. Monsignor Guglielmo Giuseppe Hafey, Bishop of Scranton.

May 22nd. Monsignor Tommaso Giovanni Carlo Solari, Archbishop of La Plata.

Monsignor Giovanni Giuseppe van der Velden, Bishop of Aix-la-Chapelle.

Monsignor Giovanni Giorgis, Bishop of Susa.

[*Latin ed. p. 241*]

Year and Volume XXXV, June 3, 1954 (Series II, Volume XXI) - No. 7

ACTA APOSOLICAE SEDIS

OFFICIAL COMMENTARY

ACTS OF POPE PIUS XII

APOSTOLIC CONSTITUTIONS

I. OF THE KISUMUENSIS (ELDORETENSIS)

KISUMUENSIS DIOCESE: A PORTION OF ITS TERRITORY IS DIVIDED, AND A NEW APOSTOLIC PREFECTURE IS ESTABLISHED (ELDORETENSIS).

PIUS, SERVANT OF THE SERVANTS OF GOD,

FOR THE PERPETUAL REMEMBRANCE OF THESE THINGS,

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WHICH ARE SEEN TO PROMOTE THE UTILITY OF THE CHRISTIAN FAITHFUL AND TO MAKE THEIR GOVERNANCE EASIER,

WE, WITH EARNEST SOLICITUDE FOR ALL CHURCHES,

STUDY DILIGENTLY TO ESTABLISH NEW APOSTOLIC PREFECTURES,

AS NECESSARY,

DRAWING TERRITORY FROM THOSE DIOCESES WHICH, EITHER BY THE EXTENT OF THEIR BORDERS OR BY THE NUMBER OF THE FAITHFUL, ARE CONSIDERED TO HAVE SURPLUS.

SINCE THESE THINGS ARE SO, AND BECAUSE IT HAS SEEMED APPROPRIATE TO OUR VENERABLE BROTHERS, THE CARDINALS OF THE SACRED COUNCIL FOR PROMOTING THE CHRISTIAN FAITH, BOTH FOR BETTER SERVING THE PEOPLE OF CHRIST AND FOR MORE WIDELY SPREADING THE CATHOLIC FAITH, THAT THE TERRITORY OF THE KISUMUENSIS DIOCESE SHOULD BE DIVIDED, AND THAT A NEW APOSTOLIC PREFECTURE SHOULD BE ESTABLISHED FROM THE TERRITORY SO DIVIDED,

WE, AFTER HEARING THE PRAYERS OF THE VENERABLE BROTHER DAVID MATHEW, HOLDING THE ARCHBISHOPRIC TITLE OF APAMENI IN BITHYNIA, AND THE APOSTOLIC DELEGATE IN BRITISH EASTERN AND WESTERN AFRICA,

[*Latin ed. p. 242*]

242 Acta Apostolicae Sedis - Official Commentary. To Frederick Hall, Bishop of Kisumu; after carefully considering and with certain knowledge of those things which we are about to do; finally, supplementing the opinions of those present, or of those who may presume to have an interest, and having approved that which has pleased the Sacred Congregation for the Propagation of the Faith; by the fullness of Our apostolic authority, We establish the following. From the diocese of Kisumu, in Mahdia, a suffragan of the metropolitan See of Nairobi, We detach the civil districts commonly known as Turkana, West Suk, Uasin Gishu, Trans Nzoia, Nakuru, Baringo, Elgeyo, and Mara Kwet, with the exception of that part commonly called Nandi, and from these We establish a new Apostolic Prefecture, to be called from the principal city of Eldoret, and to be entrusted to the care of the Fathers of the Society of St. Patrick for Foreign Missions, from Ireland, but under Our guidance and that of the Apostolic See. To this newly established Apostolic Prefecture, We grant those rights and privileges, and We impose those duties and obligations, which are proper to Apostolic Prefectures;

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likewise, to its then-Prelate, from this source will derive rights, honors, and powers, and from this source will derive duties and obligations which are joined to the office of an Apostolic Prefect by common law. Those things which are established by Us in these Letters will be carried out by the Apostolic Delegate in British East and West Africa, or by that person who, at the time these decrees are brought forward, presides over the Apostolic Delegation. To him who will perform this task, We grant suitable powers which may also be delegated to another person, provided that he is constituted in an ecclesiastical dignity. To him, however, will be the duty of writing down the details of the matters undertaken and of sending faithful copies thereof to the Sacred Congregation for the Propagation of the Faith as soon as possible. We wish these present Letters to be firm, valid, and effective now and in the future, and to have their force and effect; and We decree that the precepts described therein shall be faithfully observed by all those concerned. If anything contrary to those things which are established in these Letters has been attempted by anyone, by any authority, knowingly or imprudently, it shall be considered null and void, notwithstanding anything to the contrary, to which We derogate by these present Letters. Furthermore, We wish that to copies or excerpts of these Letters, whether printed or handwritten, the same full faith be given as would be given to these present Letters themselves, provided that they are signed by a public notary and sealed with the seal of a person constituted in an ecclesiastical dignity. Finally, it is not permitted to anyone to obstruct those things which are described in these Letters. If anyone should have dared to do so rashly, let him know that he...

[*Latin ed. p. 243*]

The Acts of Pope Pius XII, page 243, state that penalties are to be imposed by law upon those who have not obeyed the orders of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the thirtieth day of the month of June, in the year of Our Lord nineteen hundred and fifty-three, in the fifteenth year of Our Pontificate.

For the Holy Roman Church,
The Chancellor,
Eugene Cardinal Tissierant,
Dean of the Sacred College,
Peter Cardinal Fitmasoni Biondi,
Prefect of the Sacred Congregation for the Propagation of the Faith,
Hamletus Tondini,
Apostolic Chancellor,
Alfonsus Carinci, Archbishop,
Albertus Serafini, Protonotary Titular of Regens Seleuc,
Dean of the Protonotaries Apostolic,

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Apostolic Locum Tenens.

From the Apostolic Vicariate of Napo, the region is separated which is commonly called Canton Aguarico, and from this, a new Apostolic Prefecture is established, to be called "Aguarico."

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

For the perpetual memory of this event:

From the time that God willed that We be placed at the highest summit of the Church, and that We have the care and administration of religious affairs, all Our concern is directed towards the widest possible propagation of the Catholic faith, that most beautiful gift which is greater than any other granted to men, so that, by the grace of God, the lives, institutions, and plans of the people may be thoroughly permeated by it.

Therefore, since great and fervent prayers have been addressed to this Apostolic See, We are moved by great hope that, if they are accepted, We may be able to better and more fittingly...

[*Latin ed. p. 244*]

244 Acta Apostolicae Sedis - An official commentary concerning the needs of the region of Aequatoria, and for the better provision of the growth of the Catholic faith, we deem it fitting to grant these things with the greatest willingness. Therefore, after having heard the opinion of the Holy Congregation for the Propagation of the Faith, and with their consent obtained, and if necessary, with the agreement of those who have some authority in this matter; and after carefully considering the matter, and with certain knowledge of the things which we are about to decree, we, by our apostolic authority, determine the following. We detach the aforementioned region, which the people of Aequatoria call by its own language, Canton Aguarico, from the Apostolic Vicariate of Napo, and we reduce it to the form of a new Apostolic Prefecture. We wish to call it by the name derived from the region from which it originates, Aguarico, and we wish to adorn it with all those rights, honors, and privileges which are proper to other Prefectures; and also to subject it to the same obligations by which other Prefectures are usually burdened. All these rights and obligations shall apply equally to its Prefect. We entrust the new Apostolic Prefecture, which we establish by these letters, with diligent care, but under the guidance of Us and of the Apostolic See, to Brothers from the Order of the Capuchin Minor Friars, who, as they are most eager for the glory of God, spare no work or effort for the cause of the propagation of the Christian truth. The venerable Brother Efrem Forni will take care to carry out what we have commanded in these letters, he being the Apostolic Nuncio in the Republic of Aequatoria, and also the Archbishop with the title of Darnis, or he who, at the time when these decrees are brought

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to a conclusion, presides over the Nunciature. However, if it should happen that someone else has to complete this task, we grant him all the powers necessary for the matter, which he can also delegate to another person, if it is necessary, provided that he is a person of ecclesiastical standing. Furthermore, we charge him with the task of, when the matter is completed, preparing the documents and sending faithful copies thereof to the Sacred Congregation for the Propagation of the Faith. We intend these letters to be effective now and in the future; in such a way that those things which are decreed by them will be religiously observed by those to whom they pertain, and thus will have effect. No prescriptions of any kind can hinder the effectiveness of these letters, since by these letters we abolish all others. Therefore, if anyone, whether knowingly or unknowingly, having been endowed with authority, acts contrary to what We have decreed, We command that it be declared entirely null and void. Therefore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies of these letters, whether printed or handwritten, which bear the seal of a person of ecclesiastical standing, and which are signed by a public notary, as would be given to these letters themselves if they were presented. In general, if anyone should despise or in any way disregard Our decrees,

[*Latin ed. p. 245*]

From the Acts of the Popes, 245, XII, it is declared that those who have not obeyed the commands of the Supreme Pontiffs will suffer the penalties established by law. Given from the Palace of Gandulfi, near Rome, on the sixteenth day of the month of November, in the year of Our Lord nineteen hundred and fifty-three, in the fifteenth year of Our Pontificate. For the Sacred Roman Church, Clemens, Cardinal. Micara, Cardinal. Fumasoni Biondi, Subdean of the Sacred College. Prefect of the Congregation for the Propagation of the Faith. Hamletus Tondini, Regent of the Apostolic Chancery. Franciscus Hannibal Ferretti, Apostolic Protonotary. Silvius Sericano, Apostolic Protonotary. In the Register of Plumbi, in the Canonical Archives, Volume LXXXVII, number 69. III. NICTHEROYENSIS. IN THE DIOCESE OF NITEROI, A COLLEGE OF CANONS IS ESTABLISHED. PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE. The Holy Mother Church has always considered it her duty not only to worship and dedicate temples to God, the supreme and greatest, and to His saints, in which the Christian people offer humble prayers and pious vows, but also to make them frequented and celebrated, either by the splendor of ceremonies, or by the solemnity of rites, or finally, by the regal majesty and dignity of the priesthood. Therefore, she readily accepts any proposal that seems to contribute to the adornment of divine worship. Therefore, when the venerable Brother John de Matha de Andrade y Amaral, Bishop of Niterói, requested that a College of Canons

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be established in the cathedral of his diocese, in accordance with the law; and when the Sacred Consistorial Congregation, with the authority that We had granted it, decided to grant this request after due deliberation, We, to whom the supreme care of all the Churches has been entrusted by God, consider it fitting to confirm this. Therefore, after hearing the opinion of the venerable Brother Charles Chiarlo, Archbishop with the title of Amideni,

[*Latin ed. p. 246*]

246 Acta Apostolicae Sedis - Official Commentary and concerning the Apostolic Nuncio in the Republic of Brazil; and, if necessary, with the consent of those who have some right in this matter; having carefully considered the matter, and therefore with certain knowledge of what we are about to decree, we establish the following. In the cathedral of Niterói, we establish a College of Canons, which shall consist of eight Canons and two offices, which are called, respectively, the Archdeaconate and the Archpresbyterate. From among the Canons, one shall be chosen to perform the office of theologian, and another to perform the office of receiving and absolving the sins of the people. Both the assignment of Canons and of offices must be done according to the law, even if they are granted initially. However, we grant that, as long as the individual Canons do not have their own property, priests who already possess another benefice may also be assigned to them, provided that it is done with due care for the souls entrusted to them. Furthermore, we grant that the meetings of the Canons for the performance of their duties and for the celebration of sacred ceremonies shall be held only on these days: namely, on the Nativity of the Lord, on the feast of Easter, Pentecost, Corpus Christi, the Assumption of the Virgin Mary, the feast of St. John the Baptist to whom the cathedral is dedicated; and finally, on Palm Sunday and during the solemn triduum of Holy Week. Moreover, when the Canons are elevated to such dignity that they constitute a broad senatorial body of the Bishop, and furthermore, with wise counsel and prudent judgment, we wish to honor them with appropriate honors: therefore, they may, in the celebration of sacred ceremonies, both Canons and those holding offices, within the boundaries of their own diocese, wear a black clerical robe adorned with violet fringes, a violet silk sash, a cope with a red lining on the sleeves, a mozzetta of black, hairy silk with red fringes, and, according to the time of year, a cape made of white fur, and finally, violet-dyed shoes. As for the other rights and obligations, we command that those prescribed in the Code of Canon Law be observed in all respects, to the contrary notwithstanding. Therefore, as soon as the College is established, the diocesan Consultors shall cease from their duties. The aforementioned venerable Brother Charles Chiarlo, whom we mentioned above, the Apostolic Nuncio in the Republic of Brazil, or he who, when the matter is brought to a conclusion, presides over the Nunciature, shall be

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responsible for ensuring that what we have prescribed in these letters is carried out. To whomever it may happen that matters requiring action are brought to them, we grant all powers necessary to carry out those matters, and we also grant the power to delegate to another person, if necessary, provided that the person is of ecclesiastical standing. He shall also have the duty of preparing the documents of the executed actions and of sending them, with faithful examples, to the Sacred Congregation Consistorial as soon as possible. We intend these letters to be effective now and in the future.

[*Latin ed. p. 247*]

The Acts of the Popes, 247, XII, so that those things which are decreed through them may be religiously observed by those to whom they pertain, and therefore may have their force. No prescriptions of any kind can oppose the efficacy of these Letters, since through these Letters we derogate from all [such prescriptions]. Therefore, if anyone, by any authority, whether knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely null and void. Therefore, no one is permitted to tear or corrupt these documents of Our will; rather, the same faith shall be given to these Letters, as would be given if they were shown, with copies and passages thereof, whether printed or written by hand, which bear the seal of a man constituted in ecclesiastical dignity, and are signed by a public notary. Let those who, in general, either despise or in any way reject Our decrees know that they will incur the penalties prescribed by law to those who have not obeyed the commands of the Supreme Pontiffs. Given from the Palace of Gandulf, near Rome, on the twenty-first day of the month of November, in the year of Our Lord one thousand nine hundred and fifty-three, in the fifteenth year of Our Pontificate.

For the Holy Roman Church,
$ Clemens Card. Micara $
Fr. I. Adeodatus Card. Piazza,
Sacri Collegii Subdecanus
S. Congr. Consistorialis a Secretis
Hamletus Tondini
Apostolic Chancery
Francis Silvius Reg. in Cane. Ap., vol. LXXXVII, n. Hannibal Sericano,
Loco © Plumbi 70.
Regens Ferretti,
Proton. Apost.
Proton. Apost.

[*Latin ed. p. 248*]

Acta Apostolicae Sedis - Official Commentary 248. ACTS OF THE

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HOLY CONGREGATIONS. SACRED CONSISTORIAL CONGREGATION. NORMS AND FACULTIES FOR PRIESTS IN CHARGE OF THE SPIRITUAL CARE OF THOSE AT SEA, NAMELY FOR CHAPLAINS AND DIRECTORS OF THE WORK OF THE APOSTOLATE OF THE SEA. ISSUED BY THE ORDER OF OUR MOST HOLY LORD POPE XII, BY THE DIVINE PROVIDENCE.

1. "Our Predecessor of blessed memory, Pope Pius XI, desired to honor and enrich the Work of the Apostleship of the Sea, which, for the first time, was established in the city of Glasgow, in the territory of the Scots, in the year 1920, as a testimony of his benevolence, and with the approval of the Apostolic See, on the seventeenth of April in the year 1922; and since this Work, after many celebrated gatherings and with the support of the Ordinaries, had already spread far and wide, We Ourselves, on the thirtieth of May in the year 1942, gladly decreed that it should enjoy and possess the guidance of the Sacred Consistorial Congregation" (Apostolic Constitution *Exsul Familia*, Title I, paragraph 1, A.A. XLII, p. 674).

2. "Within the same Sacred Consistorial Congregation, We desire to establish another body, or General International Secretariat, to govern the Work of the Apostleship of the Sea, whose primary purpose is to promote the spiritual and moral well-being of those at sea, namely, those who serve or work on ships, or who are engaged in maritime activities related to ports. The management of this Secretariat, as president, will be exercised by the Assistant of the Sacred Consistorial Congregation, while a Delegate, with the duties of a secretary, will be appointed for the work of emigration. The following may be co-opted into the Secretariat: 1° Ecclesiastical persons who, in each diocese or nation, are chosen by the Bishops as Directors of this kind of work; 2° Other priests, who, having deserved well in the promotion of this work, are worthy of being honored with a worthy testimony of praise." (Ibidem, Title I, article 8, paragraphs 1, 2, 3: A.A. XLIV, p. 695, s.).

[*Latin ed. p. 249*]

Sacred Congregation of the Consistory, 249 II, 3. Priests who have been legitimately appointed to the office of Chaplain or Director – for each Diocese or Nation – of the Maritime Apostolate are considered to be those who have been presented by the Ordinaries, approved and designated by the Sacred Congregation of the Consistory, having received a special Rescript. 4. The same applies to priests legitimately appointed to the office of Chaplain or Director of the Maritime Apostolate, with the appropriate provisions applying to them, as prescribed in the Apostolic Constitution *Exsul Familia*, Title I, Chapter III, concerning Chaplains of sailors and their Directors. 5. While engaged in sacred duties and reciting the Divine Office during a maritime voyage, priests on board a ship may use the calendar of the Universal Church. 6. In the Canon of the Mass, during a maritime

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voyage, the name of the Pope is to be included, without mentioning any other Bishop. 7. Chaplains of the Maritime Apostolate are also obligated to keep records of baptisms, confirmations, and deaths, and to hand these records over to the Director for safekeeping in the archives. 8. Concerning the safekeeping of such records and the transmission of authentic copies to the Curia, the Sacred Congregation of the Consistory has decreed: 1° that an authentic copy of the records of baptisms, confirmations, and deaths kept by the Chaplains of the Maritime Apostolate be sent to the Curia in the diocese in which the Director's office is established; 2° that only one Director shall transmit copies drawn up by himself to the Curia; 3° that the same Director shall, regarding the number of those confirmed by the Chaplains of the Maritime Apostolate, by virtue of the faculty mentioned below in n. 9, 1°, and concerning the manner in which they, as extraordinary ministers, perform their duties, send a report each year, at the beginning of the following year, to the Sacred Congregation of the Consistory and to the Ordinary of the aforementioned diocese; 4° that, with the utmost observance of the sacred canons concerning this matter, the parish priest of the domicile of those about whom the records are made shall be informed by the Director as soon as possible of the acts recorded in the books; 5° that the national Director shall use his official seal and shall have a chest or archive in which the aforementioned books are kept, along with letters from the Sacred Congregation of the Consistory and from Bishops, and other documents, for the purpose of safekeeping.

[*Latin ed. p. 250*]

Acts of the Apostolic See - Official Commentary 250 6° That a Director may grant testimonial letters to those concerned. III 9. To the Chaplains of the Apostolic Work at sea, and to their Directors, as mentioned above in n. 3, the following faculties or privileges are granted during their ministry. 1° The faculty of administering, according to the norms of the Decree of the Sacred Congregation concerning the discipline of the sacraments, the sacrament of Confirmation to those who, through a serious illness, are in danger of death at sea, in the Place not located. 2° The faculty of administering the sacrament of Confirmation, during a maritime voyage, to any boy or adult, even if they have not received it previously in the sacred Synaxis; provided that no Bishop is present in communion with the Apostolic See, and it is foreseen that, due to age or lack of knowledge of the language or place, it would be very difficult for those in the region of immigration to receive this sacrament, with all other legal provisions remaining in force, and especially, with regard to the rite, according to the Instruction for the simple priest administering the sacrament of Confirmation by delegation from the Apostolic See, included in the Appendix of the Roman Ritual. 3° The privilege of a portable altar, provided that Mass must be celebrated for the benefit of those at sea; this may also be used at sea, with the precautions

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and provisions contained in the Apostolic Constitution *Exsul Familia* and especially in Title II, art. 28. 4° The faculty of celebrating the Sacrifice of the Mass on ships, even if they lack a legitimately erected oratory, on the night of the Nativity of the Lord, provided that sacred prayers precede the celebration of Mass for at least half an hour, and that the beginning of Mass should not take place before half an hour after midnight, always removing any danger of irreverence, and with all other legal provisions remaining in force. 5° The faculty of celebrating Mass on ships, even if they lack a legitimately erected oratory, on the night between December 31st and January 1st, each year, with the faculty of beginning Mass at midnight itself, provided that sacred prayers continue for approximately two hours, including the time of the celebration of Mass, always removing any danger of irreverence, and with all other legal provisions remaining in force. 6° The privilege of celebrating one Mass on a weekday of the Greater Week.

[*Latin ed. p. 251*]

Sacred Consistorial Congregation 251 T. The faculty of hearing confessions twice or three times on Sundays and feast days by order, as well as on weekdays, for the benefit of seafarers, whenever necessity demands, in order to attend to their spiritual welfare through the celebration of Mass.

8° Regarding the celebration of Mass at evening or late hours, the decree of the Sacred Congregation of the Holy Office of May 31, 1953 (A. A. S., XLV, p. 426) must be observed.

9° The faculty of absolving, during maritime voyages, any penitents from the censure incurred by procuring an abortion, as per canon 2350 § 1 of the Code of Canon Law, with the legally prescribed reservations.

10° The faculty of absolving, during maritime voyages, with the legally prescribed reservations, as well as any other penances that are customarily imposed by the Sacred Penitentiary in such cases, and in cases in which, according to the norms established in canon 2314 § 2 of the Code of Canon Law, the Ordinary himself could grant absolution, any penitent, regardless of how they are situated on the ship, from the censures and penalties under which they are held due to apostasy, heresy, or schism, except for heretics who, with malice aforethought, spread their heresy among the faithful, whether internally or externally, and whose abjuration, legally performed, is received.

11° The National Directors, and those to whom this applies, have the faculty of hearing the confessions of any faithful who approach them in places near the maritime shores of their nation, provided that the Director has been approved by his own Ordinary to hear confessions.

12° The faculty of blessing sacerdotal garments, copes, altar cloths, corporals, tabernacles or vessels for the preservation of the most holy Eucharist, and other things that serve the divine cult.

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13° The faculty of blessing, according to the rites prescribed by the Church, with all the indulgences customarily granted by the Holy See, rosaries, crosses, small statues, and medals; and of attaching to them the indulgences of Saint Bridget and those of the Fathers of the Cross.

IV 10. It is permissible for seafarers to fulfill the Paschal precept of Communion throughout the entire year.

11. Faithful who are on ships, provided they have been confessed and have received Holy Communion, may gain the plenary indulgence on August 2, as often as they legitimately visit the oratory on the ship, where the Most Holy Eucharist is kept according to the apostolic indult, and there recite six Our Fathers.

[*Latin ed. p. 252*]

Acts of the Apostolic See - Official Commentary 252: ”Hail and Glory,” according to the mind of the Supreme Pontiff; these words should be recited with devotion during each visit. 12. The aforementioned faithful, under the same conditions, can obtain a plenary indulgence for the deceased on the second day of November, as many times as they visit the aforementioned chapel, provided that they recite there six ”Our Fathers,” ”Hail Marys,” and ”Glory be to God,” according to the mind of the Supreme Pontiff, with devotion during each visit. Given in Rome, from the offices of the Sacred Congregation Consistorial, on the second day of the month of April, in the year 1954, on the feast of Saint Francis of Paula, patron of Italian sailors. [Signature] Fr. ADEODATUS I. Card. PIAZZA, Bishop of Sabina and Mantenola, Secretary. [Signature] L. S. Joseph Ferretto, Assistant.

[*Latin ed. p. 253*]

Sacra Romana Rota. ACTA SACRA 253. TRIBUNALIUM ROMANA ROTA.

I. Causes quae in Tribunali Sacrae Romanae Rotae actae sunt anno 1953, quarum definitiva sententia editur tantum in parte dispositiva. Cum ad edendas animadversiones peculiaris quidam Defensor vinculi deputatur, iam ad idem matrimonium iuxta SS. Canones tuendum intervenit unus ex S. Tribunalis Defensoribus vinculi, qui sunt: R. R. D. D. Iosephus Stella, Aegidius Del Corpo, Ovidius Bejan.

I. TAURINEN. - NULLITATIS MATRIMONII ob simulationem consensus. Turnus Rotalis: A. Wynen, Ponens; G. Heard, A. Canestri. Vinculi Defensor deputatus: F. Fournier. Advocatus ex mandato gratuiti patrocinii: R. Costa Albesi. Dubium: « An sententia Rotalis diei 24 Februarii 1951 sit confirmanda, vel infirmanda, in casu ». Sententia diei 3 Ianuarii 1953: « Confirmandam esse, ideoque non constare de matrimonii nullitate, in casu ».

II. IANUEN. - NULLITATIS MATRIMONII ob exclusum bonum prolis.

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Turnus Rotalis: P. Felici, Ponens; B. Filipiak, G. Doheny. Vinculi Defensor deputatus: F. Fournier. Advocatus: M. D'Alfonso. Dubium: « An sententia Rotalis diei 18 Iulii 1951 sit confirmanda, vel infirmanda, in casu ». Sententia diei 7 Ianuarii: « Confirmandam esse, ideoque constare de nullitate matrimonii, in casu ».

III. UTINEN. - NULLITATIS MATRIMONII ob simulationem consensus, ob exclusum bonum prolis. Turnus Rotalis: A. Fidecicchi, Ponens; F. Brennan, D. Staffa. Vinculi Defensor deputatus: E. Wagner. Advocatus: I. Torre. Dubium: « An constet de nullitate matrimonii, in casu ». Sententia diei 7 Ianuarii: « Negative ».

IV. Vic. A P. D E MOGADISCIO. - NULLITATIS MATRIMONII ob simulationem consensus, ob conditionem appositam, ob vim et metum. Turnus Rotalis: A. Jullien, Decanus; P. Mattioli, Ponens; E. Bonet. Vinculi Defensor deputatus: I. Sirna.

[*Latin ed. p. 254*]

Acts of the Apostolic See, Official Commentary of the Advocate:

1. Limongelli. Question: "Does a nullity of marriage exist in this case?" Decision of January 7th: "Negative."

Rotary Tribunal: I. Pasquazi, presiding; G. Doheny; P. Mattioli. Substitute for the Defender of the Bond: O. Bejan. Question: "Should the decision of the Rotary Tribunal of February 28th, 1949, be confirmed or overturned in this case?" Advocate: F. Cartoni. Decision of January 7th: "It should be overturned, and therefore, a nullity of marriage exists in this case. However, both parties in the case are prohibited from entering into new marriages unless they first promise, before the local Ordinary, under oath, that they will consent to a marriage in accordance with the Code (canon 1081, § 2)."

2. PERUSINA. Nullity of marriage due to the exclusion of the essential property of the sacrament. Rotary Tribunal: H. Caiazzo, presiding; A. Fidecicchi; F. Brennan. Defender of the Bond appointed: I. Sirna. Advocate: F. Cartoni. Question: "Should the decision of the Rotary Tribunal of October 6th, 1950, be confirmed or overturned in this case?" Decision of January 9th: "It should be overturned, and therefore, a nullity of marriage exists in this case."

3. TURIN. Nullity of marriage due to the exclusion of the good of procreation. Rotary Tribunal: I. Teodori, presiding; H. Caiazzo; A. Fidecicchi. Defender of the Bond appointed: P. Tocanel. Advocate: H. Graziani. Question: "Does a nullity of marriage exist in this case?" Decision of January 12th: "Negative."

4. ROME. Nullity of marriage based on the grounds of force and fear. Rotary Tribunal: I. Pasquazi, presiding; P. Felici; B. Filipiak. Defender of the Bond appointed: G. Andreozzi. Advocate: V. TroccM. Question: "Should the decision of the Rotary Tribunal of December 16th, 1950, be confirmed

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or overturned in this case?" Decision of January 13th: "It should be overturned, and therefore, a nullity of marriage exists in this case."

5. MONACO. Nullity of marriage based on the grounds of force and fear. Rotary Tribunal: D. Staffa, presiding; I. Pasquazi; P. Felici. Defender of the Bond appointed: G. Andreozzi. Advocate: I. Spinelli. Question: "Does a nullity of marriage exist in this case?" Decision of January 16th: "Negative."

6. TURIN. Nullity of marriage due to the exclusion of the essential property of unity.

[*Latin ed. p. 255*]

Sacra Romana Rota, 255, Turnus Rotalis: A. Jullien, Dean; A. Wynen, G. Heard, Assessors. Defender of the Bond appointed: P. Tocanel. Advocate appointed by gratuitous patronage: F. Ligi. Question: "Whether, in this case, there exists a nullity of the marriage." Sentence of January 17th: "Negative."

XI. BERYTEN. MARRIAGE - SEPARATION. Turnus Rotalis: A. Fidecicchi, F. Brennan. I. M. Pinna, Assessor. Promoter of Justice appointed: I. Sirna. Advocates appointed by gratuitous patronage: L. Iacobelli, for the plaintiff; H. Graziani, for the defendant. Questions: I. "Whether, and due to whose fault, and under what conditions, there is a place for separation regarding the marital bed and cohabitation, in this case." II. "Whether, and in what amount, a sum of money is to be paid annually by the defendant to the plaintiff, in this case." Sentence of January 22nd: Regarding I: "Affirmative, that is, there is a place for separation for an indefinite time, due to the fault of the husband." Regarding II: "Affirmative, that is, the defendant is to pay to the plaintiff wife an annual pension, the amount to be determined by the Most Reverend Apostolic Nuncio of Lebanon."

XII. LACUSSALSI - NULLITY OF MARRIAGE due to the excluded indissolubility. Turnus Rotalis: A. Jullien, Dean; F. Brennan, Assessor; D. Staffa. Defender of the Bond appointed: V. Ait. Advocate: D. Lazzarato. Question: "Whether, in this case, there exists a nullity of the marriage." Sentence of January 22nd: "Negative."

XIII. PARISIEN - NULLITY OF MARRIAGE due to an impediment to the bond. Turnus Rotalis: A. Jullien, Dean; A. Wynen, Assessor; G. Heard. Defender of the Bond: I. Stella. Advocate: M. Mantovani. Question: "Whether the sentence of the Turnus Rotalis of May 5th, 1951, is to be confirmed, or rejected, in this case." Sentence of January 22nd: "It is to be confirmed, and therefore, in this case, there exists a nullity of the marriage."

XIV. ROMANA - NULLITY OF MARRIAGE due to the excluded good of the offspring. Turnus Rotalis: G. Heard, Assessor; A. Canestri; I. Teodori. Defender of the Bond: I. Stella. Advocate: F. Bersani. Question: "Whether the sentence of the Turnus Rotalis of July 28th, 1950, is to be confirmed, or rejected, in this case." Sentence of January 24th: "It is to be confirmed, and

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therefore, in this case, there does not exist a nullity of the marriage."

XV. ROMANA - NULLITY OF MARRIAGE on the grounds of force and coercion. Turnus Rotalis: I. Teodori, Assessor; A. Fidecicchi; F. Brennan. Defender of the Bond appointed: G. Andreozzi. Advocate appointed by gratuitous patronage: R. Costa Albesi. Question: "Whether the sentence of the Turnus Rotalis of August 3rd, 1951, is to be confirmed, or rejected, in this case." Sentence of January 26th: "It is to be confirmed, and therefore, in this case, there does not exist a nullity of the marriage."

[*Latin ed. p. 256*]

256 Acta Apostolicae Sedis - Official Commentary XVI. ROMA - NULLITY OF MARRIAGE due to the exclusion of the good of the sacrament and the good of procreation. Roman Tribunal: I. Teodori, Presiding; A. Fidecicchi, F. Brennan. Defender of the Bond appointed: I. Parisella. Advocate: O. Bernardini. Question: "Whether the sentence of the Roman Tribunal of February 23, 1951, should be confirmed or annulled in this case." Sentence of January 26: "It is to be annulled, and therefore it is declared that the marriage is null in this case, although the woman is forbidden from entering into another marriage without the consent of the Holy Roman Rota." XVII. BOSTON - NULLITY OF MARRIAGE due to the exclusion of the good of procreation. Roman Tribunal: A. Jullien, Dean; P. Mattioli, Presiding; E. Bonet. Defender of the Bond appointed: F. Fournier. Advocates: P. Ciprotti, R. Szenwic. Question: "Whether the marriage is declared null in this case." Sentence of January 28: "Negative." XVIII. BURDIGALA - NULLITY OF MARRIAGE due to the impediment of consanguinity. Roman Tribunal: A. Canestri, I. Teodori, P. Mattioli, Presiding. Defender of the Bond appointed: F. Fournier. Advocates: I. B. Ferrata, H. Napoleoni. Question: "Whether the marriage is declared null in this case." Sentence of January 30: "Negative." XIX. ROMA - NULLITY OF MARRIAGE due to the simulation of consent and the exclusion of the good of procreation. Roman Tribunal: G. Doheny, Presiding; P. Mattioli, E. Bonet. Defender of the Bond appointed: F. Fournier. Advocate: I. Limongelli. Question: "Whether the marriage is declared null in this case." Sentence of January 30: "Negative." XX. BROOKLYN - NULLITY OF MARRIAGE due to the simulation of consent, due to coercion and fear, and a REQUEST FOR A DISPENSATION REGARDING A RATIALLY CONSUMMATED MARRIAGE. Roman Tribunal: D. Staffa, Presiding; I. Pasquazi, P. Felici. Defender of the Bond appointed: F. Fournier. Advocate: P. Ciprotti. Questions: I. "Whether the marriage is declared null in this case"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy [Father] regarding a dispensation concerning a marriage that has been ratified and consummated in this case." Sentence of January 30: Regarding I: "Negative." Regarding II: "Affirmative." XXI. SOUTHWARK - NULLITY OF MARRIAGE due to the exclusion of the good of the sacrament. Roman Tribunal: F. Brennan,

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Presiding; D. Staffa, I. Pasquazi. Defender of the Bond: I. Stella. Advocates: I. Torre, H. Figliuoli. Question: "Whether the marriage is declared null in this case." Sentence of February 5: "Affirmative."

[*Latin ed. p. 257*]

Sacra Romana Rota 257 XXII. SIDONIEN. MARONITARUM. - Competence. Turnus Botalis: F. Brennan, presiding; D. Staffa; I. Pasquazi. Promoter of Justice: I. Pendola. Advocates: R. Romano, for the plaintiff; C. Bernardini, for the defendant, by mandate of gratuitous legal aid. Question: "Whether the matter pertains to the exclusive competence of ecclesiastical tribunals, or also of civil tribunals, in this case." Judgment of February 5th: "Affirmatively, regarding the first part; negatively, regarding the second part, that is, whether the matter pertains to the exclusive competence of ecclesiastical tribunals, in this case." XXIII. FLORENTINA - NULLITY OF MARRIAGE due to the excluded good of procreation. Rotal Turn: A. Wynen, F. Brennan, P. Mattioli, presiding. Defender of the Bond: P. Lalli. Advocate by mandate of gratuitous legal aid: I. Torre. Question: "Whether the marriage is null in this case." Judgment of February 12th: "Affirmatively." XXIV. N. N. - NULLITY OF MARRIAGE due to the husband's impotence and a dispensation concerning a ratified marriage. Rotal Turn: A. Fidecicchi, presiding; F. Brennan; D. Staffa. Defender of the Bond: F. Fournier. Advocate: D. Lazzarato. Questions: I. "Whether the marriage is null in this case"; and, to the extent that it is negative: II. "Whether it is fitting to give counsel to the Most Holy [Father] concerning a dispensation regarding a marriage that has been ratified but not consummated, in this case." Judgment of February 12th: Regarding I: "Negatively." Regarding II: "Affirmatively, with the condition that the husband not proceed to a new marriage without the consultation of the Sacred Roman Rota." XXV. PARISIEN. - NULLITY OF MARRIAGE due to the excluded good of procreation. Rotal Turn: A. Fidecicchi, presiding; F. Brennan; I. Pinna. Defender of the Bond: I. Stella. Advocate by mandate of gratuitous legal aid: I. Torre. Question: "Whether the marriage is null in this case." Judgment of February 12th: "Negatively." XXVI. TERRACINEN. - CREDIT. Rotal Turn: D. Staffa, presiding; I. Pasquazi; P. Felici. Promoter of Justice: I. Pendola. Advocates by mandate of gratuitous legal aid: P. Ciprotti, for the plaintiff; H. Graziani, for the defendant. Question: "Whether and what sum of money, and by what title, is due to the Reverend Father Salvatori Centobelli from the Most Reverend Father Pio Leonardo Navarra, in this case." Judgment of February 13th: "No sum of money is due to the Reverend Father Salvatori Centobelli by any title from the Most Reverend Father Pio Leonardo Navarra, now Bishop of Terracina, in this case." XXVII. TAURINEN. - NULLITY OF MARRIAGE due to the husband's impotence. Rotal Turn: I. Pasquazi, presiding; P. Felici;

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B. Filipiak.

[*Latin ed. p. 258*]

258 Acta Apostolicae Sedis - Official Commentary of the Defender of the Bond: A. Del Corpo. Advocates: I. Spinelli, F. Della Rocca. Question: "Whether the Royal Decree of July 13, 1950, should be confirmed or rejected in this case." Decree of February 17: "It is to be confirmed, and therefore, there is no declaration of nullity of the marriage in this case."

XXVIII. SEDUNEN. - NULLITY OF MARRIAGE due to the excluded indissolubility. Royal Tribunal: P. Felici, Presiding; B. Filipiak, G. Doheny. Defender of the Bond appointed: I. Sirna. Advocate: M. A. Pacelli. Question: "Whether there is a declaration of nullity of the marriage in this case." Decree of February 17: "Negative."

XXIX. PHILADELPHIA, St. - NULLITY OF MARRIAGE due to the excluded good of the sacrament. Royal Tribunal: A. Jullien, Dean; A. Wynen; I. M. Pinna, Presiding. Defender of the Bond appointed: I. Sirna. Advocate: H. Graziani. Question: "Whether the Royal Decree of June 23, 1952, should be confirmed or rejected in this case." Decree of February 21: "It is to be confirmed, and therefore, there is a declaration of nullity of the marriage in this case."

XXX. VALENTINE, N. - NULLITY OF MARRIAGE based on the grounds of force and fear. Royal Tribunal: A. Canestri, Presiding; I. Teodori, H. Caiazzo. Defender of the Bond appointed: F. Fournier. Advocate, by mandate of gratuitous patronage: M. Mantovani. Question: "Whether there is a declaration of nullity of the marriage in this case." Decree of February 21: "Negative."

XXXI. FLORENTINA - NULLITY OF MARRIAGE based on the grounds of force and fear. Royal Tribunal: A. Jullien, Dean; A. Wynen; E. Bonet, Presiding. Defender of the Bond appointed: P. Capobianco. Advocate, by mandate of gratuitous patronage: R. Romano. Question: "Whether the Royal Decree of March 17, 1951, should be confirmed or rejected in this case." Decree of February 21: "It is to be rejected, and therefore, there is a declaration of nullity of the marriage in this case."

XXXII. ROMA - NULLITY OF MARRIAGE due to the simulation of consent; due to the excluded good of the sacrament. Royal Tribunal: G. Doheny, Presiding; P. Mattioli, E. Bonet. Promoter of Justice: I. Pendola. Substitute for the Defender of the Bond: O. Bejan. Advocate, by mandate of gratuitous patronage: I. Ojetti. Question: "Whether there is a declaration of nullity of the marriage in this case." Decree of February 27: "Affirmative, forbidding the man from entering into another marriage, unless he has first, before the Ordinary or his delegate, under oath, promised that he will give his

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matrimonial consent according to the sacred canons."

[*Latin ed. p. 259*]

Sacra Romana Rota XXXIII. STRIGONIENSIS. – NULLITY OF MARRIAGE 259 due to the exclusion of a necessary element of the sacrament. Turnus Rotalis: A. Wynen, presiding; G. Heard; A. Canestri. Defender of the Bond appointed: P. Tocanel. Advocate appointed by gratuitous assistance: I. Spinelli. Doubts: I. "Does it appear from the judgment issued by the Primatial Tribunal on February 28, 1933, that there is a nullity?" And, to the extent that the answer is negative: II. "Should a new presentation of the case be admitted, in this instance?" And, to the extent that the answer is affirmative: III. "Does it appear that there is a nullity of the marriage, in this instance?" Judgment of February 28: Regarding I. "Negative." Regarding II. "Affirmative." Regarding III. "Negative." VERSALIEN. – NULLITY OF MARRIAGE due to the exclusion of the good of the offspring. Turnus Rotalis: A. Canestri, presiding; I. Teodori; H. Caiazzo. Defender of the Bond appointed: A. Pugliese. Advocate: I. Torre. Doubts: I. "Should a new presentation of the case be admitted?" And, to the extent that the answer is affirmative: II. "Does it appear that there is a nullity of the marriage, in this instance?" Judgment of March 5: Regarding I. "Affirmative." Regarding II. "Negative." XXXIV. XXXV. N. N. – NULLITY OF MARRIAGE due to clandestine circumstances and affinity arising from an illicit union. Turnus Rotalis: G. Heard, presiding; A. Canestri; I. Teodori. Defender of the Bond: I. Stella. Advocate appointed by gratuitous assistance: M. Mantovani. Doubt: "Should the judgment of the Turnus Rotalis of May 4, 1951, be confirmed, or overturned, in this instance?" Judgment of March 7: "It should be confirmed, and therefore it does not appear that there is a nullity of the marriage, in this instance." IANUEN. – NULLITY OF MARRIAGE based on coercion and fear. Turnus Rotalis: A. Jullien, Dean; A. Wynen; P. Mattioli, presiding. Substitute for the Defender of the Bond: O. Bejan. Advocate: A. Capalti. Doubt: "Should the judgment of the Turnus Rotalis of December 13, 1947, be confirmed, or overturned, in this instance?" Judgment of March 7: "It should be confirmed, and therefore it appears that there is a nullity of the marriage, in this instance." XXXVI. XXXVII. N. N. – NULLITY OF MARRIAGE due to the husband's impotence and DISPENSATION – SUPERSEDED. Turnus Rotalis: A. Jullien, Dean; B. Filipiak, presiding; P. Mattioli. Defender of the Bond: I. Stella. Advocate appointed by gratuitous assistance: C. Bernardini. Doubts: I. "Does it appear that there is a nullity of the marriage, in this instance?" And, to the extent that the answer is negative: II. "Should advice be given to the Most Holy Father regarding a dispensation from a ratified but unconsummated marriage, in this instance?" Judgment of March 9: Regarding I. "Affirmative, but the husband is forbidden from entering into

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another marriage, by canon 1068." Regarding II. "The foregoing applies."

[*Latin ed. p. 260*]

260 Acta Apostolicae Sedis – Official Commentary XXXVIII. Vic. APOST, DBRABAT. – NULLITY OF MARRIAGE due to force and fear, and due to the excluded good of posterity. Rotational Panel: A. Fidecicchi, presiding; F. Brennan, P. Mattioli. Substitute for the Defender of the Bond: O. Bejan. Advocate appointed by gratuitous patronage: M. Mantovani. Doubt: "Whether the nullity of the marriage can be declared, in this case." Judgment of March 10th: "Affirmative."

XXXIX. ROMA – NULLITY OF MARRIAGE due to the excluded good of the sacrament. Rotational Panel: D. Staffa, presiding; I. Pasquazi, P. Felici. Defender of the Bond appointed: F. Fournier. Advocate appointed by gratuitous patronage: F. Ligi. Doubt: "Whether the nullity of the marriage can be declared, in this case." Judgment of March 13th: "Negative."

XL. N. N. – NULLITY OF MARRIAGE due to the impotence of the man. Rotational Panel: A. Canestri, presiding; I. Teodori, P. Felici. Defender of the Bond appointed: I. Sirna. Advocate appointed by gratuitous patronage: T. Mauro. Doubt: "Whether the nullity of the marriage can be declared, in this case." Judgment of March 14th: "Negative."

XLI. N. N. – NULLITY OF MARRIAGE due to the impotence of the man. Rotational Panel: A. Jullien, Dean; A. Wynen, E. Bonet, presiding. Defender of the Bond appointed: F. Fournier. Advocate: R. Romano. Doubt: "Whether the nullity of the marriage can be declared, in this case." Judgment of March 14th: "Negative."

XLII. GUADALAJAREN – NULLITY OF MARRIAGE either on the grounds of force and fear, or due to simulated consent. Rotational Panel: G. Heard, presiding; A. Canestri, I. Teodori. Defender of the Bond appointed: A. Martinengo. Advocate appointed by gratuitous patronage: I. Ojetti. Doubt: "Whether the nullity of the marriage can be declared, in this case." Judgment of March 16th: "Negative."

XLIII. ROMA – NULLITY OF MARRIAGE due to simulated consent. Rotational Panel: A. Wynen, presiding; G. Heard, A. Canestri. Substitute for the Defender of the Bond: O. Bejan. Advocate appointed by gratuitous patronage: R. Romano. Doubt: "Whether the judgment of the Rotational Panel of January 22, 1951, should be confirmed or rejected, in this case." Judgment of March 18th: "To be confirmed, and therefore, that the nullity of the marriage does not exist, in this case."

XLIV. ROMA – NULLITY OF MARRIAGE due to the excluded good of posterity. Rotational Panel: B. Filipiak, P. Mattioli, presiding; E. Bonet. Defender of the Bond appointed: P. Tocanel. Advocate appointed by gratuitous patronage: H. Figliuoli. Doubt: "Whether the nullity of the marriage

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can be declared, in this case." Judgment of March 18th: "Negative."

[*Latin ed. p. 261*]

Sacra Romana Rota 261 XLV. TURIN. – NULLITY OF MARRIAGE based on the grounds of coercion. Rotal Tribunal: B. Filipiak, presiding; G. Doheny, P. Mattioli. Defender of the Bond appointed: A. Cairoli. Advocate appointed by gratuitous assistance: I. Torre. Question: "Whether, in this case, the nullity of the marriage is established." Sentence of March 20: "Negative."

XLVI. ANTIOCH, MARONITE. – NULLITY OF MARRIAGE due to the excluded benefit of the sacrament. Rotal Tribunal: A. Wynen, E. Bonet, I. M. Pinna, presiding. Defender of the Bond appointed: P. Tocanel. Advocate: R. Romano. Question: "Whether the sentence of the Rotal Tribunal of April 24, 1952, should be confirmed or annulled, in this case." Sentence of March 21: "To be confirmed, and therefore, the nullity of the marriage is established, in this case."

XLVII. ROMA. – NULLITY OF MARRIAGE based on the grounds of coercion. Rotal Tribunal: G. Heard, presiding; A. Canestri, I. Teodori. Defender of the Bond appointed: A. Boccalini. Advocate: M. D'Alfonso. Question: "Whether the sentence of the Rotal Tribunal of May 16, 1952, should be confirmed or annulled, in this case." Sentence of March 21: "To be annulled, and therefore, the nullity of the marriage is established, in this case."

XLVIII. VERSAILLES. – NULLITY OF MARRIAGE due to the excluded indissolubility. Rotal Tribunal: P. Felici, presiding; B. Filipiak, G. Doheny. Defender of the Bond appointed: F. Fournier. Advocate: C. Bernardini. Question: "Whether, in this case, the nullity of the marriage is established." Sentence of March 24: "Affirmative."

XLIX. JASEN. – NULLITY OF MARRIAGE based on the grounds of coercion. Rotal Tribunal: H. Caiazzo, presiding; A. Fidecicchi, I. M. Pinna. Defender of the Bond appointed: V. Ait. Advocate appointed by gratuitous assistance: G. Felici. Question: "Whether, in this case, the nullity of the marriage is established." Sentence of March 27: "Affirmative."

L. ROMA. – NULLITY OF MARRIAGE due to the excluded benefit of procreation. Rotal Tribunal: I. Pasquazi, presiding; P. Felici, B. Filipiak. Defender of the Bond appointed: A. Boccalini. Advocate appointed by gratuitous assistance: I. Torre. Question: "Whether, in this case, the nullity of the marriage is established." Sentence of March 27: "Affirmative, but it is forbidden to the husband in question to enter into new marriages unless, first before the local Ordinary or his Delegate, under oath, he promises that he will consent in accordance with canon 1081, § 2, of the Code."

[*Latin ed. p. 262*]

Acts 262 of the Apostolic See - Official Commentary, Volume LI.

CLAVAREN. - NULLITY OF MARRIAGE based on coercion and fear.

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Rota Court: A. Jullien, Dean; G. Doheny, Assessor; P. Mattioli, Assessor.

Defender of the Bond appointed: V. Ait.

Advocate appointed by gratuitous patronage: G. Franco.

Doubt: "Whether the nullity of the marriage can be established in this case."

Judgment of March 28th: "Negative."

ARRETINA - NULLITY OF MARRIAGE due to a condition imposed.

Rota Court: A. Wynen, Assessor; G. Heard, Assessor; A. Canestri, Assessor.

Defender of the Bond appointed: F. Fournier.

Advocate appointed by gratuitous patronage: F. Ercolani.

Doubt: "Whether the judgment of the Rota Court of June 25, 1949, should be confirmed or overturned in this case."

Judgment of March 28th: "It should be confirmed, and therefore the nullity of the marriage cannot be established in this case."

IANUEN. - NULLITY OF MARRIAGE based on coercion and fear.

Rota Court: A. Jullien, Dean; A. Wynen, Assessor; P. Mattioli, Assessor.

Defender of the Bond appointed: A. Boccalini.

Advocate appointed by gratuitous patronage: H. Figliuoli.

Doubt: "Whether the nullity of the marriage can be established in this case."

Judgment of March 28th: "Affirmative."

BUPFALEN. - NULLITY OF MARRIAGE based on coercion and fear.

Rota Court: I. Teodori, Assessor; H. Caiazzo, Assessor; A. Fidecicchi, Assessor.

Substitute for the Defender of the Bond: A. Del Corpo.

Advocate appointed by gratuitous patronage: R. Costa Albesi.

Doubt: "Whether the judgment of the Rota Court of June 27, 1949, should be confirmed or overturned in this case."

Judgment of April 14th: "It should be confirmed, and therefore the nullity of the marriage cannot be established in this case."

ROMANA - NULLITY OF MARRIAGE due to the exclusion of the good of procreation.

Rota Court: A. Fidecicchi, Assessor; F. Brennan, Assessor; I. M. Pinna, Assessor.

Defender of the Bond appointed: P. Tocanel.

Advocate appointed by gratuitous patronage: R. Romano.

Doubts: I. "Whether a further cause for the proposition should be admitted." And, if affirmative: II. "Whether the judgment of the Rota Court of January 8, 1952, should be confirmed or overturned in this case."

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Judgment of April 11th: Regarding I. "Affirmative." Regarding II. "It should be overturned, and therefore the nullity of the marriage can be established in this case."

CATANEN. - NULLITY OF MARRIAGE based on coercion and fear.

Rota Court: A. Fidecicchi, Assessor; F. Brennan, Assessor; I. M. Pinna, Assessor.

Defender of the Bond appointed: I. Sirna.

Advocate: C. Bernardini.

Doubt: "Whether the nullity of the marriage can be established in this case."

Judgment of April 13th: "Negative."

MEDIOLANEN. - NULLITY OF MARRIAGE due to simulated consent.

Rota Court: A. Jullien, Dean; P. Mattioli, Assessor; E. Bonet.

[*Latin ed. p. 263*]

Sacra Romana Rota 263. Promotor Iustitiae: I. Pendola. Defender of the Bond: F. Fournier. Advocate: F. X. Parisi. Question: "Does a nullity of marriage exist in this case?" Judgment of April 15th: "Negative." PARISIAN. - NULLITY OF MARRIAGE based on coercion and fear. Rotal Court: F. Brennan, Presiding; I. Pasquazi; P. Mattioli. Defender of the Bond: A. Cairoli. Advocate: F. Cartoni. Question: "Does a nullity of marriage exist in this case?" Judgment of April 16th: "Affirmative." LVIII. based on coercion and fear. Rotal Court: G. Heard, Presiding; A. Canestri; I. Teodori. Defender of the Bond: F. Fournier. Advocate: E. Ruffini. Question: "Does a nullity of marriage exist in this case?" Judgment of April 16th: "Negative." LIX. WESTMONASTERIEN. - NULLITY OF MARRIAGE of CAMPIPONTIS. - NULLITY OF MARRIAGE due to the excluded good of posterity. Rotal Court: B. Filipiak, Presiding; G. Doheny; P. Mattioli. Defender of the Bond: A. Boccalini. Advocate: C. Bernardini. Question: "Does a nullity of marriage exist in this case?" Judgment of April 17th: "Affirmative, it being forbidden for the woman, having been lawfully wed, to enter into other marriages unless she seriously promises under oath that she will provide for the consent to be given according to the law (canon 1086 of the Code of Canon Law)." LX. MARRIAGE based on a defect in form. Rotal Court: A. Wynen, Presiding; G. Heard; A. Canestri. Defender of the Bond: P. Capobianco. Advocates: C. Pacelli; I. Torre. Questions: I. "Is a new proposition of the cause to be admitted in this case?"; and, if affirmative: II. "Is the Rotal judgment of May 4th, 1950, to be confirmed, or rejected, in this case?" Judgment of April 18th: Regarding I: "Affirmative." Regarding II: "To be confirmed, and therefore, a nullity of marriage does not exist in this case." LXI. PADUA - NULLITY. LXII. TREVISO - NULLITY OF MARRIAGE due to coercion and fear; due to lack of consent; due to a condition imposed contrary to the good of posterity. Rotal Court: I. Pasquazi, Presiding; P. Felici;

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B. Filipiak. Defender of the Bond: P. Capobianco. Advocate: M. D. Alfonso. Question: "Does a nullity of marriage exist in this case?" Judgment of April 21st: "Negative." LXIII. MASSANA AND POPULONIEN, or FLORENCE - NULLITY OF MARRIAGE based on coercion and fear. Rotal Court: D. Staffa, Presiding; I. Pasquazi; P. Felici. Defender of the Bond: A. Gambari.

[*Latin ed. p. 264*]

264 Acta Apostolicae Sedis - Official Commentary of the Advocate appointed gratuitously for the cause: V. Trocchi. Doubt: "Whether the Royal Decree of October 31, 1949, should be confirmed or rejected in this case." Decree of April 24: "To be rejected, and therefore, to declare the marriage null and void in this case." LXIV. FLORENTINA - NULLITY OF MARRIAGE due to the excluded good of the offspring. Royal Tribunal: B. Filipiak, Assessor, G. Doheny, Assessor, P. Mattioli. Substitute for the Defender of the Bond: O. Bejan. Advocate: R. Romano. Doubt: "Whether the nullity of the marriage is established in this case." Decree of April 24: "Affirmatively, forbidding the man from entering into another marriage, unless he seriously promises under oath that he will comply with the law (canon 1086 of the Code of Canon Law)." LXV. TURIN - NULLITY OF MARRIAGE due to the excluded good of the offspring. Royal Tribunal: A. Jullien, Dean, A. Wynen, Assessor, G. Heard. Substitute for the Defender of the Bond: A. Boccalini. Advocate: O. Bernardini. Doubt: "Whether the nullity of the marriage is established in this case." Decree of April 25: "Negatively." LXVI. N. N. - NULLITY OF MARRIAGE due to the impotence of the man and a GRANTED INDULGENCE. Royal Tribunal: G. Heard, Assessor, A. Canestri, I. Teodori. Substitute for the Defender of the Bond: H. Felice. Advocate appointed gratuitously for the cause: L. Valletta. Doubt: "Whether the Royal Decree of April 8, 1952, should be confirmed or rejected in this case." Decree of April 30: "To be confirmed, and therefore, not to declare the marriage null and void in this case, nor to give advice to the Most Holy [Father] concerning a dispensation regarding a ratified but unconsummated marriage." LXVII. QUEBEC - NULLITY OF MARRIAGE due to the woman's lack of affection. Royal Tribunal: D. Staffa, Assessor, I. Pasquazi, P. Felici. Substitute for the Defender of the Bond: G. Brisebois. Advocate: H. Graziani. Doubt: "Whether the nullity of the marriage is established in this case." Decree of April 30: "Negatively." LXVIII. CLAVAREN, SEUIANUEN - NULLITY OF MARRIAGE based on the grounds of force and fear. Royal Tribunal: A. Canestri, Assessor, I. Teodori, H. Caiazzo. Substitute for the Defender of the Bond: E. Fiore. Advocate appointed gratuitously for the cause: P. Ciprotti. Doubt: "Whether the nullity of the marriage is established in this case." Decree of April 30: "Negatively." LXIX. ROMA - NULLITY OF MARRIAGE due to the excluded good of the offspring. Royal Tribunal: A. Jullien, Dean, A. Wynen, E. Bonet, Assessor. Sub-

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stitute for the Defender of the Bond: G. Andreozzi.

[*Latin ed. p. 265*]

Sacra Romana Rota. 265. Advocate: A. D'Alessandri. Question: "Does a marriage exist, in this case, as null?" Sentence of May 2nd: "Negative." 70. CATANEN. - Nullity of marriage due to simulated consent. Rotal Court: P. Felici, presiding; B. Filipiak; G. Doheny. Promoter of Justice: I. Pendola. Advocate: F. Liuzzi. Question: "Does a marriage exist, in this case, as null?" Sentence of May 5th: "Affirmative." 71. QUEBECEN. - Nullity of marriage due to lack of consent, due to insanity. Rotal Court: A. Jullien, Dean; A. Wynen; P. Mattioli, presiding. Defender of the Bond appointed: C. Vijverberg. Advocate: O. Bernardini. Question: "Does a marriage exist, in this case, as null?" Sentence of May 6th: "Affirmative, with the woman forbidden from entering into another marriage." 72. FLORENTINA - Nullity of marriage due to coercion and fear; due to a condition contrary to the good of the offspring. Rotal Court: G. Doheny, presiding; P. Mattioli; E. Bonet. Promoter of Justice: I. Pendola. Defender of the Bond appointed: V. Ait. Advocate, by mandate of gratuitous patronage: F. Ligi. Question: "Does a marriage exist, in this case, as null?" Sentence of May 11th: "Negative." 73. ALBINGANEN. - Nullity of marriage due to the excluded good of the offspring. Rotal Court: I. Pasquazi, presiding; P. Felici; B. Filipiak. Defender of the Bond appointed: A. Martinengo. Advocate: I. Torre. Question: "Does a marriage exist, in this case, as null?" Sentence of May 12th: "Affirmative, but the man is forbidden from entering into another marriage unless, before the Ordinary or his delegate, he has sworn to give his consent in accordance with the Code." 74. ROMANA - Nullity of marriage due to the excluded good of the offspring. Rotal Court: A. Fidecicchi; F. Brennan, presiding; I. M. Pinna. Defender of the Bond: I. Stella; C. Vijverberg, appointed. Advocates: I. Ojetti and F. Cartoni, for the plaintiff; R. Romano, for the defendant. Question: "Does a marriage exist, in this case, as null?" Sentence of May 12th: "Affirmative." 75. TRIDENTINA, or VENETIARUM - Nullity of marriage due to the excluded good of the offspring. Rotal Court: A. Fidecicchi, presiding; F. Brennan; D. Staffa. Defender of the Bond appointed: V. Ait. Advocate: F. Bersani.

[*Latin ed. p. 266*]

266 Acta Apostolicae Sedis - Official Commentary. Question: "Whether, in this case, the nullity of the marriage is established." Sentence of May 12th: "Negative." LXXVI. BONONIA. - NULLITY OF MARRIAGE due to force and fear. Rotalian Tribunal: A. Jullien, Dean; P. Mattioli, Assessor; E. Bonet, Assessor. Substitute for the Defender of the Bond: O. Bejan. Advocates: I. Torre, H. Figliuoli. Questions: I. "Whether the new proposition of the cause should be admitted, in this case"; and, to the extent that it is affirmative: II. "Whether, in this case, the nullity of the marriage is established." Sentence

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of May 13th: "Affirmative regarding both questions." LXXVII. ROMA. - NULLITY OF MARRIAGE due to the excluded good of procreation. Rotalian Tribunal: A. Wynen, Assessor; G. Heard, Assessor; A. Canestri, Assessor. Appointed Defender of the Bond: F. Romita. Advocate appointed by gratuitous legal aid: R. Romano. Questions: I. "Whether a further proposition of the cause should be granted, in this case"; and, to the extent that it is affirmative: II. "Whether the sentence of the Rotalian Tribunal of July 16, 1951, should be confirmed or annulled, in this case." Sentence of May 16th: Regarding I, "Affirmative." Regarding II, "To be annulled, and therefore, in this case, the nullity of the marriage is established; however, it is forbidden to both parties to enter into other marriages unless they have promised, under oath, before the Ordinary of the place or his Delegate, that they will not avoid procreation of children." LXXVIII. VICARIATUS APOSTOLICUS OF ERYTHREA. - NULLITY OF MARRIAGE due to an impediment to the bond. Rotalian Tribunal: H. Caiazzo, Assessor; A. Fidecicchi, Assessor; F. Brennan, Assessor. Promoter of Justice: I. Pendola. Appointed Defender of the Bond: V. Ait. Advocates appointed by gratuitous legal aid: G. Felici, for the plaintiff; F. X. Parisi, for the defendant. Question: "Whether the sentence of the Rotalian Tribunal of May 18, 1951, should be confirmed or annulled, in this case." Sentence of May 22nd: "To be confirmed, and therefore, in this case, the nullity of the marriage is established." LXXIX. JANUA. - NULLITY OF MARRIAGE due to a condition imposed. Rotalian Tribunal: D. Staffa, Assessor; I. Pasquazi, Assessor; P. Felici, Assessor. Substitute for the Defender of the Bond: O. Bejan. Advocate appointed by gratuitous legal aid: G. Franco. Question: "Whether, in this case, the nullity of the marriage is established." Sentence of May 22nd: "Affirmative." LXXX. LUGANO. - NULLITY OF MARRIAGE due to force and fear; due to the excluded good of procreation. Rotalian Tribunal: A. Jullien, Dean; A. Wynen, Assessor; E. Bonet, Assessor. Appointed Defender of the Bond: A. Boccalini. Advocate appointed by gratuitous legal aid: G. Bernardini. Question: "Whether the sentence of the Rotalian Tribunal of June 30, 1950, should be confirmed or annulled, in this case." Sentence of May 23rd: "To be confirmed, and therefore, in this case, the nullity of the marriage does not exist."

[*Latin ed. p. 267*]

Roman Rota, Session 267, LXXXI. ROMA - Declaration of the Nullity of a Marriage due to the exclusion of the good of procreation, the good of the faith, and the good of the sacrament, and due to the simulation of consent. Rotal Court: A. Jullien, Dean; A. Wynen, I.M. Pinna, Relators. Defender of the Bond appointed: I. Sima. Advocate: V. Trocchi. Question: "Does the nullity of the marriage in this case exist?" Sentence of May 23rd: "Affirmative, but both parties are forbidden from entering into new marriages unless they have previously sworn before the Ordinary of the place to give their matrimonial consent in accordance with the law."

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LXXXII. N. N. - Declaration of the Nullity of a Marriage due to the impotence of the husband, and a SUPERSEDED dispensation. Rotal Court: A. Fidecicchi, Relator; F. Brennan, D. Staffa. Defender of the Bond appointed: F. Fournier. Advocate: A. D'Alessandri. Questions: I. "Does the nullity of the marriage in this case exist?" and, to the extent that it is negative: II. "Should advice be given to the Most Holy Congregation regarding a dispensation from a marriage that is valid but not consummated, in this case?" Sentence of May 26th: Regarding I, "Negative." Regarding II, "Affirmative, with the prohibition for the husband to enter into a new marriage without the consent of the Sacred Roman Rota."

LXXXIII. NAPLES - Declaration of the Nullity of a Marriage due to the simulation of consent; due to coercion and fear. Rotal Court: F. Brennan, Relator; D. Staffa, I. Pasquazi. Defender of the Bond appointed: I. Parisella. Advocate: G. Felici. Questions: I. "Do the sentences of the first and second instances hold?" II. "Is an appeal to the Sacred Roman Rota permissible?" III. "Does the nullity of the marriage in this case exist?" Sentence of May 28th: "Negative to all."

LXXXIV. TURIN - Declaration of the Nullity of a Marriage due to the exclusion of the good of procreation. Rotal Court: A. Jullien, Dean; A. Wynen, Relator; E. Bonet. Defender of the Bond: I. Stella. Advocate: O. da Silva. Question: "Does the nullity of the marriage in this case exist?" Sentence of May 28th: "Affirmative, but both parties are forbidden from entering into other marriages unless they have promised before the Ordinary of the place or his Delegate, under oath, that they will not exclude the good of procreation in the future."

LXXXV. CHICAGO - Declaration of the Nullity of a Marriage due to the simulation of consent, due to the exclusion of the good of the sacrament and the good of procreation. Rotal Court: G. Doheny, Relator; P. Mattioli, E. Bonet. Defender of the Bond appointed: A. Pugliese. Advocate: R. Ottaviani. Question: "Does the nullity of the marriage in this case exist?" Sentence of May 28th: "Affirmative."

LXXXVI. ROMA - Declaration of the Nullity of a Marriage due to a condition imposed. Rotal Court: B. Filipiak, Relator; G. Doheny, P. Mattioli. Defender of the Bond appointed: F. Fournier.

[*Latin ed. p. 268*]

268 Acta Apostolicae Sedis - Official Commentary of the Advocate: I. Torre. Question: "Whether, in this case, the nullity of the marriage is established." Decision of May 29th: "Affirmative." LXXXVII. ROMA - JURISPRUDENCE. Rotalian Court: G. Heard, presiding; A. Canestri, I. Teodori. Advocates: I. Delia Cioppa, for the plaintiff; C. Bernardini, for the defendant. Questions: I. "Whether the contract, or agreement, of May 13, 1943, between the Sisters of the Poor of St. Catherine of Siena and Rev. Fr. Wolfgang Schnitzer, is invalid." And, concerning the first question: II.

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"What sum of money must be returned by the plaintiff to the defendant?" And, concerning the first question: III. "What is the plaintiff obligated to provide to the defendant?" Decision of May 30th: Regarding I: "Negative." Regarding II: "As decided in the first question." Regarding III: "The plaintiff is obligated to immediately transfer to the defendant the property in question, along with the free possession thereof, and to fully fulfill all obligations assumed by the aforementioned contract of May 13, 1943, and to pay all expenses of the legal proceedings, except for the fees of the advocate for the defendant." LXXXVIII. N. N. - NULLITY OF MARRIAGE due to the impotence of the husband and DISPENSATION REGARDING A VALID MARRIAGE. Rotalian Court: I. Pasquazi, presiding; P. Felici, B. Filipiak. Defender of the Bond appointed: I. Sirna. Advocate appointed under the auspices of free legal aid: R. Ottaviani. Questions: I. "Whether, in this case, the nullity of the marriage is established;" and, concerning the first question: II. "Whether advice should be given to the Most Holy [Father] regarding a dispensation concerning a valid and unconsummated marriage, in this case." Decision of June 9th: Regarding I: "Negative." Regarding II: "Affirmative, but with the condition that the husband not enter into another marriage without the consent of the Apostolic See or this Holy Tribunal." LXXXIX. ROMA - NULLITY OF MARRIAGE based on coercion and fear. Rotalian Court: P. Felici, presiding; B. Filipiak, G. Doheny. Defender of the Bond appointed: E. Fiore. Advocate: A. Angelini Rota. Question: "Whether, in this case, the nullity of the marriage is established." Decision of June 9th: "Affirmative." XC. TREVIREN - NULLITY OF MARRIAGE due to the exclusion of the common good of procreation. Rotalian Court: A. Jullien, Dean; P. Mattioli, presiding; E. Bonet. Defender of the Bond appointed: A. Martinengo. Advocate appointed under the auspices of free legal aid: H. Figliuoli. Decision of June 10th: "Negative." XCI. PARISIEN - NULLITY OF MARRIAGE due to a condition imposed. Rotalian Court: A. Canestri, presiding; I. Teodori, H. Caiazzo. Defender of the Bond appointed: F. Fournier. Advocate appointed under the auspices of free legal aid: I. B. Ferrata. Question: "Whether, in this case, the nullity of the marriage is established." Decision of June 11th: "Negative."

[*Latin ed. p. 269*]

The Sacred Roman Rota, 269, XCII. CAMPIFONTIS – Declaration of Nullity of Marriage due to the excluded good of the offspring. Rotal Tribunal: F. Brennan, presiding; D. Staffa; I. Pasquazi. Defender of the Bond appointed: P. Tocanel. Advocate: R. Ottaviani. Question: "Whether it can be established that the marriage is null, in this case." Judgment of June 11th: "Negative."

XCIII. N. N. – Declaration of Nullity of Marriage due to the impotence of the man. Rotal Tribunal: G. Heard, presiding; A. Canestri; I. Teodori.

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Defender of the Bond appointed: G. M. Brisebois. Advocate: A. Angelini Rota. Question: "Whether it can be established that the marriage is null, in this case." Judgment of June 13th: "Affirmative, with the prohibition that the party is not to enter into another marriage without the consent of the Holy See."

XCIV. TAURINEN – Declaration of Nullity of Marriage based on the grounds of violence and fear. Rotal Tribunal: A. Wynen, presiding; G. Heard; A. Canestri. Substitute for the Defender of the Bond: O. Bejan. Advocate, by mandate of gratuitous assistance: H. Figliuoli. Question: "Whether it can be established that the marriage is null, in this case." Judgment of June 16th: "Affirmative."

XOV. VERSALIEN – Declaration of Nullity of Marriage based on the grounds of violence and fear. Rotal Tribunal: I. Pasquazi, presiding; P. Felici; B. Filipiak. Defender of the Bond appointed: F. Fournier. Advocate, by mandate of gratuitous assistance: F. Cartoni. Question: "Whether it can be established that the marriage is null, in this case." Judgment of June 16th: "Negative."

XCVI. BASILBEN – Declaration of Nullity of Marriage due to the excluded good of the offspring. Rotal Tribunal: A. Fidecicchi; F. Brennan; I. M. Pinna, presiding. Defender of the Bond appointed: V. Ait. Advocate: I. Torre. Question: "Whether it can be established that the marriage is null, in this case." Judgment of June 18th: "Negative."

XCVII. TAURINEN – Declaration of Nullity of Marriage due to the exclusion of the good of the offspring, and the good of the sacrament. Rotal Tribunal: G. Doheny, presiding; P. Mattioli; E. Bonet. Defender of the Bond appointed: TU. Ponti. Advocates: C. H. Emprin Guardini; R. Romano. Question: "Whether it can be established that the marriage is null, in this case." Judgment of June 22nd: "Negative."

XCVIII. PARISIEN – Declaration of Nullity of Marriage due to the excluded good of the offspring. Rotal Tribunal: A. Canestri, presiding; I. Teodori; A. Fidecicchi. Defender of the Bond appointed: G. M. Brisebois. Advocate, by mandate of gratuitous assistance: F. Cartoni. Question: "Whether the judgment of the Rotal Tribunal of October 14th, 1952, should be confirmed or rejected, in this case." Judgment of June 23rd: "To be confirmed, that is, that the marriage is null, in this case."

[*Latin ed. p. 270*]

Acta 270 Apostolicae Sedis - Commentarium Officiale, XIX. SANCTI SEBASTIANI FLUMINIS, IANUARIUS. – NULLITATIS MATRIMONII ob simulationem consensus, ei DISPENSATIONIS SUPER RATO. Turnus Rotalis: P. Felici, Ponens; Br. Filipiak, G. Doheny. Vinculi Defensor deputatus: P. Toçanel. Advocatus: D. Lazzarato. Dubium: I. "An constet de nullitate matrimonii, in casu?"; et quatenus negative: II. "An consilium

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praestandum sit Sanctissimo pro dispensatione super matrimonio rato et non consummato, in casu?" Sententia diei 23 Iunii: Ad I. "Affirmative." Ad II. "Provisum in primo." C. BUGELLEN. – NULLITATIS MATRIMONII ex capite vis et metus. Turnus Rotalis: A. Jullien, Decanus; A. Wynen, E. Bonet, Ponens. Vinculi Defensor deputatus: A. Boccalini. Advocatus ex mandato gratuiti patrocinii: C. Tricerri. Dubium: "An constet de nullitate matrimonii, in casu?" Sententia diei 24 Iunii: "Negative." 01. BOSTONIEN. – NULLITATIS MATRIMONII ob exclusum bonum prolis. Turnus Rotalis: F. Brennan, Ponens; D. Staffa, I. Pasquazi. Vinculi Defensor deputatus: G. Andreozzi. Advocatus ex mandato gratuiti patrocinii: E. Ruffini. Dubium: "An constet de nullitate matrimonii, in casu?" Sententia diei 25 Iunii: "Negative." CII. SEDUNEN. – NULLITATIS MATRIMONII ob conditionem appositam. Turnus Rotalis: D. Staffa, Ponens; I. Pasquazi, P. Felici. Vinculi Defensor deputatus: F. Fournier. Advocatus: C. Bernardini. Dubium: "An constet de nullitate matrimonii, in casu?" Sententia diei 26 Iunii: "Negative." CUI. N. N. – NULLITATIS MATRIMONII ex capite vis et metus et DISPENSATIONIS SUPER RATO. Turnus Rotalis: A. Jullien, Decanus; A. Wynen, Ponens; E. Bonet. Vinculi Defensor: I. (Stella). Advocati: I Torre, H. Figliuoli. Dubium: "An sententia Rotalis diei 5 Augusti 1950 sit confirmanda, vel infirmanda, in casu?" Sententia diei 27 Iunii: "Confirmandam esse, ideoque non constare de matrimonii nullitate, in casu, nec consilium praestandum esse Sanctissimo pro dispensatione super matrimonio rato et non consummato." CIV. CHICAGIEN. – NULLITATIS MATRIMONII ob conditionem appositam. Turnus Rotalis: A. Wynen, G. Heard, Ponens; A. Canestri. Vinculi Defensor deputatus: F. Fournier. Advocatus ex mandato gratuiti patrocinii: E. Ruffini. Dubium: "An constet de nullitate matrimonii, in casu?" Sententia diei 27 Iunii: "Negative." CV. N. N. – NULLITATIS MATRIMONII ob impotentiam viri et DISPENSATIONIS SUPER RATO.

[*Latin ed. p. 271*]

From the Sacred Roman Rota: 271, Turnus Rotalis: P. Mattioli, presiding; E. Bonet; I. M. Pinna. Defender of the Bond appointed: I. Sima. Advocate appointed by gratuitous patronage: F. X. Parisi. Doubts: I. "Does a nullity of marriage exist, in this case?"; and to the extent that it is negative: II. "Should counsel be given to the Most Holy [Father] concerning a dispensation regarding a valid but unconsummated marriage?" Sentence of July 1st: Regarding I: "Negative." Regarding II: "Affirmative, forbidding the man from entering into another marriage, without first consulting this Apostolic Tribunal." CVI. N. N. - NULLITY OF MARRIAGE due to simulated consent and due to coercion and fear. Turnus Rotalis: G. Doheny, presiding; P. Mattioli; E. Bonet. Defender of the Bond appointed: A. Cairoti. Advocate: C. Corsanego. Doubts: I. "Does a nullity of marriage exist, in this case?" and to the extent that it is negative: II. "Should counsel be given to the Most Holy

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[Father] concerning a dispensation regarding a valid but unconsummated marriage, in this case?" Sentence of July 2nd: Regarding I: "Affirmative, but the man is forbidden from entering into other marriages, unless he has first promised, before the Ordinary or his Delegate, under oath, that he will give his consent according to the [Sacred] Canons." Regarding II: "The decision is reserved as in the first [point]." CVII. ÄSTEN. - NULLITY OF MARRIAGE based on coercion and fear. Turnus Rotalis: D. Staffa, presiding; I. Pasquazi; P. Felici. Substitute for the Defender of the Bond: A. Del Corpo. Advocate: R. Romano. Doubt: "Does a nullity of marriage exist, in this case?" Sentence of July 3rd: "Affirmative." CVIII. VIC. APOST. ALEPPO. - NULLITY OF MARRIAGE due to lack of consent. Turnus Rotalis: A. Canestri, presiding; I. Teodori; H. Caiazzo. Defender of the Bond appointed: G. Oesterle. Advocate appointed by gratuitous patronage: C. Bernardini. Doubt: "Does a nullity of marriage exist, in this case?" Sentence of July 4th: "Negative." CIX. N. N. - CONCERNING PARENTHOOD. Turnus Rotalis: A. Canestri, presiding; I. Teodori; H. Caiazzo. Promoter of Justice: I. Pendola. Advocates: C. Bernardini, for the plaintiff, by gratuitous patronage; E. Graziani, for the defendant. Doubts: I. "Does natural paternity exist regarding the matter in question, concerning the two daughters born to the plaintiff, in this case?"; and to the extent that it is affirmative: II. "Does an obligation exist for the defendant to pay the plaintiff a suitable pension for the support of the daughters, in this case?" Sentence of July 4th: "Affirmative in both respects, according to the decision of the Tribunal of the 10th day of May, 1947." CX. ROMA. - NULLITY OF MARRIAGE due to simulated consent and due to coercion and fear. Turnus Rotalis: G. Doheny, presiding; P. Mattioli; E. Bonet.

[*Latin ed. p. 272*]

272 Acta Apostolicae Sedis - Official Commentary on the Case of a Defender of the Bond: I. Sirna. Advocate: R. Romano. Question: "Does the nullity of the marriage exist, in this case?" Judgment of July 6th: "Negative."

CXI. JERUSALEM - NULLITY OF MARRIAGE based on coercion and fear. Rotational Panel: P. Felici, Presiding; R. Filipiak; G. Doheny. Substitute for the Defender of the Bond: A. Del Corpo. Advocate appointed for free legal assistance: F. Ercolani. Question: "Does the nullity of the marriage exist, in this case?" Judgment of July 7th: "Affirmative."

CXII. ROMA - NULLITY OF MARRIAGE due to the exclusion of the good of the offspring. Rotational Panel: I. Pasquazi, Presiding; P. Felici; B. Filipiak. Substitute for the Defender of the Bond: O. Bejan. Advocate appointed for free legal assistance: F. Ligi. Question: "Should the judgment of the Rotational Panel of July 8th, 1952, be confirmed or overturned, in this case?" Judgment of July 7th: "It is to be confirmed, and therefore the nullity of the marriage does not exist, in this case."

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CXIII. N. N. - NULLITY OF MARRIAGE due to simulated consent and a SUPERSEDED INDULGENCE. Rotational Panel: A. Wynen; G. Doheny, Presiding; I. M. Pinna. Defender of the Bond: I. Stella. Advocate appointed for free legal assistance: I. Spinelli. Questions: I. "Should the judgment of the Rotational Panel of April 22nd, 1950, be confirmed or overturned?" And, to the extent that it should be confirmed: II. "Should advice be given to the Most Holy Father regarding a dispensation from a ratified and unconsummated marriage, in this case?" Judgment of July 8th: Regarding I: "It is to be overturned, and therefore the nullity of the marriage exists, in this case." Regarding II: "Deferred to the first."

CXIV. FORLIVENZA - NULLITY OF MARRIAGE based on coercion and fear, and the exclusion of the good of the offspring. Rotational Panel: F. Brennan, Presiding; D. Staffa; I. Pasquazi. Appointed Defender of the Bond: F. Fournier. Advocate: F. Cartoni. Question: "Does the nullity of the marriage exist, in this case?" Judgment of July 9th: "Affirmative, but the man is forbidden from entering into another marriage unless he has sworn an oath before the Ordinary of the place that he will not exclude the offspring."

CXV. ROMA - NULLITY OF MARRIAGE due to the exclusion of the good of the sacrament. Rotational Panel: B. Filipiak, Presiding; G. Doheny; P. Mattioli. Appointed Defender of the Bond: I. Sirna. Advocate: F. Cartoni. Question: "Does the nullity of the marriage exist, in this case?" Judgment of July 10th: "Negative."

CXVI. CLEVELAND - NULLITY OF MARRIAGE due to the exclusion of the good of the sacrament and the good of the faith, based on the exclusion of the good of the offspring.

[*Latin ed. p. 273*]

Sacra Romana Rota 273, Turnus Rotalis: B. Filipiak, presiding; G. Doheny, P. Mattioli. Defender of the Bond appointed: I. Sirna. Advocate: R. Ottaviani. Question: "Whether the nullity of the marriage can be established in this case." Sentence of July 10th: "Affirmative."

XVII. ALBINGANEN. - NULLITY OF MARRIAGE based on coercion and fear. Turnus Rotalis: A. Wynen, presiding; G. Heard, A. Canestri. Defender of the Bond appointed: I. Sirna. Advocate by mandate of gratuitous assistance: L. Valletta. Question: "Whether the sentence of the Turnus Rotalis of April 28th, 1952, should be confirmed or rejected in this case." Sentence of July 11th: "To be rejected, and therefore, the nullity of the marriage cannot be established in this case."

XVIII. N. N. - NULLITY OF MARRIAGE due to the wife's impotence. Turnus Rotalis: A. Jullien, Dean; A. Wynen, G. Heard, presiding. Defender of the Bond appointed: P. Capobianco. Advocate: G. laut. Question: "Whether the sentence of the Turnus Rotalis of June 4th, 1949, should be confirmed or rejected in this case." Sentence of July 11th: "To be confirmed,

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or that the nullity of the marriage cannot be established in this case."

XIX. ROMANA - NULLITY OF MARRIAGE due to total simulation; due to the exclusion of the good of the sacrament and the good of procreation. Turnus Rotalis: G. Heard, presiding; A. Canestri, I. Teodori. Defender of the Bond: I. Stella. Advocate: E. Albertario. Question: "Whether the nullity of the marriage can be established in this case." Sentence of July 16th: "Affirmative, but it is forbidden to both parties to enter into new marriages unless they have previously promised, under oath, before the Ordinary or his Delegate, that they will consent according to the norms of the sacred canons."

XX. TAURINEN. - NULLITY OF MARRIAGE due to the exclusion of the good of procreation. Turnus Rotalis: F. Brennan, presiding; D. Staffa, I. Pasquazi. Defender of the Bond appointed: A. De Iorio. Advocate: A. D'Alessandri. Question: "Whether the nullity of the marriage can be established in this case." Sentence of July 16th: "Negative."

XXI. N. N. - NULLITY OF MARRIAGE due to the husband's impotence and a dispensation *super rato*. Turnus Rotalis: A. Fidecicchi, presiding; F. Brennan, D. Staffa. Defender of the Bond appointed: F. Fournier. Advocate: F. Cartoni. Questions: I. "Whether the nullity of the marriage can be established in this case"; and, to the extent that it is negative: II. "Whether it is fitting to give advice to the Most Holy Congregation regarding a dispensation *super matrimonio rato et non consummato* in this case." Sentence of July 21st: Regarding I: "Negative." Regarding II: "Affirmative, but the husband is forbidden from entering into a new marriage, without the consent of the Sacred Roman Rota."

ACTA, vol. XXIn. 7. — 3-6-1954.

[*Latin ed. p. 274*]

274 Acta Apostolicae Sedis - Official Commentary, Volume XXII, Number N. N. - NULLITY OF MARRIAGE due to the impotence of the man. Session at Tournus: I. Pasquazi, Presiding; V. Felici; B. Filipiak. Advocate: A. Angelini, Rota. Question: "Whether, in this case, the nullity of the marriage can be established." Judgment of July 21st: "Negative."

CXXIII. SESSION. - NULLITY OF MARRIAGE due to the excluded good of procreation. Session at Tournus: F. Brennan, Presiding; D. Staffa; I. Pasquazi. Defender of the Bond: F. Fournier. Advocate appointed by gratuitous legal aid: G. Felici. Question: "Whether, in this case, the nullity of the marriage can be established." Judgment of July 23rd: "Negative."

CXXIV. ROME - NULLITY OF MARRIAGE due to a condition imposed. Session at Rome: A. Jullien, Dean; A. Wynen, Presiding; E. Bonet. Defender of the Bond: I. Stella. Advocate: P. A. D'Avack. Question: "Whether the judgment of the Rota of March 22, 1952, should be confirmed or overturned, in this case." Judgment of July 25th: "To be overturned, and therefore, that

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the nullity of the marriage does not exist, in this case."

CXXV. FLORENCE - NULLITY OF MARRIAGE due to the exclusion of the good of procreation and the good of the sacrament. Session at Florence: P. Mattioli, Presiding; E. Bonet; I. M. Pinna. Promoter of Justice: I. Pendola. Defender of the Bond: A. Boccalini. Advocates: A. Oatelani; R. Romano. Question: "Whether, in this case, the nullity of the marriage can be established." Judgment of July 27th: "Affirmative; however, it is forbidden to the man and the woman to enter into another marriage without the consultation of this Apostolic Tribunal."

CXXVI. ROME - NULLITY OF MARRIAGE based on the grounds of coercion and fear. Session at Rome: A. Jullien, Dean; A. Wynen; G. Heard, Presiding. Defender of the Bond: I. Stella. Advocate: C. Bernardini. Questions: I. "Whether a new proposal of the case should be granted"; and, if affirmative: II. "Whether the judgment of the Rota of February 7, 1948, should be confirmed or overturned, in this case." Judgment of July 30th: Regarding I: "Negative." Regarding II: "Subject to the provision in the first [question]."

CXXVII. SENEN - NULLITY OF MARRIAGE based on the grounds of coercion and fear. Session at Senen: A. Jullien, Dean; A. Wynen; E. Bonet, Presiding. Defender of the Bond: G. Andrecozzi. Advocates: R. Romano; I. Bonsignori. Question: "Whether, in this case, the nullity of the marriage can be established." Judgment of August 1st: "Negative."

CXXVIII. CAGLIARI - NULLITY OF MARRIAGE due to the exclusion of the good of procreation. Session at Cagliari: I. Pasquazi; P. Felici; I. M. Pinna, Presiding.

[*Latin ed. p. 275*]

Sacred Roman Rota, Case 275: Defender of the Bond appointed: Father Tocanel. Advocate appointed by gratuitous patronage: H. Figliuoli. Question: "Does a nullity of marriage exist, in this case?" Sentence of August 4th: "Negative."

CXXIX. DETROITEN. - Nullity of marriage due to the excluded good of procreation. Rotal Tribunal: G. Heard, presiding; P. Mattioli; E. Bonet. Defender of the Bond appointed: F. Fournier. Advocates: B. Romano, for the plaintiff; P. Ciprotti, for the defendant. Question: "Is the sentence of the Rotal Tribunal of July 26, 1952, to be confirmed, or annulled, in this case?" Sentence of August 4th: "It is to be confirmed, that is to say, that a nullity of marriage does not exist, in this case."

CXXX. ATUREN, SEVAQUEN. - Nullity of marriage based on coercion and fear. Rotal Tribunal: Felici, presiding; Filipiak; Doheny. Defender of the Bond appointed: F. Fournier. Advocate appointed by gratuitous patronage: B. Pellegrini. Question: "Does a nullity of marriage exist, in this case?" Sentence of October 15th: "Negative."

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CXXXI. ROMA. - Nullity of marriage based on coercion and fear. Rotal Tribunal: A. Wynen, presiding; G. Heard; A. Canestri. Defender of the Bond appointed: I. Sirna. Advocate appointed by gratuitous patronage: F. Ligi. Question: "Is the sentence of the Rotal Tribunal of July 22, 1950, to be confirmed, or annulled, in this case?" Sentence of October 17th: "It is to be annulled, and therefore, a nullity of marriage exists in this case."

CXXXII. CATALAUNEN. - Nullity of marriage due to a defect in form; due to simulation of consent. Rotal Tribunal: G. Heard, presiding; A. Canestri; I. M. Pinna. Defender of the Bond appointed: G. Brisebois. Advocate appointed by gratuitous patronage: H. Graziani. Question: "Does a nullity of marriage exist, in this case?" Sentence of October 17th: "Affirmative."

CXXXIII. CATAÑEN. - Nullity of marriage based on coercion and fear. Rotal Tribunal: F. Brennan, presiding; D. Staffa; I. Pasquazi. Defender of the Bond appointed: A. Cairoli. Advocate: C. Bernardini. Question: "Does a nullity of marriage exist, in this case?" Sentence of October 19th: "Negative."

CXXXIV. ROMA. - Nullity of marriage due to a condition imposed. Rotal Tribunal: F. Brennan, presiding; D. Staffa; I. Pasquazi. Defender of the Bond appointed: F. Fournier. Advocate appointed by gratuitous patronage: H. Napoleoni. Question: "Is the sentence of the Rotal Tribunal of January 9, 1952, to be confirmed, or annulled, in this case?"

[*Latin ed. p. 276*]

276 Acta Apostolicae Sedis - Official Commentary: The judgment of October 19th: "It is to be confirmed, or it is established that the marriage is null, in this case." CXXXV. ROMA - NULLITY OF MARRIAGE due to the excluded good of the offspring. Rotalian Tribunal: A. Fidecicchi, presiding; F. Brennan, assisting; D. Staffa, assisting. Defender of the Bond appointed: P. Tocanel. Advocate: F. Cartoni. Doubt: "Whether the judgment of March 25th, 1952, is to be confirmed, or rejected, in this case." Judgment of October 20th: "It is to be confirmed, and therefore it is established that the marriage is null, in this case." CXXXVI. PIEDMONT, or TURIN - NULLITY OF MARRIAGE based on coercion and fear. Rotalian Tribunal: A. Jullien, Dean; P. Mattioli, presiding; E. Bonet, assisting. Defender of the Bond appointed: I. Sirna. Advocate, by mandate of gratuitous assistance: L. Valletta. Doubt: "Whether the nullity of the marriage is established in this case." Judgment of October 21st: "Negatively." CXXXVII. ROMA - NULLITY OF MARRIAGE due to the excluded good of the sacrament. Rotalian Tribunal: B. Filipiak, presiding; G. Doheny, assisting; P. Mattioli, assisting. Promoter of Justice: I. Pendola. Defender of the Bond appointed: A. De Iorio. Advocate: B. Pellegrini. Doubt: "Whether the nullity of the marriage is established, in this case." Judgment of October 23rd: "Affirmatively, forbidding the man from entering into another marriage, unless he

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has promised under oath before the Ordinary that he will consent according to the law." CXXXVIII. ROMA - NULLITY OF MARRIAGE based on coercion and fear, and due to the excluded good of the offspring. Rotalian Tribunal: A. Canestri, presiding; H. Caiazzo, assisting; F. Brennan, assisting. Defender of the Bond appointed: I. Sirna. Advocate: D. Lazzarato. Doubts: I. "Whether the judgment of March 28th, 1950, issued by the Vicariate of the City, is established." II. "Whether the nullity of the marriage is established, in this case." Judgment of October 27th: "Negatively, in both cases." CXXXIX. ROMA - NULLITY OF MARRIAGE due to the exclusion of the good of the offspring and the good of the sacrament. Rotalian Tribunal: A. Jullien, Dean; E. Bonet, presiding; I. M. Pinna, assisting. Substitute for the Defender of the Bond: A. Del Corpo. Advocate, by mandate of gratuitous assistance: I. de Forgellinis. Doubt: "Whether the nullity of the marriage is established, in this case." Judgment of October 30th: "Affirmatively." CXL. PIEDMONT, or TURIN - NULLITY OF MARRIAGE due to the simulation of consent, and the exclusion of good faith and the sacrament. Rotalian Tribunal: D. Staffa, presiding; I. Pasquazi, assisting; P. Felici, assisting. Defender of the Bond appointed: P. Tocanel. Advocates: E. Ruffini, H. Paleari, C. Bernardini.

[*Latin ed. p. 277*]

Sacra Romana Rota 277: Doubt: "Does it pertain to the nullity of marriage, in this case?" Sentence: on October 30th: "Negative."

OXLI. ARGENTINA. - Nullity of marriage due to the excluded good of the offspring. Rotal Tribunal: D. Staffa, presiding; I. Pasquazi; P. Felici. Defender of the Bond appointed: G. Brisebois. Advocate: B. Pellegrini. Doubts: I. "Does it pertain to the nullity of the sentence of the Tribunal of Metz of December 19, 1950, in this case?" II. "Does it pertain to the nullity of marriage, in this case?" Sentence of October 30th: Regarding I: "Affirmative," Regarding II: "Negative."

OX LII. BRIOCEN. - Nullity of marriage due to the excluded good of faith. Rotal Tribunal: A. Jullien, Dean; P. Mattioli, presiding; E. Bonet. Defender of the Bond appointed: A. Martinengo. Advocates: I. B. Ferrata; H. Napoleoni. Doubt: "Does it pertain to the nullity of marriage, in this case?" Sentence of October 30th: "Affirmative, but the man is forbidden from entering into another marriage, unless he has solemnly promised before the Ordinary of the place, under oath, that he will observe the obligation of faith, and the other essential duties of marriage, according to the law."

CXLIII. VENETIA. - Nullity of marriage due to the exclusion of the good of the offspring and the good of the sacrament. Rotal Tribunal: A. Fidecicchi, presiding; F. Brennan; D. Staffa. Defender of the Bond appointed: Agathangelus a Langasco. Advocate: I. Spinelli. Doubt: "Does it pertain to the nullity of marriage, in this case?" Sentence of November 10th: "Negative."

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OX LIV. SARNEN. - Nullity of marriage based on the grounds of force and fear. Rotal Tribunal: I. Pasquazi, presiding; P. Felici; B. Filipiak. Defender of the Bond appointed: A. Czapla. Advocate: O. Bernardini. Doubt: "Does it pertain to the nullity of marriage, in this case?" Sentence of November 10th: "Negative."

OX LV. ALBEN, SEUTAURINEN. - Nullity of marriage due to the excluded good of the offspring. Rotal Tribunal: P. Mattioli, presiding; E. Bonet; I. M. Pinna. Defender of the Bond appointed: A. Oairoli. Advocate: A. Merlo. Doubt: "Does it pertain to the nullity of marriage, in this case?" Sentence of November 11th: "Negative."

OX LVI. CLEVELAND. - Nullity of marriage due to the excluded good of the offspring. Rotal Tribunal: A. Jullien, Dean; G. Doheny, presiding; P. Mattioli. Substitute for the Defender of the Bond: A. Del Corpo. Advocate: R. Ottaviani. Doubt: "Does it pertain to the nullity of marriage, in this case?" Sentence of November 11th: "Affirmative, but the man is forbidden from entering into another marriage..."

[*Latin ed. p. 278*]

Acts of the Apostolic See 278. – Official Commentary on another marriage, unless before the Ordinary or his delegate, under oath, he has promised to give his consent according to the Holy Canons." CtXLVII. JANUARY. – NULLITY OF MARRIAGE based on coercion and fear. "Rotary Session: A. Wynen, presiding; A. Canestri, P. Mattioli. Defender of the Bond appointed: V. Ait. Advocate: H. Graziani. Question: "Does the nullity of the marriage exist in this case?" Judgment of November 12: "Negative." CXLVIII. JANUARY. – NULLITY OF MARRIAGE based on coercion and fear. Rotary Session: B. Filipiak, presiding; G. Doheny, P. Mattioli. Defender of the Bond appointed: A. Boccalini. Advocate appointed by the gratuitous legal aid service: C. Tricerri. Question: "Does the nullity of the marriage exist in this case?" Judgment of November 13: "Negative." CXLIX. N. N. – NULLITY OF MARRIAGE due to lack of internal freedom, and due to coercion and fear. Rotary Session: A. Jullien, Dean; A. Wynen, G. Heard, presiding. Substitute for the Defender of the Bond: O. Bejan. Advocates: I. Torre, H. Napoleoni, for the plaintiff; D. Lazzarato, C. Bernardini, for the defendant. Question: "Should the judgment of the Rotary Session of December 15, 1951, be confirmed or overturned in this case?" Judgment of November 14: "It should be confirmed, that is, the nullity of the marriage exists in this case." CL. BURDIGALEN. – NULLITY OF MARRIAGE due to a condition imposed. Rotary Session: A. Jullien, Dean; A. Wynen, E. Bonet, presiding. Defender of the Bond appointed: F. Fournier. Advocates: I. B. Ferrata, H. Napoleoni. Question: "Should the judgment of the Rotary Session of November 10, 1951, be confirmed or overturned in this case?" Judgment of November 18: "It should be confirmed, and therefore the nullity of the marriage does

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not exist in this case." CLI. N. N. – NULLITY OF MARRIAGE due to the husband's impotence, and a dispensation *super rato*. Rotary Session: F. Brennan, presiding; D. Staffa, I. Pasquazi. Defender of the Bond appointed: A. Boccalini. Advocates: I. "Does the nullity of the marriage exist in this case?"; and to the extent that it is negative: II. "Should advice be given to the Most Holy [Father] regarding a dispensation *super matrimonio rato et non consummato* in this case?" Judgment of November 19: Regarding I: "Negative." Regarding II: "Affirmative, with the husband forbidden from entering into another marriage without the consultation of the Holy See." CLII. N. N. – NULLITY OF MARRIAGE due to the husband's impotence. Rotary Session: F. Brennan, presiding; D. Staffa, I. Pasquazi. Defender of the Bond appointed: G. Andreozzi. Advocate: M. Mantovani.

[*Latin ed. p. 279*]

The Sacred Roman Rota, 279: Question: "Does nullity of marriage exist, in this case?" Sentence of November 19th: "Negative."

103. ROMA - Nullity of marriage, based on the grounds of force and fear, and the exclusion of a good issue, and lack of good faith. Rotal Court: A. Fidecicchi, presiding; F. Brennan; D. Staffa. Defender of the Bond appointed: P. Capobianco. Advocate: C. Bernardini. Question: "Does nullity of marriage exist, in this case?" Sentence of November 24th: "Negative."

104. TORINO - Nullity of marriage, based on the grounds of force and fear. Rotal Court: P. Felici, presiding; B. Filipiak; G. Doheny. Advocate appointed by mandate of gratuitous assistance: I. Marcone. Question: "Does nullity of marriage exist, in this case?" Sentence of November 24th: "Affirmative."

105. ROMA - Nullity of marriage, due to a condition imposed. Rotal Court: H. Caiazzo; A. Fidecicchi; I. Pasquazi, presiding. Defender of the Bond appointed: A. De Iorio. Advocate: A. D'Alessandri. Question: "Does nullity of marriage exist, in this case?" Sentence of November 24th: "Negative."

106. ROMA - Nullity of marriage, based on the grounds of force and fear. Rotal Court: P. Mattioli, presiding; E. Bonet; I. M. Pinna. Substitute for the Defender of the Bond: O. Bejan. Advocate appointed by mandate of gratuitous assistance: I. B. Ferrata. Question: "Does nullity of marriage exist, in this case?" Sentence of November 25th: "Affirmative."

107. N. N. - Nullity of marriage due to the impotence of the man, and a dispensation granted *super rato*. Rotal Court: B. Filipiak, presiding; G. Doheny; P. Mattioli. Defender of the Bond appointed: V. Bartoccetti. Advocate appointed by mandate of gratuitous assistance: I. Spinelli. Questions: I. "Does nullity of marriage exist, in this case?"; and, to the extent that it is negative: II. "Should counsel be given to the Most Holy [Father] regarding a dispensation concerning a marriage that is valid but not consummated,

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in this case?" Sentence of November 27th: "Negative to both."

108. L'AQUILA - Nullity of marriage, based on the exclusion of a good issue. Rotal Court: A. Jullien, Dean; A. Wynen; I. M. Pinna, presiding. Defender of the Bond: I. Stella. Advocate: C. Bernardini. Question: "Should the sentence of the Rotal Court of April 5, 1949, be confirmed, or rejected, in this case?" Sentence of November 28th: "It should be confirmed, and therefore, nullity of marriage does not exist, in this case."

109. NANCY - Nullity of marriage, based on the grounds of force and fear. Rotal Court: G. Doheny, presiding; P. Mattioli; E. Bonet.

[*Latin ed. p. 280*]

Acts of the Apostolic See, Official Commentary on the Substitute of the Defender of the Bond: A. Del Corpo. Advocate appointed for gratuitous assistance: B. Pellegrini. Question: "Does a nullity of marriage exist in this case?" Sentence of November 28th: "Affirmative."

CLX. ROMA - NULLITY OF MARRIAGE due to the excluded good of the sacrament. Rotational Panel: G. Heard, presiding; A. Canestri, P. Mattioli. Substitute of the Defender of the Bond: S. Canals. Advocate: F. Cartoni. Question: "Does a nullity of marriage exist in this case?" Sentence of November 28th: "Affirmative, with the prohibition to both parties of entering into other marriages without the prior consultation of the Holy See."

CLXI. ASTE, or TURIN - NULLITY OF MARRIAGE due to the excluded good of procreation. Rotational Panel: F. Brennan, presiding; D. Staffa, I. Pasquazi. Substitute of the Defender of the Bond: O. Bejan. Advocate appointed for gratuitous assistance: V. Trocchi. Question: "Does a nullity of marriage exist in this case?" Sentence of November 30th: "Negative."

CLXII. ROMA - NULLITY OF MARRIAGE due to a condition imposed. Rotational Panel: H. Caiazzo, I. Fidecicchi, P. Felici, presiding. Defender of the Bond: F. Fournier. Advocates: I. B. Ferrata, I. Torre, H. Napoleoni. Question: "Does a nullity of marriage exist in this case?" Sentence of December 1st: "Negative."

CLXIII. FLORENTINA - NULLITY OF MARRIAGE based on chapter ten and fear. Rotational Panel: A. Jullien, Dean; A. Wynen, presiding; G. Heard. Defender of the Bond: G. Andreozzi. Advocates: F. Bersani, C. Bernardini. Question: "Is the sentence of the Rotational Panel of February 16, 1952 to be confirmed or overturned in this case?" Sentence of December 1st: "It is to be confirmed, and therefore a nullity of marriage does not exist in this case."

CLXIV. N. N. - NULLITY OF MARRIAGE due to the husband's impotence, and a dispensation granted. Rotational Panel: P. Mattioli, presiding; E. Bonet, I. M. Pinna. Defender of the Bond: A. Boccalini. Advocates: R. Ottaviani, for the plaintiff; M. Mantovani, for the defendant. Questions: I.

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"Does a nullity of marriage exist in this case?"; and, to the extent that it is negative: II. "Should advice be given to the Most Holy Father regarding a dispensation for a marriage that is valid but not consummated in this case?" Sentence of December 9th: Regarding I: "Negative"; Regarding II: "Affirmative, with the prohibition to the husband of entering into other marriages without the prior consultation of this Apostolic Tribunal."

CLXV. TURIN - NULLITY OF MARRIAGE due to the excluded good of procreation. Rotational Panel: A. Fidecicchi, presiding; F. Brennan, D. Staffa. Defender of the Bond: I. Stella.

[*Latin ed. p. 281*]

Sacra Romana Rota 281. Advocate appointed by gratuitous patronage: M. D'Alfonso. Question: "Whether the judgment of the Rota of May 27, 1952, should be confirmed or annulled in this case." Judgment of December 9: "To be confirmed, and therefore, it does not establish the nullity of the marriage in this case."

CLXVI. MEDIOLANEN. - NULLITY OF MARRIAGE due to a defect in form. Rotal Tribunal: A. Jullien, Dean; G. Heard, Assessor; A. Canestri. Defender of the Bond appointed: F. Fournier. Advocates: M. Mantovani, for the plaintiff; H. Figliuoli, for the defendant. Question: "Whether the judgment of the Rota of December 23, 1952, should be confirmed or annulled in this case." Judgment of December 9: "To be confirmed, that is to say, it does not establish the nullity of the marriage in this case."

CLXVII. RAVENNATEN. - NULLITY OF MARRIAGE due to the excluded good of posterity. Rotal Tribunal: H. Caiazzo, P. Mattioli, I. M. Pinna, Assessor. Substitute for the Defender of the Bond: A. Del Corpo. Advocate appointed by gratuitous patronage: I. Lombardi. Question: "Whether the nullity of the marriage is established in this case." Judgment of December 10: "Negatively."

CLXVIII. FLORENTINA - NULLITY OF MARRIAGE under the head of force and coercion. Rotal Tribunal: A. Wynen, Assessor; G. Heard; A. Canestri. Defender of the Bond appointed: G. Andreozzi. Advocate appointed by gratuitous patronage: B. Pellegrini. Question: "Whether the judgment of the Rota of March 25, 1952, should be confirmed or annulled in this case." Judgment of December 10: "To be confirmed, and therefore, it does not establish the nullity of the marriage in this case."

CLXIX. N. N. - NULLITY OF MARRIAGE due to the impotence of the man and a DISPENSATION OVER A RATIoED MARRIAGE. Rotal Tribunal: A. Canestri, Assessor; A. Fidecicchi; E. Bonet. Defender of the Bond appointed: I. Sirna. Advocates: I. Torre, for the plaintiff; R. Romano, for the defendant. Questions: I. "Whether the nullity of the marriage is established in this case"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy [Father] concerning

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a dispensation over a ratified and unconsummated marriage in this case." Judgment of December 10: Regarding I. "Negatively." Regarding II. "Affirmatively."

CLXX. TAURINEN. - NULLITY OF MARRIAGE under the head of a lawful condition and the exclusion of the good of posterity and good faith. Rotal Tribunal: G. Doheny, Assessor; P. Mattioli; E. Bonet. Substitute for the Defender of the Bond: A. Del Corpo. Advocate: B. Pellegrini. Question: "Whether the nullity of the marriage is established in this case." Judgment of December 14: "Negatively."

CLXXI. IANUEN. - NULLITY OF MARRIAGE due to the excluded good of posterity. Rotal Tribunal: P. Felici, Assessor; B. Filipiak; G. Doheny.

[*Latin ed. p. 282*]

282 Acta Apostolicae Sedis - Official Commentary. Defender of the Bond appointed: G. Andreozzi. Advocate: D. Lazzarato. Doubt: "Whether the nullity of the marriage is established, in this case." Sentence of December 15th: "Affirmative." CLXXII. SANCTIFLORI - NULLITY OF MARRIAGE due to the exclusion of the good of the sacrament and the good of procreation. Rotarian Tribunal: P. Felici, Presiding; B. Filipiak; G. Doheny. Defender of the Bond appointed: G. Brisebois. Advocate by mandate of free legal aid: F. Cartoni. Doubt: "Whether the nullity of the marriage is established, in this case." Sentence of December 15th: "Affirmative." CLXXIII. BURDIGALEN - NULLITY OF MARRIAGE due to a condition imposed. Rotarian Tribunal: A. Canestri; D. Staffa; P. Mattioli, Presiding. Defender of the Bond appointed: G. Brisebois. Advocate: M. Mantovani. Doubt: "Whether the nullity of the marriage is established, in this case." Sentence of December 19th: "Negative." CLXXIV. TRIDENT - NULLITY OF MARRIAGE due to the exclusion of the good of procreation. Rotarian Tribunal: A. Jullien, Dean; E. Bonet, Presiding; I. M. Pinna. Defender of the Bond appointed: A. Boccalini. Advocate: A. Ciprotti. Doubt: "Whether the nullity of the marriage is established, in this case." Sentence of December 19th: "Negative." CLXXV. N. N. - NULLITY OF MARRIAGE based on the grounds of force and fear, and a DISPENSATION GRANTED. Rotarian Tribunal: A. Jullien, Dean; P. Mattioli, Presiding; E. Bonet. Defender of the Bond appointed: I. Sirna. Advocate by mandate of free legal aid: R. Costa Albesi. Doubts: I. "Whether the nullity of the marriage is established, in this case"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy [Father] concerning a dispensation regarding a marriage that is valid but not consummated." Sentence of December 23rd: "Negative in both cases." CLXXVI. ROMA - NULLITY OF MARRIAGE due to a condition imposed. Rotarian Tribunal: G. Heard, Presiding; A. Canestri; I. M. Pinna. Defender of the Bond appointed: E. Fiore. Advocates: P. A. D'Avack; C. Bernardini. Doubt: "Whether the sentence of the Rotarian Tribunal of June 6th should be confirmed, or overturned, in this case."

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Sentence of December 23rd: "It is to be confirmed, and therefore, the nullity of the marriage is not established, in this case." CLXXVII. N. N. - NULLITY OF MARRIAGE due to the impotence of the man, and a DISPENSATION GRANTED. Rotarian Tribunal: G. Heard, Presiding; A. Canestri; P. Felici. Defender of the Bond appointed: I. Sirna. Advocate: I. Torre.

[*Latin ed. p. 283*]

Sacra Romana Rota 283: Questions: I. "Does a nullity of marriage exist in this case?"; and, to the extent that the answer is negative: II. "Should advice be given to the Most Holy [Father] regarding a dispensation concerning a valid but unconsummated marriage, in this case?" The judgment of December 29th: Regarding I: "Affirmatively." Regarding II: "As has been provided in the first [question]." The parties are prohibited from entering into another marriage. 1 CLXXVIII. QUEBEC. - Nullity of marriage due to simulated consent and due to an impediment to the bond. Rotal Court: A. Jullien, Dean; A. Wynen, Assessor; G. Heard. Defender of the bond appointed: A. De Iorio. Advocate under gratuitous patronage: F. Ligi. Question: "Does a nullity of marriage exist in this case?" Judgment of December 30th: "Negatively." II. Cases which were conducted during the same year, 1953, or which, due to particular circumstances, concluded without a final judgment; to which are added decrees concerning appeals against the rejection of petitions. I. ROMA. - Nullity of marriage, due to a condition imposed, before the Reverend Father D. Pericle Felici. Since the plaintiff has renounced the action and has offered no opposition, the Reverend Father D., Assessor, by decree of February 25th, declares the case closed for all legal purposes and orders that the records be placed in the archive. II. ANGELORUM, CALIFORNIA. - Nullity of marriage, due to the exclusion of the good of posterity, before the Reverend Father D. Iosepho Pasquazi. Since no procedural act has been initiated for a year and more, the Reverend Father D., Assessor, by decree of March 5th, declares the case closed and orders that the records of the case be placed in the archive. III. ROMA. - Nullity of marriage, due to coercion and fear, before the Reverend Father D. Alberto Canestri. Since the husband is deceased, the Reverend Father D., Assessor, by decree of March 21st, orders that the records of the case be placed in the archive. IV. PLATIEN. - Nullity of marriage, due to coercion and fear, before the Reverend Father D. Ioanne M. Pinna. Considering the renunciation made by the parties, and having seen canon 1710, § 2, the Reverend Father D., Assessor, by decree of March 31st, admits the renunciation and orders that the records of the case be placed in the archive. V. AGRIGENTINA, or PANORMITANA. - Nullity of marriage, due to a condition imposed, before the Reverend Father D. Iosepho Pasquazi. Since no procedural act has been initiated for a year and more, the Reverend Father D., Assessor, by decree of April 8th, declares the case abandoned

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and orders that the records be placed in the archive. VI. BISUNTINA. - Concerning rights, before the Reverend Father D. Pericle Felici. Since the plaintiff has renounced either the appeal or the consideration of the case on its merits...

[*Latin ed. p. 284*]

284 Acta Apostolicae Sedis - Official Commentary. Since no opposition was presented by either party, the Reverend Father, presiding, by decree of April 14th, declares the cause concluded and orders the records to be placed in the archive.

V. RAWALPINDBN. - Regarding the nullity of marriage, concerning the rejection of the petition, before the Reverend Father Pericle Felici. Since the plaintiff has abandoned the action and no opposition was presented by the other party, the Reverend Father, presiding, by decree of May 5th, declares the cause concluded and orders the records to be placed in the archive.

VIII. TAURINEN. - Regarding the nullity of marriage, before the Reverend Father Alberto Canestri. Since no procedural act has been filed for a year or longer, the Reverend Father, presiding, by decree of May 6th, declares the petition abandoned and orders the records of the cause to be placed in the archive.

X. VICTORIEN. - Regarding the nullity of marriage, due to coercion and fear, before the Reverend Father Alberto Canestri. Since no procedural act has been filed for a year or longer, the Reverend Father, presiding, by decree of May 7th, declares the petition abandoned and orders the records of the cause to be placed in the archive.

X. TAURINEN. - Regarding the nullity of marriage, due to coercion and fear, and due to lack of good faith, before the Reverend Father Alberto Canestri. Since no procedural act has been filed for two years or longer, the Reverend Father, presiding, by decree of May 9th, declares the petition abandoned and orders the records of the cause to be placed in the archive.

XI. MEDIOLANEN. - Regarding the nullity of marriage and the dispensation, due to the exclusion of the good of the offspring and due to the wife's impotence, before the Reverend Father Alberto Canestri. Since no procedural act has been filed for a year or longer, the Reverend Father, presiding, by decree of May 12th, declares the petition concluded and orders the records of the cause to be placed in the archive.

XII. ROMANA. - Regarding the nullity of marriage, due to coercion and fear, before the Reverend Father Alberto Canestri. Since no procedural act has been filed for a year or longer, the Reverend Father, presiding, by decree of May 12th, declares the petition concluded and orders the records of the cause to be placed in the archive.

XIII. ALBINGANEN. - Regarding the nullity of marriage, due to coercion and fear, and due to simulated consent, before the Reverend Father

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Alberto Canestri. Since no procedural act has been filed for a year or longer, the Reverend Father, presiding, by decree of May 16th, declares the cause abandoned and orders the records to be placed in the archive.

XIV. NEAPOLITANA. - Regarding the nullity of marriage, due to the husband's impotence, before the Reverend Father Alberto Canestri. Since no procedural act has been filed for a year or longer, the Reverend Father, presiding, by decree of May 16th, declares the cause abandoned and orders the records to be placed in the archive.

[*Latin ed. p. 285*]

Sacra Romana Rota 285 XV. MASSANA - Concerning the right of patronage, before the Most Reverend Doctor Henry Caiazzo. When both parties have relinquished the right of patronage, and this relinquishment has been accepted by the aforementioned Most Reverend Doctor, the same Most Reverend Doctor, by decree of May 18th, declares the case concluded and orders the records to be placed in the archive.

XVI. BABYLONIA, OF THE CHALDEANS - Concerning the nullity of marriage, due to affinity arising from a previous marriage, before the Most Reverend Doctor Albert Canestri. When no procedural act has been taken for a year or more, the aforementioned Most Reverend Doctor, by decree of May 26th, declares the case abandoned and orders the records to be placed in the archive.

XVII. BRIGANTINE - Concerning penalties, before the Most Reverend Doctor Joseph Pasquazi. When the Promoter of Justice of the Sacred Roman Rota has relinquished the appeal interposed by the Promoter of Justice of the Tribunal of Brigantine, the aforementioned Most Reverend Doctor, by decree of June 5th, declares the case concluded and orders the records of the case to be placed in the archive.

XVIII. ROMA - Concerning the nullity of marriage, due to the exclusion of the essential good of the sacrament, before the Most Reverend Doctor Joseph Pasquazi. When no procedural act has been taken for a year or more, the aforementioned Most Reverend Doctor, by decree of June 2nd, declares the appeal abandoned and orders the records of the case to be placed in the archive.

XIX. ROMA - Concerning the nullity of marriage, due to coercion and fear, before the Most Reverend Doctor Boleslaus Filipiak. When the plaintiff has relinquished the prosecution of the case due to the death of the spouse, the aforementioned Most Reverend Doctor, by decree of June 9th, accepts the relinquishment and orders the records of the case to be placed in the archive.

XX. NANCEY - Concerning the nullity of marriage, due to coercion and fear, and due to the exclusion of the essential good of the sacrament, before the Most Reverend Doctor Joseph Pasquazi. When one party has passed

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away and the other party has declared that she relinquishes the action, the aforementioned Most Reverend Doctor, by decree of June 13th, declares the case concluded and orders the records to be placed in the archive.

XXI. ROMA - Concerning the nullity of marriage, due to the exclusion of the good of procreation and the good of the sacrament, before the Most Reverend Doctor Boleslaus Filipiak. When the plaintiff has relinquished the prosecution of the case and the other party has accepted, the aforementioned Most Reverend Doctor, by decree of June 27th, admits the relinquishment and orders the records of the case to be placed in the archive.

XXII. APUANESE-FLORENTINE - Concerning the nullity of marriage, due to coercion and fear, and due to the simulation of consent, before the Most Reverend Doctor John M. Pinna. When no procedural act has been taken for a year or more, the aforementioned Most Reverend Doctor, by decree of June 30th, declares the case perempted and orders the records to be placed in the archive.

XXIII. WASHINGTON - Concerning the nullity of marriage, due to the exclusion of the essential good of the sacrament, before the Most Reverend Doctor Francis Brennan. When no procedural act has been taken for a year or more, the aforementioned Most Reverend Doctor, by decree of July 28th, declares the case abandoned and orders the records of the case to be placed in the archive.

[*Latin ed. p. 286*]

286 Acta Apostolicae Sedis - Official Commentary XXIV. CATANEN, or PANORMITANA - Regarding the Nullity of Marriage, due to coercion and fear, before the Reverend Father Francis Brennan. Since no procedural act has been filed for a year or more, the presiding Reverend Father, by decree of July 23rd, declares the case abandoned and orders the records to be placed in the archive.

XXV. BURDIGALEN - Regarding the Nullity of Marriage, due to a condition imposed, before the Reverend Father Joseph Pasquazi. Since no procedural act has been filed for a year or more, the presiding Reverend Father, by decree of July 28th, declares the case abandoned and orders the records to be placed in the archive.

XXVI. BERYTEN, of the Maronite Rite - Regarding the Nullity of Marriage, due to coercion and fear, before the Reverend Father Augustus Fidecicchi. Considering the renunciation by the plaintiff, the presiding Reverend Father, by decree of August 1st, declares the case concluded and orders the records to be placed in the archive.

XXVII. CATANEN, or PANORMITANA - Regarding the Nullity of Marriage, in an appeal, before the Reverend Father Boleslaus Filipiak. Since the plaintiff has renounced her claim, the presiding Reverend Father, by decree of August 8th, admits the renunciation and orders the records of the case

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to be placed in the archive.

XXVIII. CARTHAGINEN - Regarding the Nullity of Marriage, due to coercion and fear, and due to the exclusion of the good of the sacrament, before the Reverend Father William Heard. Since no procedural act has been filed for a year or more, the presiding Reverend Father, by decree of October 5th, declares the appeal abandoned and orders the records to be placed in the archive.

XXIX. ANCONITANA - Regarding the Nullity of Marriage, in an appeal, before the Reverend Father Joseph Pasquazi. Since the opposing party is considered to have renounced its claim, the presiding Reverend Father, by decree of October 6th, declares the case concluded and orders the records to be placed in the archive.

XXX. PARISIEN - Regarding the Nullity of Marriage, due to coercion and fear, before the Reverend Father Francis Brennan. Since no procedural act has been filed for a year or more, the presiding Reverend Father, by decree of October 9th, declares the case abandoned and orders the records to be placed in the archive.

XXXI. VENETIARUM - Regarding the Nullity of Marriage, due to the exclusion of the good of procreation, before the Reverend Father Henry Caiazzo. Since no procedural act has been filed for a year or more, the presiding Reverend Father, by decree of October 13th, declares the claim dismissed and orders the records of the case to be placed in the archive.

XXXII. LIMBURGEN - Regarding the Nullity of Marriage, due to the exclusion of the good of the sacrament, before the Reverend Father Arcturus Wynen. Since no procedural act has been filed for a year or more, and no new argument has been presented, to obtain a new proposal for the case, notwithstanding two negative judgments, the presiding Reverend Father,

[*Latin ed. p. 287*]

The Sacred Roman Rota, by decree of October 18th, declares the case abandoned and orders that the proceedings be placed in the archive.

XXXIII. BBRYTEN. MARONITARUM - Regarding the nullity of a marriage, due to force and fear, before the Reverend Father Peter Mattioli. After examining the most recent proceedings and having obtained the consent of the Defender of the Bond, Reverend Father Ponens, by decree of October 19th, declares the case concluded and orders that the proceedings be placed in the archive.

XXXIV. LUGANBN. - Regarding the nullity of a marriage, due to the exclusion of the good of procreation and the good of the sacrament, before the Reverend Father Joseph Pasquazi. Since no procedural act has been filed for a year or more, Reverend Father Ponens, by decree of November 12th, declares the case abandoned and orders that the proceedings be placed in the archive.

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XXXV. ROMANA - Regarding the nullity of a marriage, due to the exclusion of the good of procreation, before the Reverend Father Pericle Felici. Since no procedural act has been filed for more than two years, Reverend Father Ponens, by decree of November 21st, declares the case concluded and orders that the proceedings be placed in the archive.

XXXVI. ROMANA - Regarding the nullity of a marriage, defamation, and insults, before the Reverend Father Boleslao Filipiak. After the main dispute has ended, Reverend Father Ponens, by decree of November 27th, declares the related case extinguished and orders that the proceedings be placed in the archive.

XXXVII. FRIBURGEN. - Regarding damages, before the Reverend Father Arcturo Wynen. Since it is necessary to refer the case to the competent Sacred Congregation, Reverend Father Ponens, by decree of November 28th, declares the case concluded before the Sacred Roman Rota.

XXXVIII. AURIEN. ETTUDEN., - Regarding the boundaries of dioceses, before the Reverend Father William Heard. After examining the letters of the Sacred Consistorial Congregation, in which it is stated that the parties have agreed to resolve the dispute through administrative means, Reverend Father Ponens, by decree of December 1st, orders that the proceedings of the case be placed in the archive.

XXXIX. N. N. - Regarding the nullity of a marriage, due to the impotence of the husband, before the Reverend Father William Doheny. Since the plaintiff in the case has renounced and has opposed nothing, Reverend Father Ponens, by decree of December 2nd, declares the case abandoned and orders that the proceedings be placed in the archive.

XL. PARISIEN. - Regarding the nullity of a marriage, due to the exclusion of the good of the sacrament, before the Reverend Father Emmanuele Bonet. Since no procedural act has been filed for a year or more, Reverend Father Ponens, by decree of December 17th, declares the case abandoned and orders that the proceedings be placed in the archive.

XLI. NEO-EBORACEN. - Regarding the nullity of a marriage, due to the exclusion of the good of procreation, before the Reverend Father Henry Caiazzo.

[*Latin ed. p. 288*]

288 Acta Apostolicae Sedis - Official Commentary. If, during a year, no procedural act has been presented, the Reverend Do. Ponens, by decree of December 23rd, in accordance with canon 1736, declares the request time-barred and orders that the case files be placed in the archive.

XLII. FLORENTINA - Regarding the nullity of a marriage, due to force and fear, before the Reverend Do. Guillelmo Doheny. Since the man summoned has not appeared, the Reverend Do. Ponens, by decree of December 28th, declares the case closed and orders that the files be placed in the

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archive.

XLIII. SECOVIEN - Regarding the nullity of a marriage, due to the exclusion of indissolubility, before the Reverend Do. Arcturo Wynen. Since the party summoned has not appeared, the Reverend Do. Ponens, by decree of December 28th, declares the case closed and orders that the files be placed in the archive.

[*Latin ed. p. 289*]

Year and Folio XXXIV, 30th of June, 1954 (Series II, Volume XXI) - No. 8.

ACTA APOSOLICAE SEDIS, Official Commentary.

ACTS OF POPE PIUS XII.

SACRED CONSISTORY.

Thursday, the twentieth day of the month of May, in the year 1954, in the customary Hall of the Apostolic Palace at the Vatican, there was a Consistory, whose acts are reported in order.

I. The Reverend Cardinal Bruno, Chamberlain of the Sacred College, presented and returned the insignia of the Sacred College of the Most Holy Roman Church to the Most Blessed Father, who delivered them to the Reverend Cardinal Ottaviani, as Chamberlain of the aforementioned Sacred College of Cardinals for this year.

II. ADDRESS OF OUR HOLY LORD.

Subsequently, the canonization of the Blesseds, whose names are mentioned below, was discussed. The Supreme Pontiff prefaced this action with the following words:

"VENERABLE BROTHERS: We know, indeed, for what reason we have convened you today in this most solemn assembly. It concerns the enrollment in the Book of Saints of the Blesseds: Pope Pius X, Peter Aloysius Chanel, Gaspare del Bufalo, Joseph Pignatelli, Dominic Savio, and Mary Crucifix of Rosa. Brief accounts of the lives of each of these have already been presented to you; and therefore, from those accounts, you were easily able to..."

[*Latin ed. p. 290*]

Acta 290 of the Apostolic See – Official Commentary, from which it appears that sufficient evidence exists concerning their virtue, sanctity, and the marvelous signs wrought by them, with God's grace. Furthermore, we do not doubt that you have already, at least in part, become acquainted with the outlines of the lives of the Blessed: Our Predecessor, Pope Pius X, whose fame for holiness grows daily and more widely among the Christian

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people; and also of Blessed Peter Aloysius Chanel, the undefeated first martyr of Oceania; of Gaspar Del Bufalo, the beloved apostle of this city and of all Italy; of Joseph Pignatelli, who, in the most turbulent times, proved to be a shining example of Christian fortitude and the sweetest charity; of Dominic Savio, who offered to God, in the bloom of his youth, the pure lily of his integrity, nourished by constant prayers directed to Heaven and defended by works of penance; and finally, of Blessed Mary Crucified Di Rosa, who shone more through the adornment of virtue and, above all, through Christian humility and the ardent desire to help every kind of poor, than through the nobility of her lineage. However, even though these things are known to you, Our Beloved Son, Caietan Cicognani, Prefect of the Sacred Congregation of Rites, entrusted with the sacred rites of the Supreme Council, will briefly, concisely, and clearly present them to Us and to you. After you have heard his words, you, individually, and then together, along with the Cardinals and the sacred prelates, according to the order of your dignity, should express your opinions. Then, the Reverend Cardinal Caietan Cicognani, Prefect of the Holy Congregation of Rites, with the permission of the Most Blessed Father, will deliver a discourse on the lives and miracles of the Blesseds: Pope Pius X, Peter Aloysius Mary Chanel, Martyr, member of the Society of Mary; Gaspar Del Bufalo, Confessor, founder of the Congregation of the Missionaries of the Precious Blood and of the Sisters of the Precious Blood Adorers; Joseph Pignatelli, Confessor, member of the Society of Jesus; Dominic Savio, Confessor; and Blessed Mary Crucified Di Rosa, Virgin, foundress of the Institute of the Handmaids of Charity; and he will recount the acts which, after a careful and preliminary examination, the Holy Congregation of Rites deemed worthy to be admitted and approved in the cause of their Beatification and Canonization. After the presentation, the Supreme Pontiff addressed the Reverend Cardinals.

[*Latin ed. p. 291*]

The Acts of Pope Pius XII, page 291, meticulously recorded each vote, and each Cardinal openly declared his opinion. Then, after excluding the votes of the assisting prelates, the Most Blessed Father added these words: "We are very pleased to know that you are all in agreement, with one mind and one will, in this matter, as it pleases us as well. We are delighted to include these six blessed souls among the ranks of the saints, by our apostolic authority. We shall gladly do so, and we have already set a date for these solemn ceremonies: with God's help, we will bestow the honors of the saints upon Blessed Pius X on the twenty-ninth day of this month; and upon the others, all together, on the twelfth day of the next month of June. We wish to publicly express our gratitude to you, Venerable Brothers, and to all our most beloved children, who, in the past months, have offered so many prayers to God for us; and we implore you all to continue these

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prayers, earnestly beseeching the Giver of all graces to graciously infuse heavenly light into our minds, so that we may happily decide upon these most important matters, which are joined to the glory of God, the honor of the Catholic Church, and the eternal salvation of men. Concerning all of these matters, it was the customary procedure to have the legal acts completed in the presence of the Apostolic Protonotaries."

III - APPOINTMENTS OF BISHOPS

Immediately following, the Supreme Pontiff publicly announced the following appointments of sacred prelates, who had already resigned from their positions through Apostolic Letters sealed with lead:

ARCHBISHOPS:

Manila, Ruphinus Santos, formerly Bishop of Barca.

Tabora, for the newly established archdiocese, Cornelius Bronsveld, formerly Bishop of Carallia.

Rubaga, for the newly established archdiocese, Joseph Cabana, formerly Bishop of Sufetula.

[*Latin ed. p. 292*]

Acts of the Apostolic See - Official Commentary

Nairobi, newly erected archdiocese, to John Joseph McCarthy, formerly Bishop of Oercinitanus.

Dar-es-Salaam, newly erected archdiocese, to Edgar Aristide Maranta, formerly Bishop of Vinda.

Soteropolitanum, to Hector Ounial, one of the Vicars General of the City.

Leucas, to John Bucko, formerly Bishop of Cadoënum.

Xramatensem, to Raphael García et García De Castro, formerly Bishop of Jaén.

Atheniensem, to Marius Macrionitis.

Anohialitanum, to Peter Rivière, formerly Bishop of Heraoleensis in Europe; to James Testa, of Monaco, Apostolic Delegate in the Republic of Turkey.

Ottaviensem, to Joseph Marie Lemieux, formerly Bishop of Gravelbourg.

Ephesinum, to Sebastian Raggio, Apostolic Nuncio to the Republic of Chile.

Belgensem, to John Baptist Portocarrero Costa, formerly Bishop of Mossoró, Coadjutor to the Most Reverend Father Anthony Almeida Moraes, Archbishop of Olinda and Recife.

Melitenaeum, to James Robert Knox, Apostolic Delegate in British East and West Africa.

Milwaukee, to Albert Gregory Meyer, formerly Bishop of Superior.

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Aeginensem, to Raphael Forni, Apostolic Internuncio to the Islamic Republic of Iran.

Mesembrianum, to Sylvius Oddi, Apostolic Delegate to Jerusalem and Palestine, Jordan, and the island of Cyprus.

Vallisoletanum, to Joseph Garcia et Goldáraz, formerly Bishop of Oriola.

Leontopolitanum in Augustamnica, to Terence Bernard McGuire, formerly Archbishop of Canberra and Goulburn.

Selumbrianum, to Rayappan Ambrose, formerly Bishop of Sidon, Coadjutor with right of succession to the Most Reverend Father August Simeonis Colas, Archbishop of Pondicherry and Cuddalore.

[*Latin ed. p. 293*]

The acts of Pope Pius XII: Hartford, which diocese was raised to an archdiocese, to Henry J. O'Brien, already Bishop of that same diocese. Gangra, to Francis de Filippis, already Archbishop of Brindisi and perpetual administrator of the diocese of Ostuni. Acitré, to Joseph Humbert Quintero Parra, as coadjutor with right of succession to the Most Reverend Father Dominic Acacius Chacón, Archbishop of Mérida, in Venezuela. Odessa, to Joseph a Costa Nunes, already Archbishop of Goan and Daman. Nagpur, which diocese was raised to an archdiocese, to Eugene Louis D'Souza, already Bishop of that same diocese. Hyderabad, which diocese was raised to an archdiocese, to Joseph Mark Gopu, already Bishop of that same diocese. Ranchi, which diocese was raised to an archdiocese, to Nicholas Kujur, already Bishop of that same diocese. Madurai, which diocese was raised to an archdiocese, to John Peter Leonard, already Bishop of that same diocese. Bangalore, which diocese was raised to an archdiocese, to Thomas Pothacamury, already Bishop of that same diocese. Malacca, which diocese was raised to an archdiocese, to Michael Olçomendy, already Bishop of that same diocese. Brindisi, with the perpetual administration of Ostuni, to Nicholas Margiotta, already Bishop of Gallipoli. Sidon, the church raised to the archiepiscopal rank for this occasion, to Romulus Carboni, Apostolic Delegate in Australia, New Zealand, and Oceania. Anasartha, to Seraphir Gomes Jardin, already Archbishop of Adamant. Gabula, to Pompeius Ghezzi, already Bishop of Biturgense. Perge, to Salvatore Siino, Apostolic Nuncio to the Dominican Republic. Carthage, to Mauritius Perrin, already Bishop of Utica. Theodosiopolis in Arcadia, the church raised to the archiepiscopal rank for this occasion, to Arrig Pintonello. The archiepiscopal rank for...

[*Latin ed. p. 294*]

Acts 294 of the Apostolic See – Official Commentary of Liverpool, concerning William Godfrey, formerly Archbishop of Cius, Gamherren and Qulburn; Norman Michael O'Brien, formerly Archbishop of Oyrrhen; Opilius Rossi, Apostolic Nuncio in the Republic of Ecuador; Joseph

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Gerald Berry, formerly Bishop of Peter borough; Ferdinand Pawlikowski, formerly Bishop of Seco-vien; Aloysius Raimondi, Apostolic Nuncio in the Republic of Haiti; Joseph Newton de Almeida Batista, formerly Bishop of Uruguaiana; Fortunatus Maria Farina, formerly Bishop of Fodia, recently deceased, in the Eadrianopolitan parish in Honoriade, which has been elevated to an archdiocesan status for this occasion; Leon Duval, formerly Bishop of Constantina; Constantinus Bohacevskyi, formerly Bishop of Amisen; Henry Audrain, formerly Bishop of Arsinoita in Arcadia, Coadjutor with right of succession to the Most Reverend Virgil Joseph Béguin, Archbishop of Auxita; Aloysius Concha, formerly Bishop of Manizales, the diocese of which has been elevated to an archdiocese; Francis Joseph Grimshaw, formerly Bishop of Plymouth; Bishops: Alphonsus Beretta, formerly Bishop of Hyderabad, in the newly established diocese of Warangal; Joseph Bowers, formerly Bishop of Cyparissia; Joseph Marc Gopu, formerly Bishop of Gilba; Adolphus Noser, formerly Bishop of Accra, Apostolic Vicar of Portus Alexius.

[*Latin ed. p. 295*]

295. The acts of Pope Pius XII: Silensem, Joseph Truong-cao-Dai, Apostolic Vicar of Haiphong. Oenoandensem, Francis Xavier Tsinguen, Apostolic Vicar of Ohantaburi. Sidoniensem, Rayppan Amorose, Auxiliary to the Most Reverend August Simeon Colas, Archbishop of Pondicherry. Ierichuntinum, Albert Castelli, Auxiliary to the Most Reverend Adeodatus Ioannes S. R. E. Cardinal Piazza, Bishop of Sabina and Mandelensis. Cataquensem, Alphonsus Fresnel, Apostolic Vicar of Fort-Dauphin. Vellorensem, newly erected diocese, Paul Mariaselvam. Mariammitanum, George Desideratus Raeymaeckers, Apostolic Vicar of Buta. Amudar sensem, Ioannes Rüth, the first Apostolic Vicar of Central Norway. Tanjorensem, newly erected diocese, Arokiaswami Rajarethinam Sundaram. Aulonitanum, William Sedlmeier, Auxiliary to the Most Reverend Joseph Leiprecht, Bishop of Rottenburg. Kerriensem, Dionysius Moylaus, already Bishop of Ross. Ceaensem, Lawrence B. Casey, Auxiliary to the Most Reverend James Edward Kearney, Bishop of Roft in America. Khaedestenum, Emmanuel Alphonsus De Carvalho, Coadjutor with right of succession to the Most Reverend William August De Cunha Guimarães, Bishop of Angra. Medelitanum, Marin Bergonzini, Auxiliary to the Most Reverend Caesar Boccoleri, Archbishop of Mutina and Abbot of the "nullius" of Nonantula. Partemoti, Ioannes Chang Pi-te, already Bishop of Ciaoscienensem. Versaliensem, Felix Guiller, already Bishop of Apamiensem. Formensem, Othoniel Malcedo, Auxiliary to the Most Reverend Peter Octavius Ortiz Arrieta, Bishop of Chachapoyasensis. Sophenensem and the "nullius" Prefecture of Infantensem, Patrick man

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Shanley.

[*Latin ed. p. 296*]

Acta Apostolicae Sedis - Official Commentary

Trisipa, Hadrianum Djajasepoetra, Apostolic Vicar of Djakarta.

Germanicopolitanum, Ioannem Klooster, Apostolic Vicar of Surabaya.

Suceur sensemet Sancti Aegidii, Petrum Iosephum Rivera Mejìa, and Ubaldum Evariam, Bishop of Edistiana.

Barranquilla, Franciscum Gallego Pérez.

Ilhêus, Ioannem Rezende Costa.

Bida and the "nullius" Territorial Prelature of Corocoro, stum Cibrián Fernández.

Anagninum, Henricum Romulum Compagnone.

Bita, Othonem Motta, Auxiliary to the Most Reverend Justin Joseph de Sant'Anna, Bishop of Juiz de Fora.

Epiphania in Syria, Petrum Sfalr.

Bagai, Natalem Vicarium Boucheix, Apostolic Vicar of Heliopolis in Aegypto.

Granada, Antonium García Suárez.

Clermont, Petrum de la Ohanonie.

Kimberley, newly erected diocese, Ioannem Boekenfoehr.

Zoara, Antonium Capdevilla Ferrando, Apostolic Vicar of San Pedro Sula.

Pella, Petrum Gau y Aróla, the first Apostolic Vicar of Quibduano.

Thabraca, Georgium Kettel, the first Apostolic Vicar of Kabinda.

Doliclium, Ivonem Plumey, the first Apostolic Vicar of Garou.

Zalichenum, Gustavum Posada Peláez, the first Apostolic Vicar of Istmina.

Rhesaina, Gerardum Valencia Cano, the first Apostolic Vicar of Buenaventura.

Iringa, newly erected diocese, Actilium Beltramino, already Bishop of Thuburnica.

[*Latin ed. p. 297*]

The acts of Pope Pius XII, page 297: Kantpalaënsem, newly erected diocese, Vincent Billington, already Bishop of Avissa. Mwanzaënsem, newly erected diocese, Joseph Blomjous, already Bishop of Bubastita. MosMensem, newly erected diocese, Joseph Byrne, already Bishop of Vasada. Nyeriensem, newly erected diocese, Charles Mariam Cavallera, already Bishop of Sufeta. Guluensem, newly erected diocese, John Baptist Cesana, already Bishop of Cerbalita. Tororoënsem, newly erected

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diocese, John Greif, already Bishop of Bebalita. Kisumuensem, newly erected diocese, Frederick Hall, already Bishop of Alba maritimum. Morogoroensem, newly erected diocese, Bernard Gerard Hilhorst, already Bishop of Metellopolitanum. MasaJcaënsèm, newly erected diocese, Joseph Kiwanuka, already Bishop of Thibica. Mbararaënsem, newly erected diocese, Francis Xavier Lacoursière, already Bishop of Vulturia. BuJcobaënsem, newly erected diocese, Alfred Lanctot, already Bishop of Avensa. Dodomaënsem, newly erected diocese, Anthony Jeremiah Pesce, already Bishop of Caesarea in Bithynia. Rutaboënsem, newly erected diocese, Laurean Rugambwa, already Bishop of Febiana. Karemaënsem, newly erected diocese, James Siedle, already Bishop of Adra. Mbeyaënsem, newly erected diocese, Anthony von Oorschot, already Bishop of Cenae. Kigomwënsem, newly erected diocese, John van Sambeek, already Bishop of Gergita. Mbwluensem, newly erected diocese, Patrick Winters, already Bishop of Burca. Apamiensem, Felix Guiller, already Bishop of Versailles.

[*Latin ed. p. 298*]

Acts of the Apostolic See - Official Commentary

Eleutheropolis in Palestine, Joseph de Nardis, already Bishop of St. Agatha of the Goths.

Caesarea in Numidia, Joseph delia Cioppa, already Bishop of Aliphan.

Amyzon, Aloysius Cicuttini, Auxiliary to the Most Reverend Father Joseph Nogara, Archbishop of Udine.

Tumzitan, Remigius Augustin, Auxiliary to the Most Reverend Father Joseph Le Gouaze, Archbishop of Port-au-Prince.

Paterson, James Aloysius McNulty, already Bishop of Methone.

Hadrianopolis in Epirus, Joseph Freusberg, Auxiliary to the Most Reverend Father John Baptist Dietz, Bishop of Fulda.

Biffuitan, John Emmanuel Marqués, Auxiliary to the Most Reverend Father Joseph John Amati Moussaron, Archbishop of Albi (-Castres-Lavaur).

Alienum, John Ernest Ménard, Auxiliary to the Most Reverend Father Rudolph Octave Harscouët, Bishop of Chartres.

Eucarpia, John Mary Sanna, already Bishop of Gravina and Montepeloso.

Uzalens, Joseph Pullan, Coadjutor to the Most Reverend Father Angel Ficarra, Bishop of Patti.

Cajazeiras, Zachary Rolim de Moura.

Hafniae, newly established diocese, John Theodore Suhr, already Bishop of Balecium.

Miletus, Vincent De Chiara.

Bululitan, Fidel García Martínez, already Bishop of La Calzada.

Calaguritan and La Calzada, Abilio Dei Campo Barcena, already Bishop

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of Pionita.

Achyra, Victor Bazin, Apostolic Vicar of Rangoon.

Carystus, Firmin Courtemanche, first Apostolic Vicar of Fort Jameson.

Olympus, Second García, first Apostolic Vicar of the Vicariate Apostolic of Puerto Ayacucho.

Blaundus, Michael On Prakhongcb.it, Apostolic Vicar of Tharen.

[*Latin ed. p. 299*]

Acts of Pope Pius XII, 299. Cynopolitan, in Egypt, Joseph Gerald Holland, formerly Bishop of Ketaën. Oppido, Mauritius Raspini. Monaco, Giles Bar the. Gravina and Montepeloso, Aldo Porzoni. Agde of the Goths, Constantine Caminada. Aliphan, Virginio Dondeo. Serrae, in the Proconsular region, Francis Green, Auxiliary to the Most Reverend Daniel Iacobus Gercke, Bishop of Tucson. Methone, Berthold Bülh, formerly Bishop of Oruro. Oruro, Aloysius Rodríguez, formerly Bishop of Thennesus. Nicosia, Clement Gaddi. Edistiana, Ioannes Mariam Jan, formerly Bishop of Cap-Haïtien. Caltadria, Carolus Anasagasti, Apostolic Vicar of Beni. Balecium, Augustine Baroni, Apostolic Vicar of Khartoum. Oslo, newly erected diocese, Iacobus Mangers, formerly Bishop of Selje. Stockholm, newly erected diocese, Ioannes Evangelista Ericus Müller, formerly Bishop of Lorium. Coadjutor with right of succession to the Most Reverend Ioannes Evangelista Ericus Müller, Bishop of Stockholm, Canutus Ansgarius Nelson, Bishop of Bilta. Soide, Ioannes Rodgers, Vicar of Casiotan; Felix Scalala, Apostolic Vicar of the Tonga Islands. Apostolic, Leopoldopolitan. Yarmouth, newly erected diocese, Albert Leménager. Vallita, Alphridus Rubio Diaz, Auxiliary to the Most Reverend Bernard Botero Alvarez, Bishop of Santa Marta. Cadoë, Ioannes J. Krol, Auxiliary to the Most Reverend Franciscus Hoban, Archbishop-Bishop of Cleveland. D. Edward.

[*Latin ed. p. 300*]

Acta Apostolicae Sedis - Official Commentary 300. Emilius Abascal Salmerón, Auxiliary to the Most Reverend Octaviano Márquez Toriz, Archbishop of Angelorum. To the beloved elderly, Franciscus Tiburtius Roche, now Bishop of Tuticorin. 8. Of Canada, Alphridus Benjamin Leverman, now Bishop of Bare in Pisidia. Of Eemeriensem, Augustinus Gianfranceschi, Auxiliary to the Most Reverend Angelus Joseph, Servant of God, Cardinal Roncalli, Patriarch of Venice. Of Thennesiensem, Primus Gasbarri, Auxiliary to the Most Reverend Clement, Servant of God, Cardinal Micara, Bishop of Veliterna. Of Toowoomba, Gulielmus Brennan. Of Hierapolis in Isauria, Dominicus Ekandem, Auxiliary to the Most Reverend James Moynagh, Bishop of Calabarensis. Of Versaliensem, Alexander Renard. Of Aradita, Bryan Joseph McEntegart, now Bishop of Ogdensburg. Of Cantanensem, Franciscus Hengsbach, Auxiliary to the

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Most Reverend Lawrence Jaeger, Archbishop of Paderborn. Of Nicotera and Tropea, Augustinus Saba. Of Bridgeport, newly established diocese, Lawrence J. Shehan, now Bishop of Lydda. Of Amphipolis, Eduardus V. Dargin, Auxiliary to the Most Reverend Francis, Servant of God, Cardinal Spellman, Archbishop of Neo-Eboracensis. Of Ioannina, Gualterius P. Kellenberg, Auxiliary to the Most Reverend Francis, Servant of God, Cardinal Spellman, Archbishop of Neo-Eboracensis. Of Pitanae, Coleman F. Carroll, Auxiliary to the Most Reverend John Francis Dearden, Bishop of Pittsburgh. Of Caesarea in Thessalia, Andreas Pangrazio, Coadjutor to the Most Reverend Jerome, Cardinal, Bishop of Verona. Of Tucumán, Ioannes Carolus Aramburu, now Bishop of Plataea. Of Viedma, Iosephus Borgatti. Of Azul, none. Antonius Iosephus Plaza, now Bishop of Doberi.

[*Latin ed. p. 301*]

Acts of the Sacred Congregation of the Propagation of the Faith, Volume XII, page 301:

Norwich, a diocese newly established, to Bernard J. Flanagan.

Rimini, to Aemilius Biancheri, who is already Bishop of Sarsina.

Mossoró, to Elisaeus Simoes Mendes, who is already Bishop of Mossoró.

Marquise and Bisignano, to Augustinus Ernestus Castrillo.

Belgaum, a diocese newly established, to Michael Joseph Rodrigues.

Cava de' Tirreni and Sarno, to Alphridus Vozzi.

Centenaria, to Hugonus Eduardus Polanco Brito, Auxiliary to the Most Reverend Octavius Antonius Beras, Archbishop of Euchaita and Apostolic Administrator of the Diocese of Santiago de los Caballeros.

Bergamo, to Joseph Piazzi, who is already Bishop of Orem.

Barca, to Expeditus Eduardus de Oliveira, Auxiliary to the Most Reverend Antonius de Almeida Lustosa, Archbishop of Fortaleza.

Baliana and the Prefecture "nullius" of Moyobamba, to Martinus Fulgentius Elorza Lejaristi.

Sarsina, to Carolus Bandini.

Eulven, a diocese newly established, to Petrus Cantero Cuadrado, who is already Bishop of Barbastro.

Arethusa, to Joseph Parecattil, Auxiliary to the Most Reverend Augustinus Kandathil, Archbishop of Ernakulam.

Gravelbourg, to Amatus Decosse.

Bockford, to Raimundus P. Hillinger.

Crema, to Placidus Maria Cambiaghi.

Jerait, to Ioannes Dieter, Apostolic Vicar of the Navigator Archipelago.

Iziriana, to Georgius Chilianus Pflaum, the first Apostolic Vicar of Nuflo de Chavez.

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Buthrotium, to Ludovicus Tirilly, Apostolic Vicar of the Marchise Islands.

Attale in Pamphilia, to Michael Wasaburo Urakawa, who is already Bishop of Sendai.

[*Latin ed. p. 302*]

Acts of the Apostolic See - Official Commentary

Biturgensem, Dominic Bornigia.

Bobbio, Peter Zuccarino, now Bishop of Philadelphia in Lydia.

Philadelphia in Lydia, John de Deo Ramalho, now Bishop of Macao.

Cedamusa, John Vrakking, now Bishop of Surigao.

Arsamosaten, Bernard Gerard Hilhorst, now Bishop of Morogoro.

Germen in Galicien, Francis Monaco, Coadjutor to the Most Reverend John Iacono, Bishop of Caltanissetta.

Abila in Palestine, Albert Uribe Urdaneta, Coadjutor to the Most Reverend Aloysius Concha, Bishop of Manizales.

Glonfort, William Philbin.

Coadjutor with right of succession to the Most Reverend Aloysius Réaume, Bishop of Timmins, is Maximilian Tessier, Bishop of Christopolitan.

Baren in the Hellespont, Jerome Sebastian, Auxiliary to the Most Reverend Francis P. Keough, Archbishop of Baltimore.

Baren in Pisidia, Joseph de Almeida Batista Pereira, Auxiliary to the Most Reverend John de Matha de Andrade et Amaral, Bishop of Metheroy.

Lipa, Alexander Olalia, now Bishop of Tuguegarao.

Segus, John Giorgis, now Bishop of Fesula.

Sarepta, Cheriyan Polachirakal, Auxiliary to the Most Reverend Xavier Joseph Valakuzyil, Bishop of Tiruvallan.

Gissitan and Abbot "nullius" of Pietersburg, Francis Clement Van Hoeck.

Arsinoe in Cyprus, William John Demarteau, Apostolic Vicar of Banjermasin.

Atenia, James Carroll, Auxiliary to the Most Reverend Norman Thomas, Cardinal Gilroy, Archbishop of Sydney.

Metropolitan in Asia, John Cauwelaert, first Apostolic Vicar of Inongo.

Lydda, Frederick Due, now Bishop of Saint-Jean-de-Maurienne.

Saint-Jean-de-Maurienne, Aloysius Ferrand.

[*Latin ed. p. 303*]

303 Acts of the Sacred Congregation of the Propagation of the Faith, Volume XII, Giennensem, Felicissimus Romero Menjibar. Secoviensem,

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Joseph Schoiswohl, now Bishop of Phyte. Ogdensburgensem, Walter P. Kellenberg, now Bishop of Ioannina. Coadjutor with right of succession to the Most Reverend Father Charles Hubert Le Blond, Bishop of St. Joseph in America, is John Patrick Cody, Bishop of Apollonia. Superiorensem, Joseph Annabring. Pionitanum, Armando Gutiérrez Granier, Auxiliary to the Most Reverend Father Augustine Arce, Bishop of the Holy Cross of Sierra. Macaonensem, Policarp a Costa Vaz, formerly Bishop of Euroea in Epirus. Botryensem, Edward Douglas, now Bishop of Motherwell. Nysiriensem, Carolus Maria Jürgens Byrne, now Bishop of Huancavelica. Coadjutor with right of succession to the Most Reverend Father Eugene Giambro, Bishop of Neocastris, is Vincent Maria Iacono, Bishop of Lambaesa. Metropolitan, John David, Apostolic Vicar of Majunga. TJ mzimikuluensem, newly erected diocese, Pius Bonaventura Dlamini. Sendaiensem, Peter Arikita Kobayashi. Ketaënsem, newly erected diocese, Anthony Konings. Pachnemunitanum, Septimius Eusebius Mari, the first Apostolic Vicar of Riohacha. Dalisandenum in Isauria, Laureanus Castán Lacoma, Auxiliary to the Most Reverend Father Benjamin, Cardinal of Arriba and Castro, Archbishop of Tarragona. Sanctae Annae, Benjamin Barrera and Reyes, now Bishop of Sabadia. Meruensem, newly erected diocese, Lawrence Bessone. Vartanensem, Franciscus Fasola, Coadjutor to the Most Reverend Father John Baptist Peruzzo, Archbishop-Bishop of Agrigento. Bolivar, Leonidas E. Proaño.

[*Latin ed. p. 304*]

Acts of the Apostolic See. – Official Commentary.

Grand Rapids, Allen James Babcock, already Bishop of Irenopolis in Cilicia.

Phyte, Clarentius Issenmann, Auxiliary to the Most Reverend Charles Joseph Alter, Archbishop of Cincinnati.

Utica, Joseph Garnery.

Constantinople, Paulus Pinier, already Bishop of Prusias ad Hypium.

Amiens, Joseph a Iesu Alba Palacios, Auxiliary to the Most Reverend Gerard Anaya et Diez de Bonilla, Bishop of St. Louis Potosi.

Doberan, Justin J. McCarthy, Auxiliary to the Most Reverend Thomas Aloysius Boland, Archbishop of Newark.

Oriola, Paulus Barrachina Estevan.

Heliopolis of the Maronites, Abdallah Nujaim, already Bishop of Bracciano.

Hadrianople in Honorade, Joseph M. Pernicone, Auxiliary to the Most Reverend Francis, His Holiness's Cardinal Spellman, Archbishop of New York.

Pesaro, Antonius Bagnoli, already Bishop of Volterra.

Risini, Alphonsus Caelestinus Basil Baud, the first Apostolic Vicar of

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Berbérati.

Letae, Ioannes Ioseph, Auxiliary to the Most Reverend Albertus Petrus Falière, Apostolic Vicar of Mandalay.

Kaduna, in the newly erected diocese, Ioannes McCarthy.

Jos, in the newly erected diocese, Ioannes Redington.

Peterborough, Beniaminus I. Webster, already Bishop of Paphus.

Pistoia, Maria Longo Domi.

Plataea, Aloysius Maria Galibert, already Bishop of St. Aloysius of Caceres.

Aleppo of the Maronites, Franciscus Ayoub, already Bishop of Cyprus.

Cyprus, Eliam Farah.

Gallipoli, Blasius D'Agostino, already Bishop of Citium.

[*Latin ed. p. 305*]

Acts of the Sacred Congregation of the Holy Office, Volume XII, page 305.

PRELATE (of the *Nullius* Diocese): For the newly established prelature of Bertraniae in Catatumbo, John Joseph Díaz Plata. Furthermore, He confirmed the canonically made election in the Synod of Syrian Bishops, of Reverend Father John Bakos, to the Archiepiscopal Church of the Syro-Catholics of Babylon. Then, He ratified the canonically made elections in the Synod of Chaldean Bishops: Reverend Father Ephrem Gogué to the Archiepiscopal Church of Cherchen; Reverend Father Joseph Gogué to the newly established Archiepiscopal Church of Basra of the Chaldeans; Reverend Father Souleiman Sayegh, Auxiliary to the Patriarch of the Chaldeans of Babylon, to the titular Archiepiscopal Church of Palaeopolis in Asia.

IV. REQUESTS FOR THE PALLIUM.

Finally, the Ordinaries of the Metropolitan Churches of Brundusina, Adamantina, and the Episcopal Church (by privilege) of A.nagnina personally petitioned for the Pallium. Through their representatives, the request for the Pallium was made for the Metropolitan Churches of: Manilensi, Daressalaamensi (newly established), Nairobiensi (newly established), Rubagaënsi (newly established), Taboraênsi (newly established), Granatensi, Ottaviensi, Milwaukiensi, Vallisoletana, Hartfortiensi (by elevation of the see), Goana and Damanensi (by succession), Bangalorensi (by elevation of the see), Hyderabadensi (by elevation of the see), Madhuraiensi (by elevation of the see), Nagpurensi (by elevation of the see), Ranchiensi (by elevation of the see), Liverpolitana, Halifaœiensi, Algeriensi, Wellingtonensi (by succession), Manizalensi (by elevation of the see), Birminghamiensi; for the Archiepiscopal Churches of: Atheniensi, Malacensi (by elevation of the see), Carthaginensi, Camberrensi, and

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Gulburnensi; and for the Episcopal Church of Claromontma (by privilege).

20 - Acts, Volume XXIn, page 8. - June 30, 1954.

[*Latin ed. p. 306*]

Acts 306 of the Apostolic See – Official Commentary ON THE SOLEMN CANONIZATION OF BLESSED POPE PIUS X, IN ST. PETER'S SQUARE, AT THE ENTRANCE TO THE VATICAN BASILICA, IN THE EVENING OF MAY 29TH, IN THE YEAR 1954. In response to the petition made by the Advocate of the Sacred Congregation, Most Eminent Cardinal Caietano, Prefect of the Congregation, the Reverend Monsignor Antonius Bocci, Secretary for Briefs, replied: "From the 'chair founded upon the rock which is Peter,' you will soon hear a pronouncement, which God Himself will deem certain in Heaven. The diadem of the Roman Pontificate, which redeemed the brow of the Blessed Pius X, shines today with a new splendor of holiness." Then the Supreme Pontiff, with his head uncovered before the nations, solemnly sat in the Cathedra, wearing the mitre, and from the fullness of the Apostolic ministry, pronounced: "For the honor of the Holy and undivided Trinity, for the strengthening of the Catholic Faith, and for the increase of the Christian Religion, by the authority of Our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and Our Own; after mature deliberation and with the frequent invocation of divine assistance, and with the counsel of Our Venerable Brothers, the Cardinals, Patriarchs, Archbishops, and Bishops present in Rome; We declare and define Blessed Pope Pius X to be a Confessor and a Saint, and We add him to the catalogue of the Saints: decreeing that his memory should be religiously observed each year on the anniversary of his birth, that is, on the twentieth of August. In the name of the Father, and of the Son, and of the Holy Spirit. Amen." 1 St. Cyprian, Epistle 43, 5; Migne, P. L., IV, 345.

[*Latin ed. p. 307*]

Acts of Pope Pius XII, 307, ADDRESSES I. After the Canonization in St. Peter's Square, before a multitude clamoring, the Supreme Pontiff spoke these words: To the most venerable Pope Pius X, Father, the hour of brilliant triumph, which God, the raiser of the humble, has ordained and almost hastened, to seal the wondrous ascent of His faithful servant Pius X to the supreme glory of the altars, fills Our soul with joy, to which you, Venerable Brothers and beloved sons, so generously participate with your presence. We therefore offer fervent thanks to divine goodness for having allowed us to live this extraordinary event, all the more so because, perhaps for the first time in the history of the Church, the formal canonization of a Pope is proclaimed by one who had already had the privilege of serving him in the Roman Curia. This day, so auspicious and memorable, not only for Us, who count it among the happy days of Our Pontificate, to which Providence had reserved so many sorrows and concerns; but also for the

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entire Church, which, spiritually united with Us, rejoices in unison with a fervent surge of religious emotion. The beloved name of Pius X in this radiant evening resounds from one end of the earth to the other, with the most diverse accents; and awakening thoughts of heavenly goodness everywhere, strong impulses of faith, purity, and Eucharistic piety, it echoes as a lasting testimony to the fruitful presence of Christ in His Church. With generous reciprocity, exalting His servant, God testifies to his exalted holiness, for which, even more than for his supreme office, Pius X was in life a renowned champion of the Church, and as such, he is the saint given to our times by Providence. Now We desire that precisely in this light you contemplate the gigantic and gentle figure of the Holy Pontiff, so that, as the shadows fall upon this memorable day and the voices of the immense "Hosanna" are silenced, the solemn rite of his canonization may remain a blessing in your souls and a salvation for the world. 1. The program of his pontificate was solemnly announced by him from the very first Encyclical, *E supremi*, of October 4, 1903, in which he declared that his only...

[*Latin ed. p. 308*]

308 Acta Apostolicae Sedis - Commentarium Officiale 2, with the purpose of restoring all things in Christ, that is, of recapitulating, of bringing all things back to unity in Christ. But what is the way that opens to us the entrance to Jesus Christ? he wondered, looking lovingly at the lost and hesitant souls of his time. The answer, valid yesterday, as today and in the ages to come, is: the Church! Therefore, it was his first concern, incessantly pursued until his death, to make the Church ever more concretely suited and open to the path of men towards Jesus Christ. For this purpose, he conceived the bold undertaking of renewing the body of ecclesiastical laws, so as to give the entire organism of the Church a more regular breath, greater security, and greater agility, as required by an external world marked by increasing dynamism and complexity. It is true that this work, which he himself defined as "arduum sane munus," was suited to the eminent practical sense and the vigor of his character; however, mere adherence to the temperament of the man does not seem to explain the ultimate reason for this difficult undertaking. The profound origin of the legislative work of Pius X is to be found primarily in his personal holiness, in his intimate conviction that the reality of God, which he experienced in constant communion of life, is the origin and foundation of all order, all justice, and all right in the world. Where God is, there is order, justice, and right; and, conversely, every just order protected by law manifests the presence of God. But which institution on earth should more eminently manifest this fruitful relationship between God and law, if not the Church, the mystical body of Christ Himself? God abundantly blessed the work of the blessed Pope, so that the Code of Canon Law will remain in the centuries the great monument of his pontificate, and he himself can be considered the providential

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saint of our time. May this spirit of justice and law, of which Pius X was to the contemporary world a witness and model, penetrate the halls of the Conferences of States, where very serious problems of the human family are discussed, in particular the way to forever banish the fear of terrible cataclysms and to ensure for the peoples a long era of tranquility and peace.

2. An invited champion of the Church and a providential saint of our times, Pius X also revealed himself in the second undertaking that distinguished his work, and which, in sometimes dramatic events, took the form of a struggle waged by a giant in defense of an invaluable treasure: the internal unity of the Church in its innermost foundation: the faith. Already from *Eph. 1, IO*.

[*Latin ed. p. 309*]

Acta Pii PP. XII 309. In sua infanzia, la Provvidenza divina aveva preparato il suo elegido en su humilde familia, edificada sobre la autoridad, los buenos costumbres y la fe misma, vivida escrupulosamente. Sin duda, todo otro Sumo Pontífice, por virtud de la gracia de su estado, habría luchado y rechazado los ataques que pretendían golpear a la Iglesia en sus fundamentos. Sin embargo, es necesario reconocer que la lucidez y la firmeza con las cuales Pío X condujo la victoriosa lucha contra los errores del modernismo, atestiguan en qué grado heroico ardía la virtud de la fe en su corazón de santo. Únicamente preocupado por que la herencia de Dios fuera preservada intacta al rebaño que le había sido confiado, el gran Sumo Pontífice no conoció debilidad ante ninguna alta dignidad o autoridad de personas, ni vacilaciones ante atenciones, pero falsas doctrinas, dentro y fuera de la Iglesia, ni ningún temor a atraer ofensas personales y injustos desconocimientos de sus puras intenciones. Él tuvo la clara conciencia de que estaba luchando por la más santa causa de Dios y de las almas. En él se cumplieron literalmente las palabras del Señor al Apóstol Pedro: "Yo he orado por ti, para que tu fe no desfallezca, y tú... confirma a tus hermanos." 3. La promesa y el mandato de Cristo despertaron una vez más en la roca inquebrantable de su Vicario la templanza indómita del atleta. Es justo que la Iglesia, decretándole en esta hora la suprema gloria en el mismo lugar donde desde hace siglos brilla, sin ser nunca oscurecida, la de Pedro, confundiendo a ambos en una sola apoteosis, cante a Pío X su gratitud e invoque al mismo tiempo su intercesión, para que se le ahorren nuevas luchas de tal género. Pero lo que realmente estaba en juego en aquel momento, es decir, la preservación de la íntima unión de la fe y el saber, es un bien tan elevado para toda la humanidad, que incluso esta segunda gran obra del santo Sumo Pontífice es de una importancia que va mucho más allá del propio mundo católico. Quien, como el modernismo, separa, oponiéndolas, la fe y la ciencia en su fuente y en su objeto, opera en estos dos campos vitales una escisión tan perjudicial, "que es poco más que muerte." Se ha visto prácticamente: el hombre que a principios del

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siglo ya estaba dividido en su interior, y sin embargo aún ilusionado con poseer su unidad en la sutil apariencia de armonía y felicidad, basadas en un progreso puramente terreno, fue luego visto romperse bajo el peso de una realidad muy diferente. Pío X vio con vigilante mirada aproximarse esta catástrofe espiritual del mundo moderno, esta amarga decepción, especialmente de las clases cultas. Él intuyó que una fe tan aparente, es decir, que no... 3 Lucas 22, 32.

[*Latin ed. p. 310*]

The *Acta Apostolicae Sedis* – Official Commentary 310 – is founded on God, the revealer, but if it were to take root in purely human soil, it would be diluted for many into atheism; it also perceived the fatal destiny of a science that, contrary to nature and through voluntary limitation, forbade itself the path to the absolute Truth and Good, thus leaving man, without God, facing the invincible darkness in which all of being lay, with only the attitude of anguish or arrogance. The Saint opposed this evil with the only possible and real salvation: the Catholic, biblical truth of faith, accepted as "reasonable obedience" towards God and His revelation. By coordinating faith and science, the former as a supernatural extension and sometimes a confirmation of the latter, and the latter as a path leading to the former, He restored to the Christian man the unity and peace of spirit, which are indispensable prerequisites for life. If today many, turning again to this truth, almost impelled by the emptiness and anguish of its abandonment, have the opportunity to glimpse it in the firm possession of the Church, they must be grateful for the far-sighted work of Pius X. He is indeed deserving of praise for preserving the truth from error, both among those who enjoy its full light, that is, the believers, and among those who sincerely seek it. For others, his firmness against error may perhaps still remain almost a stumbling block; in reality, it is the ultimate act of charity rendered by a Saint, as Head of the Church, to all of humanity.

3. The holiness that, in the aforementioned endeavors of Pius X, is revealed as the inspirer and guide of these, also shines forth more directly in the daily actions of His person. In Himself, before others, He put into effect the declared program: to recapitulate, to bring everything back to unity in Christ. From humble parish priest, to Bishop, to Supreme Pontiff, He certainly believed that the holiness to which God destined Him was priestly holiness. What other holiness can God more readily accept from a priest of the New Law, if not that which befits a representative of the Supreme and Eternal Priest, Jesus Christ, who left to the Church the perpetual memory, the perpetual renewal of the Sacrifice of the Cross in the Holy Mass, until He comes for the final judgment; who, with this Sacrament of the Eucharist, gave Himself as nourishment for souls: "He who eats of this flesh shall live forever"? 7 Priest above all in the Eucharistic ministry, behold the portrait.

4 Rom. 12, 1.

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5 1 Cor. 11, 24-26.
6 Jn. 6, 58.

[*Latin ed. p. 311*]

Acta PP. XII 311, more faithfully than the holy Pius X. To serve as a priest, to minister to the mystery of the Eucharist, and to fulfill the Lord's command, "Do this in memory of me," 7 was his path. From the day of his sacred ordination until his death as Pope, he knew no other possible path to reach the heroic love of God and the generous response to the Redeemer of the world, who, through the Eucharist, "almost poured forth the riches of His divine love towards men." 8 One of the most expressive documents of his priestly conscience was his ardent care to renew the dignity of worship, and especially to overcome the prejudices of a corrupted practice, promoting with resolve the frequent, even daily, attendance of the faithful at the Lord's table, and there leading the children without hesitation, as if lifting them in his arms to offer them to the embrace of God hidden upon the altars, from which a new springtime of Eucharistic life blossomed for the Bride of Christ. In the profound vision he had of the Church as a society, Pius X recognized in the Eucharist the power to substantially nourish its intimate life and to elevate it highly above all other human associations. Only the Eucharist, in which God gives Himself to man, can found an associated life worthy of its members, cemented by love before authority, rich in works and tending to the perfection of individuals, a life that is "hidden with Christ in God." 9 A providential example for the modern world, in which earthly society, having become ever more an enigma to itself, seeks anxiously a solution to give itself a soul! Let it, therefore, look as a model to the Church gathered around its altars. There, in the Eucharistic mystery, man discovers and recognizes his past, his present, and his future as unity in Christ. 9 Aware and strong in this solid fellowship with Christ and with his brothers, each member of both societies, the earthly and the supernatural, will be able to draw from the altar the inner life of personal dignity and of personal value, a life that is presently on the verge of being overwhelmed by the technicization and the excessive organization of the entire existence, of work, and even of leisure. Only in the Church, it seems the holy Pope repeats, and through it in the Eucharist, which is "life hidden with Christ in God," lies the secret and the source of renewed social life. From this follows the grave responsibility of those to whom, as ministers of the altar, it belongs to open to souls the vein of...

[*Latin ed. p. 312*]

Acts of the Apostolic See - Official Commentary 312 Huisne of the Eucharist. Indeed, the actions that a priest can perform for the salvation of the modern world are manifold; but one is, without doubt, the most worthy, the most effective, and the most enduring in its effects: to become a dis-

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penser of the Eucharist, after having himself abundantly partaken of it. His work would no longer be priestly if he, even out of zeal for souls, placed the Eucharistic vocation in second place. Let the priests conform their minds to the inspired wisdom of Pius X, and let them confidently direct all their activity of life and of apostolate under the light of the Eucharist. Likewise, let religious men and women, living with Jesus under the same roof, and daily nourished by His flesh, regard as a sure rule what the Holy Pontiff declared on an important occasion, namely, that the bonds with God through vows and in religious community must not be postponed to any other, however legitimate, service for the benefit of one's neighbor.

In the Eucharist, the soul must take root in order to draw from it the supernatural sap of interior life, which is not only a fundamental good of hearts consecrated to the Lord, but a necessity for every Christian, to whom God has assigned a vocation of salvation. Without interior life, any activity, however valuable, diminishes into an almost mechanical action, and cannot have the efficacy proper to a vital operation. Eucharist, and interior life; here is the supreme and most general preaching that Pius X addresses in this hour, from the height of glory, to all souls. As an apostle of interior life, he stands in this age of machines, technology, and organization, as the Saint and guide of men today. Yes, Holy Pius X, glory of the priesthood, splendor and adornment of the Christian people; – in you, humility seemed to be united with greatness, austerity with gentleness, simple piety with profound doctrine; you, Pontiff of the Eucharist and of the catechism, of integral faith and fearless firmness; turn your gaze towards the holy Church, which you so loved and to which you dedicated the best of the treasures that the divine Goodness had so generously placed in your soul; obtain for it safety and constancy, amidst the difficulties and persecutions of our times; support this poor humanity, whose sorrows so deeply afflicted you, that they finally stopped the palpitations of your great heart; may that peace triumph in this agitated world, which must be harmony among nations, fraternal accord and sincere collaboration among social classes, love and charity among men, so that in this way those anxieties,

[*Latin ed. p. 313*]

Acta of Pope Pius XII, page 313, which consumed your apostolic life, may become a happy reality, for the glory of Our Lord Jesus Christ, who lives and reigns with the Father and the Holy Spirit, world without end. So be it.

To the Most Reverend and Most Eminent Cardinals, and to the Most Reverend Prelates, who were present in Rome at the solemn canonization of Saint Pius X.

Venerable Brothers, "If you love me... feed my sheep." What is the purpose of apostolic labor, the height of virtue, the origin and source of merits, is clearly taught by the divine Savior to the Apostle Peter, with the

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exhortation by which the Eucharistic Sacrifice is begun, in honor of one or several Supreme Pontiffs. Following in the footsteps of Jesus Christ, the eternal High Priest and Shepherd, who taught us so much, accomplished such wonders, and endured such hardships, the Roman Shepherd, Pius, the tenth in name, whom we are greatly pleased to add to the ranks of the Saints, zealingly fulfilled the command that came from the mouth of Christ: he loved and fed. He loved Christ and he fed the flock of Christ: he drew generously from the heavenly riches that the most benign Redeemer brought to the earth, and he gave liberally to the flock: indeed, the food of truth, celestial mysteries, the most magnificent grace of the divine Eucharistic sacrifice, the sweetness of charity, constant concern for counsel, the strength of protection; he gave himself entirely, and all that had been given to him by the Author and Giver of all good.

You have come to Rome, Venerable Brothers, as a garland of our joy, so that, as participants in the solemn celebrations, you may offer us your admiration and honor for this Roman Shepherd, whose illustrious life illuminated the entire Church, and so that you may give thanks to God, who, through this Pope, has poured forth a great abundance of benefits, guiding those entrusted to him to eternal salvation, with paternal mercy.

And now, as We stand among you, beloved Brothers, deeply moved and rejoiced by the frequent presence of so many from all parts of the world, We say, as Vicar of Jesus Christ, "I consent," among you "elders," to what is memorable and worthy of being brought to our attention, which We wish to briefly express in words taken from the letter of the first Supreme Pontiff and Prince of the Apostles, which We just recalled: "The ancients therefore that are among you, I beseech who am myself also an ancient and a witness of the sufferings of Christ, as also a partaker of that glory which is to be revealed in time to come."

[*Latin ed. p. 314*]

Acts of the Apostolic See - Official Commentary 314 Concerning the Passion of Christ, ... feed the flock which is in you, taking heed, not as lords, but as shepherds, willingly, according to the will of God, ... forming the flock from the heart. 1 Likewise, these words echo the utterance of the divine voice, which incites pastoral diligence to a zealous charity: "If you love, ... feed!" But we wish to briefly explain to you a few things which we have only touched upon with the words of the Blessed Peter. The solicitude for all the Churches which rests upon Us, and the vigilance with which We are daily urged by the supreme duty of Our office, compel Us to bring before Our eyes and to consider certain things pertaining to the understanding of the mind, the feelings of the heart, and the actions of life, in which We also wish to direct your solicitude and vigilance, so that you may join it with Ours, and thus the flock of Christ may be provided for more quickly and effectively. It seems to Us that it is necessary to explain

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individually the signs and effects of a certain spiritual contagion, which seek pastoral care, lest they grow stronger and begin to spread, but rather be healed and removed as soon as possible. It seems fitting to you that We explain individually those things which, by divine institution, belong to you, successors of the Apostles, under the authority of the Roman Pontiff, 2 namely, the magisterium, the priesthood, and the governance. However, since today time is insufficient, We shall now limit Our discourse to only the first of these matters, and We shall defer the others to another occasion in the future (if God grants Us the opportunity). Christ the Lord entrusted the truth, which He brought down from Heaven, to the Apostles, and through them to their successors; He sent the Apostles, just as He Himself was sent 3 by the Father, to teach all nations all things that they had heard from the Lord. 4 Therefore, the Apostles are, by divine right, established in the Church as true teachers or masters. Besides the legitimate successors of the Apostles, namely, the Roman Pontiff for the entire Church, and the Bishops for the faithful entrusted to their care, 5 no others have, by divine right, a place as teachers in the Church of Christ; but they, and especially the Supreme Teacher in the Church and the Vicar of Christ on earth, can call upon others to be their co-workers or advisors in the office of teaching, to whom they will delegate the faculty (whether specially or by virtue of an office conferred). Those who are called to teach are not, in the Church, properly in their own name, 1 Cf. 1 Peter 5:1-3. 2 Cf. canon 329. 3 John 20:21. 4 Cf. Matthew 28. 5 Cf. canon 1326. • Cf. canon 1328. 19-20.

[*Latin ed. p. 315*]

Acta Pii PP. XII 315: Neither do those who possess the title of theological professors act as such by virtue of their scientific title, but by the power of the mission which they have received from the legitimate Magisterium; and their authority remains always subject to this, and never becomes autonomous, nor subject to any other power. Bishops, however, once granted such authority, are never deprived of the right to teach, nor are they excused from the most serious duty of providing for and safeguarding the integrity and security of the doctrine which others, brought in to assist, propose. Therefore, the legitimate Magisterium of the Church does not harm or offend anyone of those to whom it has granted a canonical mission, if that person desires to know and be certain of what those whom it has sent to teach are presenting in oral lectures, what they are transmitting to the audience in books or commentaries and periodicals, and what they are teaching and defending in other publicly available writings. We do not intend to establish legal norms concerning prior censorship of books for this purpose, extending them to all these matters; since there are so many other methods and ways by which safe knowledge about the doctrine of those who teach can be obtained. And this vigilance of the legitimate Magisterium has nothing to do with distrust or suspicion – (just as the pro-

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fession of faith, which the Church requires from teachers and many others) 7 – but, on the contrary, the granting of the power to teach implies trust, a good estimation, and honor bestowed upon him to whom it is granted. The Holy See itself, if it should inquire and wish to know what is being taught in certain seminaries, colleges, academies, and universities, uses no other means than the awareness of its mandate from Christ, and the obligation by which it is bound before God to safeguard and preserve the sound doctrine in its integrity. Furthermore, this exercise of vigilance also serves to defend and uphold your right and duty of nourishing the flock entrusted to you with the genuine word of Christ and with truth. We have wished to bring this to your attention, Venerable Brothers, for a serious reason. Indeed, it unfortunately happens that some teachers seek little connection with the living Magisterium of the Church, and do not sufficiently turn their minds and hearts to the common doctrine of the Church, clearly proposed in one way or another; while, on the other hand, they give too much to their own ingenuity, to the tendencies of modern thought, to the norms of other disciplines, which they declare to be the only ones and which they consider to be true reasons and principles consonant with doctrine. Undoubtedly, the Church loves and fosters the study and progress of human disciplines, and it pursues with particular affection and esteem those learned men who devote their lives to the cultivation of studies. Nevertheless, in matters of religion and morals, the truth must be paramount.

7 Cf. can. 1406, n. 7 and S.

[*Latin ed. p. 316*]

The Acts of the Apostolic See – Official Commentary 316, completely transcend the order of billions, pertaining solely to the office and authority of the Church. In Our Encyclical Letters *Humani generis*, We described those whom We mentioned above, their character or spirit; and We also pointed out that some of the errors condemned therein originate entirely from a neglect of the necessary connection with the living Magisterium of the Church. The same Holy Pius X, in documents of great importance and addressed to all of you, repeatedly and forcefully emphasized this necessary connection with the mind and doctrine of the Church. His Successor in the Supreme Pontificate, Benedict XV, repeated this, who, after solemnly reiterating in his first Encyclical Letters the condemnation of Modernism made by his Predecessor, describes the spirit and mind of this system in these words: "With this spirit, whatever it may seem to understand, it disdainfully rejects antiquity, but eagerly seeks out novelty everywhere: in the manner of speaking about divine things, in the celebration of divine worship, in Catholic institutions, and even in private exercises of piety." 9 If some teachers and professors of this time insist on presenting and developing new things, and not on "retaining what has been handed down," and if they intend only this, let them consider what Benedict XV presents

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to them in the aforementioned Encyclical Letters: "We wish the law of our predecessors to be held sacred: Nothing is to be innovated unless what has been handed down; this law, although it must be inviolably observed in matters of faith, must also be directed to that norm, even those things which may undergo change; although in these, the rule usually holds: Not new, but new again." 10 As for the laity, they too are openly called or admitted as helpers in the defense of the faith by legitimate teachers. It is enough to recall the institution of Christian doctrine, in which so many men and women are involved, as well as other forms of lay apostolate. All of these are highly commendable and can and should be promoted with every effort. But it is necessary that all these lay people be and remain under the authority, guidance, and vigilance of those who, by divine institution, are established as teachers in the Church of Christ. There is no teaching in the Church, in matters concerning the salvation of souls, which is subject to this power and vigilance. In recent times, however, a theology, so they say, has begun to arise and spread everywhere, a lay theology and a kind of theology of lay theologians, which claim to be of their enough jurisdiction;

8 To the Most Blessed Prince of the Apostles, November 1, 1914.

9 Acts of the Apostolic See, vol. VI, 1914, page 578.

10 Ibid.

[*Latin ed. p. 317*]

317 The acts of Pope Pius XII, lectures published in print, circulate among circles, cathedrals, and professors. These distinguish themselves and, in a certain way, oppose the public Magisterium of the Church; at times, in order to prove their method of acting, they appeal to gifts of teaching and interpretation, about which there is mention not infrequently in the New Testament, especially in the Epistles of Paul; they appeal to history, which from the very beginning of the Christian religion, until this day, offers many names of laymen who, through writings and oral instruction, have taught the truth of Christ for the good of souls, without having been called to do so by Bishops, nor having sought or received the authority of the sacred Magisterium, but guided by their own internal impulse and apostolic zeal. However, the following must be maintained: never has there been, nor is there, nor ever will there be in the Church, a legitimate lay Magisterium which has been withdrawn from the authority, guidance, and vigilance of the sacred Magisterium; rather, the very denial of this subordination reveals and demonstrates the judgment: those laymen who speak and act in this way are not led by the Spirit of God and of Christ. Furthermore, it is clear to everyone how great is the danger of disturbance and error in this "lay theology"; there is also the danger that people completely inept, indeed even deceitful and misleading, may begin to instruct others, as Saint Paul described: "For there will come a time when they will not endure sound doctrine; but according to their own desires they will sur-

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round themselves with teachers who will tickle their ears; and they will turn away from hearing the truth, and turn aside to fables." May it be far from us that, by warning of this, we should deter from learning and spreading the sacred doctrine those of any order or group who are moved by such a noble zeal. Therefore, Venerable Brothers, devote yourselves with ever greater diligence, so that, as your office equally demands both burden and honor, you may penetrate more and more deeply into the sublime and profound truths of heaven, and diligently present the true faith of the most holy religion to those who are now, without any small danger, overwhelmed by the darkness of deception, that they may finally return to God, "from whom, when turned away, they fall; in whom, when turned, they rise again; in whom, when they remain, they stand firm; in whom, when they return, they revive; in whom, when they dwell, they live." That you may accomplish this happily, we invoke heavenly assistance for you, and, that these may flow liberally, we impart to you and your flocks the Apostolic Blessing.

11 cf. 2 Timothy 4:3-4.

12 St. Augustine, Soliloquies, Book I, Chapter 1, paragraph 3 - Migne P.L., Vol. 32, column 870.

13 Romans 12:6-7; 1 Corinthians 12:28-30.

[*Latin ed. p. 318*]

Acts of the Apostolic See - Official Commentary 318. LETTER I TO THE REVEREND FATHER VICTOR M. COSTANTINI, MINISTER GENERAL OF THE ORDER OF THE FRATRES MINORES CONVENTUALES: IT IS THE SEVENTH CENTENARY SINCE THE CONSECRATION OF THE CHURCH IN THE CITY DEDICATED TO ST. FRANCIS, AND ALSO TWO CENTURIES HAVE PASSED SINCE IT WAS ENRICHED WITH THE PRIVILEGES OF A BASILICA MINOR AND A PAPAL CHAPEL. POPE PIUS XI. Beloved sons, health and the Apostolic Blessing. — To present before all eyes the praises and glories of the Seraphic Patriarch, whenever the opportunity arises, is certainly a fitting and salutary course of action; for it seems that « no one has been in whom the image of Christ the Lord and the form of evangelical living have shone more brightly and more clearly than in Francis.» Therefore, as you signified to Us in the letters sent to Us, it is the seventh centenary since Our Predecessor, of blessed memory, Innocent IV, with His own hands consecrated the wonderful temple « situated on the hill of Paradise,» and it is the two hundredth year since the same temple was enriched with the honor of a Patriarchal Basilica and the privilege of a «Papal Chapel.» We consider these two events not only worthy of commemoration, but also such that they provide an opportunity to recall the origins of the Franciscan Family, from which such a brilliant light of sanctity shone forth, and from which a blessed renewal of Christian morals happily arose. As all know, the

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Roman Pontiffs have always pursued the Order of the Minor Friars with a particular benevolence. And so, only two years after your venerable Founder departed from this earthly exile to the heavenly homeland, Our Predecessor, of blessed memory, Gregory IX, by Apostolic Letters, decreed that «a sacred edifice be built, in which the body of the Blessed Francis should be preserved,» and the same Pontiff, after having added the Seraphic Patriarch to the ranks of the Saints of Heaven with His authority, solemnly laid the first stone of this great undertaking in the year 1228. 1 Pius XI, Encyclical Letter Rite expiatis; A. A. S., 1926, p. 154. 2 Cf. Bull of Recolentes, dated April 28, 1228. 3 Cf. Bull of Speravinms, dated June 16, 1230.

[*Latin ed. p. 319*]

319 The acts of Pope Pius XII state that he not only willed that this sacred edifice be ″subject to no one other than the Roman Pontiff″ and ″placed under the special protection of the Apostolic See,″ but also that it be the ″Head″ of the entire Franciscan Order.

However, not many years later, our predecessor of blessed memory, Innocent IV, consecrated this temple, which had already reached its highest point, with his own hands, as we have said; he willed that it be ″completed with a noble structure and adorned with the outstanding splendor of the work″; and also that it be distinguished with ″special privileges and graces.″

These ″privileges, prerogatives, liberties, exemptions, and immunities,″ which the Roman Pontiffs of a former age had granted, our predecessor of blessed memory, Benedict XIV, not only confirmed by Apostolic Letters, but also, as you know, added others, in order to increase the splendor and dignity of the same temple: ″By the tenor of these present Letters and by the fullness of the Apostolic power, we erect our Church of Saint Francis of Assisi into a Patriarchal Basilica and a Papal Chapel, and we decree that it shall be and remain such, perpetually; and we will that it be called and considered a Patriarchal Basilica and a Papal Chapel, equally and uniformly with the other Patriarchal Basilicas within the Most Holy City.″

Therefore, both the upper and lower Basilica, we declare that the Pontifical Altar shall henceforth be and remain so, so that no one may, without a special indulgence, celebrate Mass, whether privately or solemnly.

And likewise, in both Basilicas, ″we will that the Pontifical throne or Cathedra be perpetually retained.″

Considering these special privileges, it seems to us that God Himself, having granted this earthly felicity, willed not only to honor His most faithful servant with the highest honors in the seat of heavenly blessedness, but also, here on earth, where he lived a most holy life and left behind his

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mortal remains, to honor him in a most special way.

[*Latin ed. p. 320*]

Acts of the Apostolic See - Official Commentary 320 to adorn with glory. Just as the Roman Pontiffs, so too, writers of every language and nation, captivated by the brilliance of his sanctity, have extolled him with the greatest praises; and they have declared, "Let the most skilled artists, whether painters or sculptors, goldsmiths or mosaic workers, strive to depict the image of Francis and his deeds." 14 What is most important is that the life of St. Francis should not only be illuminated by the splendor of human letters and liberal arts, but also that the outstanding examples of his virtues should be presented to everyone as models for imitation. You, in particular, who follow him as your Legislator and Father, and who have embraced the form of his religious life with sacred vows, should strive to reflect his image in yourselves, and to conform your manners to the brilliance of his sanctity, with the help of divine grace. These are, beloved sons, the most desired and salutary fruits of this secular celebration. For it is to be established that "those who offer honors to the Blessed Francis will be most grateful to those to whom they are offered, if those who offer them find them fruitful. In this, there is a solid and lasting fruit, that those who admire the excellent virtue of a man may strive to acquire some likeness to him, and to become better through his imitation." 15 These are, beloved sons, our most fervent wishes; we desire this especially for you, and we implore God with earnest prayers. And we are confident that as you, with the help of God, reflect the virtues of the Seraphic Father in yourselves, you will also cause them to flourish in many others through your words, your example, and your apostolic zeal. And since we know that the Patriarch of Assisi was given, not in the turbulent times of his own life, but in the divinely ordained effort to improve the Christian community of all times, we hope that such secular celebrations, while undoubtedly attracting large crowds of pious pilgrims to his glorious tomb, will also contribute greatly to that renewal of morals which is the desire of all good men. With this sweetest hope, we impart our blessing to you, beloved sons, and to all the members of the Order – to whom the Basilica of Assisi and the tomb of the Seraphic Father have been entrusted with the most diligent care – and to the entire Franciscan Family, and to all those who participate in these sacred celebrations. 14 See Encyclical Letter *Rite expiatis*, dated April 30, 1926; *A. A. S.*, 1926, p. 170. 15 Pope Leo XIII, Encyclical Letter *Auspicato*, dated September 7, 1882.

[*Latin ed. p. 321*]

With the favor of heavenly graces, and as a pledge of Our most special benevolence, We impart the Apostolic Blessing in the Lord. Given in Rome, at St. Peter's, on the twenty-fifth day of the month of March, in the year 1954, in the sixteenth year of Our Pontificate.

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PIUS PP. XII

TO THE MOST EXCELLENT FATHER, GERALD PATRICK O'HARA, ARCHBISHOP-BISHOP OF SAVANNAH-ATLANTA, APOSTOLIC NUNCIO IN IRELAND, WHO HAS COMPLETED QUINTA EPISCOPATUS LUSTRA.

PIUS PP. XII

Venerable Brother, greetings and the Apostolic Blessing.

It is with great pleasure that We address you on this day, as you joyfully celebrate the fifth and twentieth anniversaries since the beginning of your episcopate, commencing next May. Indeed, you have rendered outstanding services to the Church during this not inconsiderable period of time. From this, you were, in the first instance, appointed as an Auxiliary Bishop of Philadelphia, under the Most Reverend Cardinal Dougherty, of the Holy Roman Church; then as Bishop of Savannah; subsequently, to govern the Apostolic Nunciature in Romania; and finally, to fulfill the office of Apostolic Nuncio in Ireland; always, with diligent care, you have devoted your studies and concerns to the honor of God and the benefit of your neighbors. In the vast Savannah diocese, your efforts are evident in many ways, among which are the new churches and Catholic schools, some of which were generously founded for the exclusive benefit of the Negroes, as well as a hospital for Negroes, the promotion of ecclesiastical vocations, the constant preaching of the Word of God, not only through oral and written sermons, but also through the invention of radio and the exchange of letters, with a considerable annual increase in the number of the faithful. In Romania and in Ireland, while representing Our person, you have assisted Us in maintaining relations with the authorities of the respective republics, and you continue to do so diligently. Therefore, Venerable Brother, We gladly congratulate you on the excellent opportunity afforded you to have so diligently and faithfully performed the episcopal office for so long, and We implore God to graciously adorn you with abundant gifts and consolations. In the meantime, that the celebration may be more beneficial to the Christian people, We grant you the power to determine the day, in your diocese.

[*Latin ed. p. 322*]

322 Acta Apostolicae Sedis - An official commentary on the sacred pontifical rite performed, with the faithful present, in your name and by our authority, we grant you, offering them a plenary indulgence for the benefit of the Church. Finally, as a sign of heavenly protection and of our greatest love, we impart to you, Venerable Brother, to the beloved people of Hiberniae, to your Auxiliary Bishop, and to all the clergy and faithful of Savannensibus and Atlantensibus, our Apostolic Blessing. Given in Rome, at Saint Peter's, on the third day of April, in the year 1904, in the sixteenth

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year of our pontificate. PIUS PP. XII III 1 AD EMUMP. To the Most Reverend D. ANTONIUM, titular of SANCTI LAURENTII IN PANISPERNA, S. R. EI., Archbishop CAGGIAno, Bishop of ROSARIENSEM, whom we appoint as legate to hold a Marian Congress from the entire Republic of ARGENTINA, in Catamarca. PIUS PP. XII, Beloved Son, greetings and our Apostolic Blessing. — Next May, at the beginning of the month, dedicated especially to the cult of the Mother of God, as we have learned with great pleasure, a Marian Congress will be solemnly held throughout this Republic, in Catamarca. For in this city there is an image of the Blessed Virgin of the Valley, which has been devoutly venerated by inhabitants and pilgrims since the beginning of the 17th century. Indeed, the faithful of Catamarca and Tucuman honor the same august Lady under the title of the Valley, as the heavenly patroness of their dioceses. We, in the third year of our pontificate, have adorned the cathedral temple, where this sacred image is kept, with the title and dignity of a Minor Basilica, so that the cult of the Mother of God may be increased in some way throughout this region, as an example. Therefore, in the upcoming Congress, which will be held this year at a suitable time for the Marian celebration, the most noble privileges of the Mother of God, conceived without original sin, will be discussed, as well as her outstanding virtues to be proposed for imitation, and the genuine piety that must be fostered in the Christian people towards our Mother. Therefore, we consider nothing more pleasing and acceptable than to add a certain measure of our authority and presence to the announced celebration. Therefore, Beloved Son, you, who...

[*Latin ed. p. 323*]

By the splendor of the Roman purple, We, through these Letters, choose and declare Our Legate, so that, bearing Our person, he may preside solemnly over the Marian Congress in Catamarca, near the image of the Virgin Mary of the Valley, fostering hope for such solemn celebrations, and so that, for the joy of you and other sacred prelates, for the frequent gathering and veneration of the people, for the august assembly of rites and ceremonies, they may proceed auspiciously, both for the triumph of the Virgin, immaculate from her conception, and for the fervor and progress of souls. Beloved Son, We have nothing further to grant you, except to give you the opportunity, on a designated day, after the Sacred pontifical rite has been completed, in the presence of the faithful, to bestow blessings in Our name and with Our authority, granting plenary indulgences to those present, according to the conditions of the Church. Meanwhile, may the Conciliator and herald of heavenly things, and a special witness of Our benevolence, be the Apostolic Blessing, which We impart to you, Beloved Son, to you, the esteemed Bishop of Catamarca, and to your companions in this honorable mission, with heartfelt affection in the Lord. Given in Rome, at Saint Peter's, on the twenty-fourth day of the month of April, in

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the sixteenth year of Our Pontificate.

PIUS PP. XII

TO THE MOST REVEREND AND VENERABLE FATHER, FATHER CLEMENT AEMILIUS, TITULAR BISHOP OF SANTA BALBINA, SECRETARY OF STATE, CARDINAL, ARCHBISHOP OF RHEDONENSEM, DOL, AND SAINT MACLO, WHO HAS COMPLETED TEN YEARS SINCE HIS ORDINATION AS PRIEST AND FIFTEEN YEARS SINCE THE BEGINNING OF HIS EPISCOPATE, TO BE CELEBRATED.

PIUS PP. XII

Beloved Son, greetings and Apostolic Blessing.

With a joyful heart, We received the news that, in the middle of this month, you will celebrate the tenth anniversary of your priesthood, and also the fifteenth and twentieth anniversaries of your episcopate, and that, rightly and deservedly, your clergy and faithful are rejoicing with you. Both events provide Us with a most excellent opportunity to publicly confirm Our esteem and benevolence towards you, which We have always held.

Indeed, you, imbued with piety, sacred letters, and doctrine, inflamed with charity and zeal for souls, after the first steps in the sacred ministry, have held the offices of master and director in the Minor Seminary for the clergy.

[*Latin ed. p. 324*]

§24 Acta Apostolicae Sedis - Commentarium Officiale. With diligent effort, you have demonstrated the finest examples of your skill in teaching and governing. Then, raised to the dignity of a bishop, first in the diocese of Montauban, then in the ancient sees of Aquensi, Arelatensi, and Ebrodunensi, and finally in this most noble see, which you also govern now, Thedonensi, you have zealously exercised your pastoral ministry. Having fulfilled all parts of your office prudently and sagaciously, you have devoted particular care to resolving social issues, to diligently protecting and fostering Catholic schools, and to guiding and promoting the initiatives and works of the Catholic Action, especially among young people. Therefore, considering all the merits you have acquired for the Church, We, who wished to adorn you with the Roman purple, greatly commend your long and diligent sacred and pastoral service, having found the opportune moment, and We pray to God that He may grant you and your flock abundant heavenly gifts and consolations. In the meantime, that this celebration of a double event may be more beneficial to the Christian people, We grant you, at your request, the faculty to bestow a plenary indulgence upon them,

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in the name of Our authority, after the sacred pontifical rite has been performed, for the benefit of the Church. Finally, as a pledge of Our heavenly help and of Our most profound love, We impart to you, Our beloved Son, to your excellent Auxiliary Bishop, to the entire clergy, and to all the faithful entrusted to your care, Our Apostolic Blessing, in the Lord forever. Given at Rome, near St. Peter, on the fourth day of the month of May, in the year 1954, in the sixteenth year of Our pontificate. PIUS PP. XII. THE RADIO MESSENGER TO THE FAITHFUL OF FRIBURG, GATHERED FOR THE ANNUAL CONVENTION OF CATHOLICS OF ALL SWITZERLAND. * Dear children, guided by your pastors, Our Venerable and most worthy Brothers, you have gathered this year in Freiburg for the solemn assembly of Catholic Switzerland. Among the cities that nestle like precious stones within the natural wonders of your country, Freiburg is one of the most beautiful, and also rich in treasures. * Given on the 16th day of the month of May, in the year 1954.

[*Latin ed. p. 325*]

Acts of the Holy Father, Pius XII, 325, concerning the city, which has always been a citadel of faith and of Catholic life in your homeland. But the beauty of the city, bathed by the Sarine, is today surpassed in magnificence by that of the one to whom your Congress is dedicated, Mary, the Virgin conceived without sin and the Mother of God. Her radiant splendor is light and strength; a light that illuminates the richness and depth of the truths of the Christian faith, a strength that overflows into the will and the heart, and makes one capable of translating this faith into actions, even in the smallest details. When We proclaimed the Marian Year, for the centenary of the definition of the Immaculate Conception, We did so precisely with the intention and the hope of seeing, through the powerful intercession of Mary, living faith grow and strengthen within the Catholic Church itself, in its sons and daughters, in order to stem the tide of materialism that is rising. Material progress, through research and the exploitation of natural forces, continues its relentless course, and the Church approves of this evolution, even in its principles; but She adds a pressing warning: when material progress is not counterbalanced by powerful religious and moral forces, it risks becoming a canker on human society. Where should these forces be found, if not in the Catholic Church and among its faithful? Materialism, the process of secularizing all of existence, unfolds in the spiritual and religious realm: the thought of God, respect for God, and fear of God are increasingly banished from public life, from the family, and thereby, almost inevitably, from the life of the individual. This process is already far advanced. To whom, then, does it belong to stand firm, if not to you, children of the Catholic Church? Through your prayers, your love for Christ, your struggle against sin, and your pursuit of purity of soul in every sense, through all these supreme values of religious life and that

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which results from them: your public commitment to the cause of God, of Christ, and of His Church. The difficulties of marriage and family life are increasing, as is their estrangement from the essential precepts and commandments of God. You, therefore, dear sons and daughters, have all the more the duty to observe perfectly the law of nature and the law of Christ, with the help of the grace that is offered to all. This is not the time for timidity or concessions that are repugnant to conscience, but for courageous tenacity and perseverance. The thirst for pleasures grows in a disturbing way. Should this not...

[*Latin ed. p. 326*]

326 Acta Apostolicae Sedis - Commentarium Officiale: Does this incite you to simplicity in your way of life, to voluntary penance, and to renunciation? In dangerous times, in decisive times for the religion, the Church has always relied on the personal sacrifice of its faithful. This is true even today. Therefore, act accordingly! The various peoples and humanity as a whole are confronted with difficult questions of law, economics, and social order. The Church and Catholics in the various countries are aware of the duty they have to contribute as much as possible to the solution of these questions. Their religious convictions must be all the more assured. For, independently of the fact that all moral obligations are also religious duties, they will accomplish nothing great and decisive, even for temporal good, unless supported by an unwavering faith in eternal truths; yes, this faith itself is the most precious contribution they can offer to the general good of this world. In the fight against materialism, the rallying cry must be: "Let us return to the Christianity of the origins!" This applies very well here. The Christians of those early times faced a pagan and materialistic culture that reigned supreme. They dared to attack it, and, ultimately, they prevailed—thanks, in part, to their persistent tenacity and through the offering of heavy sacrifices. Imitate them! May Mary, the powerful Virgin, the Mother of divine grace, guide and bless you! Freiburg, where you, beloved sons and daughters, have deliberated on matters of Catholic life these days under the protection of Our Lady, has been known since the years when St. Peter Canisius worked there as a home of schools. You yourselves, in recent generations, have given the crowning achievement to the school system of the city and the canton through the founding and development of the Catholic University, and Freiburg also houses within its walls the heart of Pax Romana, the great international organization of Catholic young academics. We rejoice in the opportunity to express our paternal praise for your endeavors. We accompany their development with heartfelt wishes for blessings. When we mention them, we cannot help but remember the noble man who has rendered great services to your University, Georges Python; one of your best statesmen, Giuseppe Motta, called him the "man

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of providence," "who united in himself faith..."

[*Latin ed. p. 327*]

"Acta PU Pp. XII 327 du charbonnier, the insight of genius and the entire ardor of the apostle directed towards action." Let us honor the memory of these and all other Catholic men and women of like mind, and let us address a word to Catholics in academic and leading professions: In your scientific endeavors, remain mindful that all knowledge ultimately leads to absolute, unconditionally valid truth. The relativization of all knowledge, even the highest laws of thought and being, is as contrary to nature as it is un-Christian. These highest laws inevitably lead to God, and conversely, the acknowledgment of a personal God necessarily includes the acknowledgment of absolute truth. Far from being an impediment to research, absolute truth is, on the contrary, its necessary foundation and its strongest safeguard against error. We also remind you of a responsible mission that belongs to you: Show the people a simple, humble faith! You have chosen Saint Nicholas of Flüe as your patron. His faith was as natural as it was profound. But even if you take intellectual giants like Saint Augustine – he is undoubtedly the greatest among them, and at the same time possessed genuine humility and humble faith – he remains the great example for the intellectually active and leading class, timeless, throughout all the centuries. Give your brothers and sisters also the example of an unadulterated love for the Church. Where there is love for Mary, there is love for the Church; where there is devotion to the Church, there is devotion to Mary. The one implies and promotes the other. Our paternal concern is especially for those among you who are in public life. You can boast of the popular forces and individual personalities that you have placed in the service of the Fatherland. All the more, we dare to express the hope that, ultimately, even the last vestiges of a regrettable cultural struggle of bygone times will give way to the just sentiments of the best elements of your people. May the intercession and strong help of Saint Peter Canisius, this master of education and schools, this advisor of the great men of his time, whom Freiburg proudly counts among its own and whose venerable remains it preserves in a sacred place, rest upon you and your work in the social and state sphere, and may it fructify it.

[*Latin ed. p. 328*]

Acta Apostolicae Sedis - Commentarium Oficiale 328. Beloved sons and daughters! While the world, ever radiant with new and greater material progress, seems to promise a century of tranquility and well-being, a dark cloud looms on the vast horizon, causing humanity to live instead, submerged in the darkness of anguish and fear, because even the brilliant achievements of science and technology, which by their very nature are so useful for the advancement of works of peace, present themselves as

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bringers of desolation and ruin. Our last Easter message, an outpouring from a paternal heart, sought to be an echo of Our sorrow, before such a lamentable spectacle, and a warning voice, in this terrible chapter of present history, regarding the gravity of the dangers that loom. These are real dangers, but they do not trouble the true Christian, as they would trouble a traveler unaware of his destination, who is suddenly attacked by a storm. He, the true Christian, believes in divine Providence, which directs his steps, supports him, and comforts him, in easy times as well as in difficult circumstances. Moved by this Christian optimism, which can never fail, because it is founded not on the shifting sands of earthly calculations, but on the firm rock of faith, we, all of you, beloved sons and daughters, turn with filial confidence our gaze to Mary, Mother of mercy, under whose powerful and universal protection we place all our future. And therefore, we commend to Her first of all, the priests, ministers of Her divine Son, that they may, through the sanctity of their lives, the purity of their customs, the integrity of their doctrine, the total offering of themselves to their highest vocation, and their tireless activity in the service of the Church, be the sure guides of which the people of God need today, perhaps more than ever; to Her, the legislators and rulers of your nation, that they may, aware of their responsibility, always promote the true good of their nation, especially by conforming its laws to divine precepts; to Her, your entire people, that as they have given the world admirable examples of industriousness, order, and harmony, they may also conscientiously practice all those other Christian virtues, which – in solid peace, just freedom, and fitting prosperity – make nations happy; to Her, also, all those who have abandoned the House of the Father, that they may find faith in God and regain His paternal love; and finally, we entrust the entire world to Her, that Mary may extend her helping hand to it and lead it to her Son, Jesus Christ.

[*Latin ed. p. 329*]

Acta P.P. XII, 329. O, Domine, et Principe universi, vere Deus, lumen humanitatis, Pater et Redemptor animarum, cui sit gloria in saecula saeculorum. Supra dignissimos vestros Pastores, supra zelantes vestros sacerdotes, supra eos inter vos qui tam cum honore repraesentant auctoritates civitatis, supra vos omnes, carissimi filii et filiae, hic presentes, non minus quam supra omnes qui vocem Nostram audiunt, supra patriam vestram amantissimam, nunc descendat, signum gratiae caelestium abundantissimarum, Benedictio Nostra Paterna Apostolica.

[*Latin ed. p. 330*]

Acts of the Apostolic See - Official Commentary 330. ACTS OF THE HOLY CONGREGATIONS. SACRED CONGREGATION FOR RITES. REGARDING THE CANONIZATION OF THE BLESSED GASPAR

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DEL BUFALO, CONFESSOR, CANON OF THE BASILICA OF SAINT MARK IN THE CITY, FOUNDER OF THE CONGREGATION OF THE MOST PRECIOUS BLOOD. CONCERNING THE QUESTION OF WHETHER AND ABOUT WHICH MIRACLES, AFTER THE GRANTING OF VENERATION BY THE APOSTOLIC SEE, HAVE OCCURRED IN THE CASE IN QUESTION. At the close of the eighteenth century, in many places, a languishing Christian spirit prevailed, so that, to provide a remedy for this evil in this beloved City and its surroundings, the merciful God raised up two, above all others, priests, the Blessed Gaspar del Bufalo and Vincent Pallotti, both of whom, it seems, are now hastening towards the honors of canonization. These men, burning with apostolic zeal, through their sanctity of life, their sacred duties, and other ministries, and through the religious families which they founded, diligently and effectively guided the people in all matters pertaining to the belief of truths and the correction of morals, and to conformity with the norms of divine law. But the account must be restricted to the Blessed Gaspar. While France was fiercely attacking the Roman Pontiff, and Rome itself, and the entire dominion of the Holy See, were brought under the rule of Napoleon, both the Roman Pontiff and Gaspar, along with other Roman clergy, suffered exile. After returning from exile, he founded the Congregation of the Most Precious Blood and, with all his strength, along with his companions, devoted himself to the salvation of souls until his death, leaving behind everywhere examples of virtue and portents of heavenly signs. He also founded a Congregation of Sisters of the same title, which would be dedicated to the instruction and education of young girls, effectively utilizing the work of the Venerable Mary de Mattias. Full of merits, he passed away in the year 1837. With the fame of his sanctity spreading, and with the legally required period observed, on December 18th, 1904, he was raised to the honors of beatification. New...

[*Latin ed. p. 331*]

The Sacred Congregation of Rites, in its deliberations, on July 22, 1949, resumed its examination of two alleged miracles, and Apostolic investigations were conducted concerning them, the juridical validity of which was recognized on October 16 of the same year. Here are two remarkable healings concerning which Apostolic investigations were held:

I. Ursula Bono, a widow from Pontecorvo, Sezze, was afflicted with a serious illness, which, according to four physicians, including two experts by office and the entire medical college of our Congregation, was diagnosed as: "A malignant abdominal tumor." This disease, as is evident, was very grave and incurable. In May of the year 1934, it had progressed to such an extent that it brought the afflicted woman almost to the point of death, so that funeral preparations were made. Having therefore lost all hope of natural healing, the afflicted woman, along with her two daughters, who

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were members of the Congregation of the Most Precious Blood, offered fervent prayers to God, imploring the intercession of Blessed Gaspard. The afflicted woman testifies under oath that on the night of May 23rd or 24th, she clearly saw Blessed Gaspard appear to her, saying: "Be of good cheer, you will be healed within a short time." The next morning, Ursula found herself perfectly healed. The attending physicians confirmed that the healing was complete. This healing was recognized by medical experts in the year 1953. Experts in the art and other witnesses assert that this remarkable event occurred contrary to the laws of nature.

II. Francis Campagna, a baker from the town of "Campoli Appennino" in the diocese of Sora, was in May of the year 1929 afflicted with a severe "right-sided bronchopneumonia complicated by cough and meningeal symptoms." This diagnosis was confirmed by two attending physicians and was recognized in substance by the medical college of our Congregation, with a prognosis that was unfavorable and indeed already fatal. On the contrary, on the 19th of the same month of May, while a newly blessed statue of Blessed Gaspard was being carried in solemn procession through the streets of the town, and while it was entering the church, Francis's mother urged him to commend himself to the Blessed One for healing, while she herself and a friend poured forth fervent prayers. Suddenly, Francis rose from his bed, ran to the window, gazed at the statue of the Blessed One, returned to his bed without assistance, and realized that all the signs of his illness had disappeared; he felt well and was overcome with peaceful sleep until the following morning. The attending physician confirmed the complete healing. Medical experts testify that this healing has persisted for twenty-five years. Both the attending physicians and the medical college unanimously and without hesitation declare that the healing occurred contrary to the laws of nature. After the opinion of the medical college, the Preparatory Committee of the entire Congregation on March 30th...

[*Latin ed. p. 332*]

Acta Apostolicae Sedis – Official Commentary 332, of the month of May, in which discussion took place concerning both miracles; also on the 4th of this month, before the Supreme Pontiff, the General Congregation, in which the Reverend Cardinal Alexander Verde, Relator of the Cause, proposed the following question: Whether and concerning which miracles, after the veneration granted to him by the Apostolic See, there is evidence in the case and regarding the effect in question. The Blessed Reverend Cardinals, Officials, Prelates, and Consultor Fathers expressed their opinion. The Most Blessed Father then rendered the supreme judgment: concerning the instantaneous healing, with abdominal pain, of the right side of Ursula, and the good toxicemic healing of Francis, with the blessed Del Bufalo of Viduae, concerning the acute bronchopneumonia, and the reaction of

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Gaspare a Constare meningea, joined together. This decree was ordered to be promulgated and recorded in the acts of the Holy Congregation of Rites. Given at Rome, on the 4th of May, in the Marian Year 1954. C. Card. CICOGNANI, Prefect h. m. s. f. A. Carinci, Archbishop of Seleucia, Secretary.

REGARDING THE CANONIZATION OF THE BLESSED JOSEPH MARIA PIGNATELLI, CONFESSOR, PRIEST OF THE SOCIETY OF JESUS.

CONCERNING THE QUESTION: Whether and concerning which miracles, after the veneration granted to him by the Apostolic See, there is evidence in the case and regarding the effect in question.

The most blessed garden of sanctity, the illustrious Society of Jesus, has constituted a glory and ornament of the militant and triumphant Church from its very beginning to our time. For from its ranks have emerged countless members who have never refused to practice virtue, or who have shed their blood in martyrdom for the confession of Christ. Among these, not a few have attained the honors of canonization and beatification, and others will attain them. To its glory and honor it is fitting to note that, while constituting a most powerful army for the defense of the faith, it has never been subject to injuries, insults, calumnies, or any kind of persecution, up to the end of the 18th century, in the kingdoms of Portugal, Spain, and their colonies, in the Austrian Empire, and in almost all the territories in which –

[*Latin ed. p. 333*]

The Sacred Congregation of Rites, in Italy, has learned of the following events. With a united front, threatening grave consequences, public officials attacked the Supreme Pontiff, and, in defiance of him, brought about the abolition of the Society of Jesus in the year 1773. It is horrifying to recount the suffering endured by the members. No law of charity, justice, or even humanity was observed towards them. Among the victims of this persecution, Blessed Joseph Pignatelli, a Spaniard by nation, deserves special mention. He chose to participate in the expulsion of the members of the Society in Spain in the year 1767, rather than enjoy the freely offered pardon. After the abolition of the Society, he joined the secular clergy and, in Ferneres, Bologna, and other cities, shone as an example of all virtues. With the support of a pontifical indulgence, he established houses of the Society in the territory of Parma and in this very city; a precious seed, which later, in the year 1814, burst forth vigorously and gradually grew into a flourishing tree. Therefore, he is rightly considered as, in a sense, another founder of the Society of Jesus. He departed this life piously in Rome, in the house of the Contemplative Order of the Most Blessed Virgin Mary, Mother of Good Counsel. Such merits, having been legally proven by human testimony, God, in His heavenly wisdom, deigned to confirm

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with miraculous signs. Therefore, the Servant of God received the honors of Beatification on May 21, 1933. Subsequently, new miracles, attributed to His intercession, occurred. After two years, the cause of canonization was resumed, and, after thorough apostolic investigations concerning two of these, the promoters presented to this Sacred Congregation two remarkable healings for consideration, namely:

I. Maria of the Rosary Gomez Alcalde, afflicted with tuberculosis from early childhood, showed certain signs of tubercular infection in her sacrum, from which she recovered, but not completely; indeed, the same tubercular osteitis affliction returned with greater intensity in November of 1937, so that the attending physicians issued a reserved prognosis, unfavorable both for life and for health; this diagnosis and prognosis were confirmed by experts from the office, and even by the physician of our Sacred Congregation. Indeed, after medical treatments proved ineffective, novendial prayers imploring the intercession of Blessed Joseph Pignatelli were begun on December 9th, and that very night the girl was healed; the attending physician recognized that the healing was complete; and medical experts have testified to the persistence of the healing for two years. This judgment was confirmed on November 20, 1953, sixteen years later, by a new medical examination of the healed person. Both the attending physicians and the medical experts of the office unanimously declared that the healing in question occurred perfectly, and beyond the laws of nature.

[*Latin ed. p. 334*]

Acts of the Apostolic See - Official Commentary 334. This matter was examined in the part pertaining to Zaragoza, which is under the jurisdiction of the diocese of Oscensis.

In the town of Villalonga, within the boundaries of the archdiocese of Valentinae, Joseph Vincent Bohigues Cloquell, a farmer, aged twenty-nine years, was afflicted in the month of January of the year 1952 with a disease which two physicians defined as acute polyarticular rheumatism with endocarditis, and acute nephritis, with a prognosis unfavorable to his very life. Experts, by their office, agree that the diagnosis was made and, they say, the prognosis was most reserved. The Medical College, omitting but not denying two serious complications, diagnosed septic rheumatism with a prognosis unfavorable to life. On February 8th, at the first hour after midday, the patient was found in the same afflicted condition by the physician. Then, the image of Blessed Joseph was placed upon his chest, along with a particle of his relics, and his intercession was invoked for healing. After five and a half hours, the other physician found that the patient had perfectly regained the use, or the anatomical and functional integrity, which they say had been lost. This healing, which evidently occurred instantaneously, is declared by the physicians, and by the Medical College together with the experts by their office, to have been perfect, definitive, and to have

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occurred contrary to the laws of nature. These two healings were discussed in the Preparatory Congregation on March 23rd of this year, and, after a favorable vote by the Reverend Cardinals, on May 4th, in the General Congregation before the Most Holy Lord Pope Pius XII, the Reverend Cardinal Benedict Aloisi Masella, Bishop of Praenestinus, as Proponent or Relator of the cause, raised the question to be discussed: Whether and concerning which miracles, after the veneration granted by the Apostolic See, there is proof in the case in question, and to what extent. The Reverend Cardinals, Official Prelates, and Fathers Consultors each expressed their opinion. The Most Blessed Father, having heard these votes, pronounced his supreme judgment: That there is proof of two miracles obtained through the intercession of the Blessed Joseph Pignatelli, namely, the perfect healing of Maria Rosario Gomez Alcalde from osteitis, and the other, the instantaneous healing of Vincent Cloquell Bohigues from septic rheumatism, with the immediate restoration of his strength. And this Decree was ordered to be published and recorded in the acts of the Congregation of Sacred Rites. Given in Rome, on May 4th, in the Marian Year of 1954. C. Card. CICOGNANI, Prefect. L. Carinci, Archbishop of Seleuc, Secretary.

[*Latin ed. p. 335*]

Sacred Congregation of Rites, 335, III. Regarding the canonization of the Blessed Dominic Savio, Confessor, a young layman, alumnus of the Salesian Oratory. Concerning the miracles: Whether and concerning which miracles, after the veneration granted to the aforementioned Blessed by the Apostolic See, there exists a case and an effect pertaining to the matter under consideration. "What is more fitting for that art which is concerned with guiding souls and shaping the mind and character of the young?" asks St. John Chrysostom (Homily 60 on Matthew 18). For educators mold and influence the minds of the young in such a way that they direct the course of their lives, as the divine word testifies: "The young man shall hold fast to the law of his upbringing, and he shall not depart from it when he grows old" (Proverbs 22:6). Furthermore, "the whole method of education is directed towards that conformation of man which he ought to attain in this mortal life, so that he may reach the ultimate end destined for him by the Creator" (Pius PP. XI, Encyclical *Divini Illius Magistri*). Therefore, it is clear "that a complete and perfect education cannot be given unless it is that which is called Christian" (Ibid.). This has been clearly understood by the men and women of the Catholic Church, distinguished by the sanctity of their lives, who have founded works and institutions for the proper instruction of the young and for the formation of their morals according to Christian precepts. Among these institutions, the Oratories, founded by St. John Bosco, are well known for the great benefit they have conferred. For in them, from the very beginning, there have been young men, guided by a most prudent and wise director, who have been led to Christian perfection and

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to the practice of heroic virtues; one of these, Dominic Savio, was raised to the honors of the blessed by the Church, through the Supreme Pontiff Pius PP. XI, in the year of the Jubilee of 1950, to the great joy of all Catholic youth. However, scarcely two years after the celebrated beatification, because of the fame of marvelous events attributed to his intercession, a decree of the Sacred Congregation of Rites was issued regarding the resumption of the cause for canonization. Two miracles, among others, were presented by the officials of the Holy See, which, according to the judgment of the experts, conformed to the legal requirements, and concerning which it is fitting to mention something in particular.

[*Latin ed. p. 336*]

Acts of the Apostolic See - Official Commentary 336 I. Maria Porcelli, wife of William Gianfreda, was afflicted by a very serious illness, the diagnosis of which was given by the attending physician, by experts in the matter, and by the medical college of our Congregation: acute anemia and intraperitoneal hemorrhage. The aforementioned physicians asserted that the prognosis was unfavorable. The attending physician, who had remained with the patient throughout the night, as she was in imminent danger of death, implored the intercession of Blessed Dominic Savio before dawn on March 24, 1950. Shortly thereafter, the patient's condition improved, and in the evening hours, all the morbid and life-threatening symptoms completely disappeared. They affirm that this healing was perfect and, by unanimous judgment, occurred through a power beyond natural forces.

II. By unanimous judgment, the attending physician, the experts in the matter, and the medical college of the Congregation of Sacred Rites affirm that Antonina Micelli, wife of Eugene Miglietta, was afflicted by a chronic, purulent, and reactivated sinusitis of the right maxillary sinus, with a prognosis of "reserved" concerning her health; also, that the healing occurred immediately on March 8, 1950, and was perfect, definitive, and beyond natural forces.

Regarding both of these miraculous healings, a discussion took place in the preparatory meeting of the Congregation of Sacred Rites on March 16 of the current year, and in the General meeting before His Most Holy Name, Pope Pius XII, on May 4, at which time the Reverend Cardinal Alexander Verde, Promoter of the Cause, raised a question for discussion: concerning which miracles consist in the case and for the purpose in question. The Reverend Cardinals, Official Prelates, and Consultor Fathers each presented their affirmative opinions, which were attentively heard and accepted by the Most Blessed Father. Therefore, he decreed: "It is established that there was an instantaneous and perfect healing from acute intraperitoneal hemorrhage in the case of Maria Gianfreda, and from a chronic, purulent, and reactivated sinusitis of the right maxillary sinus in the case of Antonina

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Miglietta."

Furthermore, he ordered that this decree be promulgated and recorded in the acts of the Sacred Congregation.

Given in Rome, on May 4, in the Marian Year of 1954.

C. Card. CICOGNANI, Prefect.

L. © S. f A. Carinci, Archbishop, Secretary.

[*Latin ed. p. 337*]

July 15, 1954. Year and Reign XXXXVI (Series II, Year XXI) - No. 9.

ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY.

ACTS OF POPE PIUS XII.

ENCYCLICAL LETTER TO THE ARCHBISHOPS, BISHOPS, AND OTHER ORDINARY PASTORS OF THE PLACES OF BRITAIN, GERMANY, AUSTRIA, FRANCE, BELGIUM, AND THE NETHERLANDS, WHO HAVE PEACE AND COMMUNION WITH THE APOSTOLIC SEE: CONCERNING THE TWELFTH CENTENARY FROM THE DEATH OF THE MOST HOLY BISHOP AND MARTYR, BONIFACE.

PIUS PP. XII.

TO THE VENERABLE BROTHERS, GREETINGS AND APOSTOLIC BENEDICTION.

It is most fitting and opportune for the Churches not only to remember, but also to commemorate publicly, the solemnities, since from these it is easily seen that there has never been a sterile century in the society founded by Jesus Christ; and furthermore, it is fitting that, if the illustrious examples of virtue which shine forth from these solemnities are presented to all, the minds may be inflamed and strongly aroused to pursue the same with all their strength.

Therefore, the news that was brought to Us, especially in those nations which are particularly devoted to Saint Boniface, the illustrious ornament and glory of the Benedictine Order, pleased Us greatly. The event of the twelfth centenary, from which he, after his martyrdom, ascended to the heavenly homeland, will be celebrated this year.

[*Latin ed. p. 338*]

338 Acta Apostolicae Sedis - The official record is to be remembered with great joy and publicly proclaimed. But if the nations of your land cherish this most holy man and recall the excellent deeds he accomplished

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during his life, much more does this Apostolic See, which saw him three times, after a long and arduous journey, enter Rome in the manner of pious pilgrims, to reverently kneel before the tomb of the Prince of the Apostles, and to seek from Our Predecessors the most diligent fulfillment of the apostolic mandate, so that he might, as he ardently desired, bring the name of the Divine Redeemer and the Christian religion and civil order to distant and barbarous peoples. Born of the Anglo-Saxon race, he felt in the prime of his youth a powerful heavenly invitation, by which he was compelled to renounce his ancestral heritage and the allurements of the world, and to withdraw into the safe enclosure of a monastery, so that he might more easily devote himself to heavenly contemplations and completely conform himself to the evangelical precepts. There, not only did he make great progress in learning the humanities and sacred disciplines, but he also made great progress in Christian virtue, so much so that he was chosen as the abbot of his monastery. However, endowed as he was with a spirit inclined to greater and more important things, he had for a long time desired to go to foreign lands and to barbarian peoples, to illuminate them with the light of the Gospel and to imbue them with Christian precepts. Nothing deterred him; nothing stood in his way: not separation from his beloved homeland, not long and difficult journeys, nor even those dangers that every kind of peril might present from unknown peoples. In his apostolic spirit there was something so active, so vehement, so vigorous, that it could not be restrained by human considerations or human bonds. It is indeed marvelous that Britain, which approximately one hundred years before was sent to by Our Predecessor, the most reverend Gregory the Great—with a very powerful Benedictine contingent, led by St. Augustine—to the Christian religion, after so many years...

[*Latin ed. p. 339*]

Indeed, in the Apostolic Constitutions, book XII, chapter 339, it is astonishing to relate that the city of Fermo had already demonstrated such steadfast faith at that time, and that charity had already flourished so abundantly, that, like a river overflowing its banks, it watered the surrounding lands and made them more fertile, sending forth many of its best men, willingly and eagerly, to other nations, so that they might bring them to Jesus Christ, and be closely united with His Vicar on earth; and in this way, it would repay the benefits received from the Catholic religion, through civil order and the blessings of Christian humanity. Among these, undoubtedly, Winfridus stands out, with his ardent zeal for the apostolate and his unwavering fortitude, combined with a gentle nature. He was later called Boniface by the Roman Pontiff, Saint Gregory II. Together with a small band of companions, but one that excelled in virtue, he undertook his evangelical mission, to which he had long aspired; therefore, he set sail from the shores of Britain and arrived at the shores of Friesland. However, since

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those who ruled that region tyrannically opposed the Christian religion, the efforts of Saint Boniface and his companions were thwarted; and so, after fruitless labors and vain attempts, he was forced to return to his homeland with his companions. Nevertheless, his spirit was not broken; but after a short time, he sought to go to Rome, to approach the Apostolic See, and to request the sacred mandate from the very Vicar of Jesus Christ, so that, strengthened by this, he might, with divine grace, more easily achieve that arduous goal which he so ardently desired. Therefore, after having "prospered in approaching the threshold of the blessed Apostle Peter," and having venerated the tomb of the Prince of the Apostles with the utmost reverence, he humbly petitioned our predecessor, the Holy Pope Gregory II, to be received before him. The Pope readily welcomed him, to whom "he manifested everything... through the course of his journey and the occasion of his arrival; and, as he had long toiled with anxious desire, he revealed [it]." Thus, the Saint, *Vita S. Bonifatii*, by Willibald, p. 21, ed. Levison (Hannoverae et Lipsiae, 1905).

[*Latin ed. p. 340*]

The Acts of the Apostolic See - Official Commentary 340. The Pope, with a suddenly cheerful countenance and shining eyes, looked at him, and this strengthened and encouraged his spirit to confidently undertake this praiseworthy work; and he endowed him with apostolic letters and apostolic authority for this purpose. The mandate received from the Vicar of Jesus Christ seemed to him to be heavenly gifts and aids from God, with which, supported, he could, without being afraid of any human difficulties or things, more auspiciously and with more abundant fruit, enter and carry out the long-desired undertaking. The apostolic laborer traversed various regions of Germany and Friesland: where there were no traces of Christian doctrine, but everything was uncultivated, wild, and immense, he scattered the seeds of the Gospel with a generous hand, and he made them fruitful through his constant labors and his own sweat; where, however, Christian communities, or lacking a legitimate pastor, were neglected and miserable, lying in idleness, or were driven far from sincere faith and good morals by corrupt and unlearned ministers, there he proved to be a prudent and keen reformer, a diligent worker, indefatigable, and a most zealous instigator and restorer of all virtues. The matters undertaken by Boniface were so successfully carried out that they were reported to Our Predecessor, who summoned him to the Apostolic See; and to him, although he hesitated out of modesty, "he declared... that since he wished to assume the rank of bishop, so that he might more steadfastly correct any who were erring and convert them to the path of truth, and that he might be supported by greater apostolic authority, and that he would be all the more acceptable in the office of preaching, because he would have been ordained to this by a prelate, apostolically." 3 Therefore, "the Regional Bishop" was

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consecrated by the Supreme Pontiff himself, and he returned to the vast regions entrusted to him, where, increased by this new dignity and authority, he devoted himself with even greater zeal to apostolic labors. As he was very dear to this Pope, because of the excellence of his virtues and because of his unquenchable zeal for the expansion of the Kingdom of Jesus Christ, 2 Ibidem, p. 1. Vita 8. Boniface, by Otfried, ed. Levison, lib. I, p. 127.

[*Latin ed. p. 341*]

The acts of Pope Pius XII, page 341, state this, and so do his successors; that is, Saint Gregory III, who appointed him Archbishop for his outstanding merits and adorned him with the pallium, granting him the authority to legitimately establish or reform the ecclesiastical hierarchy in those regions, and to consecrate new bishops "for the enlightenment of the people of Germany." Saint Zachary also, who, with most affectionate letters, confirmed his ministry and honored him with the highest praise; and finally, Saint Stephen III, to whom, as newly elected Pope, and already nearing the end of his mortal life, he sent a most observant letter.

Supported by the authority and benevolence of these Popes, Boniface, with ever-increasing zeal throughout his entire ministry, traversed vast regions still submerged in the darkness of error; he illuminated them with the light of the Gospel; and he commanded that a new age of Christian humanity should dawn there through his tireless efforts. Frisia, Alsace, Austrasia, Thuringia, Franconia, Hesse, and Bavaria had him as an indefatigable cultivator of the divine word and as a parent of that new life which arises from Jesus Christ and is nourished by His grace. He also ardently desired to reach that "ancient Saxony," from which he believed his ancestors had originated; however, he was unable to bring these desires to a happy conclusion.

To undertake, pursue, and complete this immense work, he earnestly called upon new colleagues in labor, both men and women—namely, religious women, in whom Lioba excelled in the perfection of the evangelical life—from the Benedictine monasteries of his homeland, which at that time were flourishing in doctrine, faith, and charity; and these, with willing hearts, arrived and provided him with invaluable assistance. Nor were there wanting those who, in the very lands he traversed, after having come to the light of the Gospel, embraced the religion with such fervent and active zeal that they preferred it above all else.

References:

Bonifatius Epistolae, ed. Tangi (Berlin 1916), letter 28, p. 49.

Cf. Ibidem, letters 51, 57, 58, 60, 68, 77, 80, 86, 87, 89.

Ibidem, letter 8, pp. 233-234.

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Ibidem, letter 73, p. 150.

[*Latin ed. p. 342*]

The Acts of the Apostolic See - Official Commentary 342 could, if they wished, enumerate them. Therefore, after, as we have said, being supported by the authority of the Roman Pontiffs, "Saint Boniface began everywhere, as a new archimandrite, to plant those things which are divine, and to uproot those which are diabolical, to build monasteries and churches, and to appoint the most prudent men to govern these same churches," the condition of those regions was gradually changed. It was possible to see vast crowds of men and women gathering to hear this apostolic man; those who heard him were inwardly inflamed with faith; they abandoned their old superstitions; they burned with piety towards the Divine Redeemer; they conformed their harsh and corrupt manners to his most pleasing doctrine; they cleansed themselves with the water of baptism and began a completely new life. Here, monasteries and houses of religious were built, which were not only centers of the divine religion, but also of the best human arts and sciences; there, new lands were cultivated for the common good, either by clearing the stubborn, unexplored, and dark forests, or by completely cutting them down and planting them; and new human dwellings began to be erected everywhere, which, with the passage of time, would become very populous cities. The German nation, which, being most eager for its liberty, had never wished to be subjected to anyone, and which, even though terrified by the powerful Roman armies, had never yielded to their firm dominion, was cleansed by these harmless heralds of the Gospel, and finally, bowing its fierce head, obeyed them; it was imbued, moved, and attracted by the beauty and rectitude of the new doctrine; and finally, it happened happily that it willingly and gladly subjected itself to the most gentle yoke of Jesus Christ. Thanks to the work of Saint Boniface, a new age undoubtedly dawned for the German people; a new age not only with regard to the Christian religion, but also with regard to civil and human life. Therefore, this people justly and deservedly considers him and... *Vita* by Otfried, edition by Levison, Book I, p. 157.

[*Latin ed. p. 343*]

Acta Pii Papae XII, 343, reminds us that it is necessary, above all, to honor one's father, whom one should always follow with a grateful will, and whose illustrious examples of all virtues one must strive to emulate. "For the spiritual father is not only God Almighty, but also all those whose teachings and examples instruct us in the knowledge of truth, and encourage us to steadfastness in religion. ... Thus, the holy prelate Boniface can rightly be called the father of all the inhabitants of Germany, because he first brought them to Christ through the holy preaching of the word, confirmed it with examples, and finally, gave his own life for them, a charity which no one

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can surpass." 9. In the various monasteries, which he diligently founded in those regions, the monastery of Fulda undoubtedly holds the foremost place, for it appeared to the people as a beacon, like the shining lights that indicate the way for ships through the vastness of the sea. There, as it were, a new city of God was founded, in which countless monks, succeeding one another, are properly and diligently instructed in human and divine disciplines, and are prepared for the peaceful struggles of the future through prayer and contemplation. Finally, like bees emerging from their hive, after having drawn the sweetest honey from sacred and profane books, they proceed to various parts, so that they may impart it to others. No branch of the best disciplines or liberal arts was unknown there. Ancient codices were diligently sought out, carefully copied, adorned with bright colors, and explained with the utmost care; so that it can rightly and justly be asserted that the sacred and profane teachings, by which the German people excel so greatly today, had their beginnings there. Furthermore, countless members of the Benedictine order have departed from these houses, who, through the cross and the plow, and through prayer and labor, brought the light of Christian humanity to those lands which were still shrouded in darkness. Their long and tireless efforts transformed the forests, which were immense havens for wild beasts and almost inaccessible to humans, into fertile and cultivated fields; and those who... 9 Ibidem, ed. L e vison, lib. I, p. 158.

[*Latin ed. p. 344*]

344 Acta Apostolicae Sedis - Commentarium Officiale. The people were still rough and savage in their manners, divided among themselves, but with the passage of time, they became a nation, softened and made docile by the gentleness and power of the Gospel, and distinguished by Christian and civil virtues. But the monastery of Fulda was, in a special way, a dwelling place of divine prayer and divine contemplation: there, indeed, the monks, before undertaking the most difficult task of evangelizing the people, prepared themselves by praying, repenting, and working to conform themselves to the highest sanctity. And Boniface himself, whenever he could withdraw somewhat from his apostolic labors and rest a little, gladly went there, in order to calm and strengthen his soul by devoting himself to heavenly meditations and long prayers. "There is... a wild place," he wrote to our most holy predecessor, St. Zachary, "in a vast wilderness, in the midst of the nations to whom we preach, where we are building a monastery, and we have established monks living under the rule of the holy father Benedict, men of strict abstinence, without meat and wine, without cider and servants, content with the labor of their own hands. ... In that place, with your piety, I intend to rest my weary body for a few days, and after my death to be laid to rest. Four peoples, to whom we have spoken the word of Christ through the grace of God, are known to dwell in the

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vicinity of this place; and, with your intercession, I can be useful to them as long as I live and am of sound mind. I desire, with your prayers, and with the help of the grace of God, to persevere in the service of the Roman Church and in your service among the Germanic peoples to whom I have been sent, and to obey your command." 10. It was especially in the silence of this monastery that he drew upon a supernatural strength from God, with which, strengthened, he courageously set out to face new challenges; and with which he was able to bring many of the Germanic peoples to the fold of Jesus Christ, or to strengthen those who had been brought back, and not infrequently to urge them towards the perfection of the Christian life. 10. B. Bonifatii Epist., ed. Tangi, epist. 86, pp. 193-194.

[*Latin ed. p. 345*]

The acts of Pope Pius XII, page 345. Saint Boniface was, in a most singular manner, the apostle of Germany; however, his zeal for the expansion of the Kingdom of God was not limited to the boundaries of that nation. The Church of France, which from the time of the Apostles had embraced the Catholic faith with such a generous spirit, and which had almost consecrated it with the blood of countless martyrs, and which, even after the establishment of the Frankish kingdom within its borders, had inscribed worthy pages in the annals of the Christian name, was then in dire need of moral reform, the restoration of Christian life, and reformation. Indeed, there were many dioceses either deprived of their rightful Bishop, or entrusted to an unworthy pastor; in some places, superstitions of every kind, heresies, and schisms disturbed the minds of many; the Ecumenical Councils, which were entirely necessary for safeguarding the integrity of the faith, for restoring the discipline of the clergy, and for reforming both public and private morals, were neglected with the utmost disregard; the sacred ministers were often unequal to the dignity of their exalted office; and it was not uncommon for the people to lie in great ignorance of the Christian religion, and therefore in the snares of corruption. News of these most grievous matters reached the ears of Saint Boniface; and as soon as he perceived that the illustrious Church of the Franks was in danger, he hastened to address the situation with the utmost diligence and prudence. However, even in these great difficulties, he felt the need of the authority of the Apostolic See; as the legate of the Roman Pontiff, supported by [a papal bull, presumably], he labored with tireless zeal and great prudence for almost five years to restore the Church of the Franks to its former glory. Then, with the help of God and the guidance of the Archbishop Saint Boniface, the testament of the Christian religion was confirmed, the synodal decrees of the orthodox fathers were corrected in France, and everything

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was amended and reformed by the authority of the canons.

[*Latin ed. p. 346*]

346 Acta Apostolicae Sedis - Official Commentary, volume » . 1 3 Indeed, four Councils were held for this purpose, instigated and diligently overseen by Saint Boniface, 14 of which the fourth was held throughout the entire kingdom of Francia; the ecclesiastical hierarchy was restored; Bishops, worthy of this name and this office, were chosen and assigned to their respective sees; the discipline of the clergy was restored and reformed as far as possible; the authority of the sacred canons was firmly established; the morals of the Christian people were diligently improved; 15 superstitions were prohibited; 16 heresies were condemned and rejected; 17 and schisms were finally happily resolved. Then, with the greatest joy of Saint Boniface and all good men, the Church of Francia appeared to flourish and grow with new splendor; vices were extinguished, or at least diminished; Christian virtues were held in honor; and the necessary connection with the Roman Pontiff was strengthened with closer and firmer bonds. The Fathers of the general Council, held throughout the kingdom of Francia, sent to the Supreme Pontiff in Rome, the acts, solemnly approved by themselves, as the clearest testimony of their own and of the Catholic faith, which they offered at the tomb of the Prince of the Apostles, as a pledge of their piety, unity, and devotion. 17 Moreover, with God's help and assistance, Boniface, having accomplished this most important task, delivered himself to deserved rest; but although still burdened with so many concerns, and already experiencing that he had reached the very threshold of old age, and that his health was almost broken by such arduous labors, he nevertheless bravely prepared himself to undertake a new and no less difficult endeavor. Indeed, he again turned his eyes and mind to Friesland; to Friesland, which had been the goal of his apostolic journey, and in which he had also worked so diligently ever since. This nation, especially in the northern parts, was filled with pagans. 13 1 4 15 18 17 Life of Boniface, by Willibald, edition Levison, p. 40. Compare SIRMOND, Councils of ancient Francia (Paris 1629), volume I, p. 511 and following pages. Compare Saint Boniface's Letters, edition Tangi, letter 28, pp. 49-52. Compare Ibidem, letter 57, pp. 104-105; and letter 59, p. 109. Compare Ibidem, letter 78, p. 163.

[*Latin ed. p. 347*]

The city of Torum still lay shrouded in darkness; therefore, with a youthful spirit, she went there, intending to bring forth new sons of Jesus Christ and to introduce the Christian faith to new peoples. For she desired that, "when the study of the first preaching had shown signs of increase, it might also, returning to the world, receive the reward of its expenses."

Indeed, when she foresaw that she was being brought near to the end of this mortal life, she foretold this to her most beloved disciple, Bishop

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Lull, with these words, while also affirming that she did not wish to await death in idleness: "For I desire to complete the journey I have undertaken; I cannot be turned back from the desired path of progress. For the day of my resolution is at hand, and the time of my death approaches; for now, having laid down the prison of my body, I shall return to the bosom of eternal recompense. But you, my dearest son, ... draw the people away from the snares of error, and complete the construction of the basilica already begun at Fulda, and there, bury my aged body, which has endured many years."

And when, not without shedding tears, she departed from her companions, with a small group of associates, "she traveled throughout Friesland, preaching the word of the Lord, destroying the pagan rites and the erroneous customs of the gentiles, and establishing churches, which, through divine grace, flourished greatly. And she baptized many thousands of people, men and women, and even children."

However, when she arrived in the northern regions of Friesland, and while she was about to administer the sacrament of Confirmation to a multitude of newly baptized, suddenly a furious mob of pagans rushed upon them, and, brandishing horrible spears and deadly swords, threatened them with death. Then the most holy Prelate, with a serene countenance, forbade her companions from fighting, saying: "Cease, children, from the conflict, and lay down the weapons of war, for we are truly taught by the testimony of Scripture, and not to do evil for evil, but also not to do good..."

[*Latin ed. p. 348*]

348 Acta Apostolicae Sedis - We offer this commentary for the good. For the day long desired has now arrived, and the time for the fulfillment of our resolution is at hand. Therefore, be strengthened in the Lord... be courageous in spirit, and do not be terrified by those who kill the body, for they cannot destroy the soul which endures eternally; but rejoice in the Lord, and fix the anchor of your hope in God, who will immediately render to you the reward of your recompense, and will grant you a place in the heavenly court with the celestial citizens of angelorum.

21 With these words, stirred up to the palm of martyrdom, all, praying and turning their minds and eyes to heaven, where they confidently expected to receive the eternal reward shortly, withstood the attack of their enemies; who, with a "happy slaughter of the saints," stained their own bodies with blood.

22 It happened that Boniface, at the very moment of his martyrdom, "when he was about to be struck with a sword, placed the sacred book of the Gospel upon his head, so that he might receive the blow of the executioner beneath it, and have its protection in death, the reading of which he had loved in life."

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23 With this glorious death, which provides certain access to eternal blessedness, St. Boniface completed the course of his life, which was entirely devoted to the glory of God and to the salvation of himself and others. His sacred remains, after various vicissitudes, were taken to "the place he had destined for him while he was alive," 24 that is, to the coenobium of Fuldense, where his disciples, singing sacred psalms with many tears, worthily interred them. To this tomb, almost countless multitudes of people have come and still come; for there St. Boniface seems to speak to all those whom his ancestors bore to Jesus Christ, and to whom he gave the Christian faith, as if still alive; we say he speaks through the fervor of his charity and piety, through the invincible strength of his spirit, through his most steadfast faith, through his tireless zeal for the apostolate until death, and through the honor of his martyrdom.

21 M 23 24 Ibidem, pp. 49-50. Cf. Ibidem, p. 50; and Vita 8. Bonifatii, auct. Otloho, ed. Levison, lib. I I , p. 21 > Vita 8. Bonifatii, auct. Eadbodo, ed. Levison, p. 73. Vita 8. Bonifatii, auct. Willibaldo, ed. Levison, p. 54.

[*Latin ed. p. 349*]

Acts of Pope Pius XII, 349. Scarcely had he departed this mortal life and ascended to the heavens, when all began to extol his sanctity with the highest praises, and to venerate him privately and publicly. Indeed, the fame of his sanctity spread so quickly that, shortly after the martyrdom of Saint Boniface, Cuthbert, Archbishop of Canterbury, writing about him, testified with the following words: "We hold him among the most distinguished and excellent teachers of the orthodox faith, and we venerate him with great praise. Therefore, in our general synod... we decreed that his birthday and that of those who were martyred with him should be solemnly celebrated annually." 25. The people of Germany, France, and other nations had already done the same with equal fervor.

34. But, Venerable Brothers, Saint Boniface possessed such a vigorous, indefatigable strength, and such an unconquerable fortitude of spirit, that he was able to overcome so many difficulties, endure so many labors, and surmount so many dangers; that he was finally able to strive for the expansion of the kingdom of Jesus Christ until death, and to receive the crown of martyrdom. This, without a doubt, was due to the divine grace, which he sought through humility, constant, and fervent prayers. He was so strongly moved by the love of God, that he desired nothing else but to be united with Him through ever closer daily bonds; he desired nothing else but to converse with Him for as long as possible; he desired nothing else but to spread His glory even among unknown peoples, and to bring as many people as possible to venerate, obey, and love Him. He could rightly and deservedly repeat the words of the Apostle to the Gentiles: "For the charity of Christ presseth us." 27. And also: "What, then, shall separate us from the charity of Christ? tribulation? or distress? or famine? or nakedness? or

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peril? or the sword?... For I am certain that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." 28.

[*Latin ed. p. 350*]

"Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Whenever this divine charity penetrates the hearts of men, and transforms and impels them, then they can adopt the words of Paul: "I can do all things in him who strengtheneth me"; and therefore, nothing whatsoever – as Church history teaches – can obstruct or hinder their endeavors and their labors. Then, in a most wondrous manner, as happened in the time of the Apostles, it happily recurs: "...Their sound hath gone forth into all the earth: and their words unto the ends of the world." Indeed, through Jesus Christ, the Gospel has new propagators, whom this heavenly power animates, and who can be hindered by nothing, except the bonds in which they are held, as is sadly evident even today; nothing can impede them, except death, which, however, when adorned with the palm of martyrdom, always moves great multitudes, and excites others and others – as happened in the time of Saint Boniface – to become servants of the Divine Redeemer. How much this apostolic man confided in divine grace, and in the prayers offered to obtain it, so that he might bring forth abundant fruits from his undertakings, is clearly evident from his writings, in which he earnestly and repeatedly urges the Roman Pontiff, and his friends who excelled in holiness, and even the religious orders, of which he had either founded communities, or which he wished, with his most wise counsel, to conform to the perfection of the evangelical life, to pray that they might obtain heavenly gifts and assistance. It is fitting to mention, for example, what he writes to "the venerable and beloved most dear sisters Leobgitha and Thecla, and also to Cynehilda": "I beseech and command you, as most beloved daughters, that you may, as we already constantly do and have done, and as we confidently expect you will do,..."

[*Latin ed. p. 351*]

Acta PP. XII, 351: "We implore the Lord through your frequent prayers... And know that, because we praise God, the afflictions of our heart are great, so that the Lord God, who is the refuge of the poor and the hope of the humble, may deliver us from our necessities and from the wicked temptations of this age, so that the word of the Lord may run and the glorious Gospel of Christ may be made manifest, so that the grace of the Lord may not be empty in me. And because I am the last and the worst of

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all the messengers whom the Catholic and Apostolic Church of Rome has appointed to preach the Gospel, I may not die utterly barren of the fruit of the Gospel."

From these words, one can clearly see his zeal for extending the kingdom of Jesus Christ, which should be strengthened by his own and the prayers of others. Likewise, his Christian humility shines forth, as well as his closest connection with the Apostolic Church of Rome. This most devoted connection he maintained throughout the course of his entire life, so that it can truly be said that it was the firm and stable foundation of his apostolic ministry. Although we have already touched upon this, when we spoke of his pious journeys to the tomb of Saint Peter and to the seat of the Vicar of Jesus Christ, it seems fitting to expound upon it more clearly here, so that his obedience and diligence towards his predecessors may be better understood, and so that the charity of the Roman Pontiffs towards him may also be evident. Indeed, when he first visited this venerable city, to receive the mandate from Pope Gregory II to preach the divine word, our predecessor recognized, approved, and praised him, and indeed wrote to him with a paternal spirit: "The religious purpose that has been made manifest to us, and the intention that shines forth in you in Christ, and the sincere account of your faith, require that we employ you as a minister in the ministry of the divine word, which we administer through the grace of God... We are united in faith and desire to be helpers of your grace... Therefore, in..."

[*Latin ed. p. 352*]

The Acts of the Apostolic See – Official Commentary 352, in the indivisible Trinity, through the unwavering authority of the blessed Apostle Peter, the prince of the apostles, whose teachings we administer by divine dispensation and who holds the office of the sacred See, we establish the modesty of your religion, and we command that you, with God accompanying you, may hasten to preach the Gospel to all nations, held captive by the error of infidelity, and that you may proclaim the Kingdom of God through the proclamation of the name of Christ, our Lord God, by the persuasion of truth." 33. Then, the same predecessor, because of his outstanding merits, having been consecrated a Bishop, after having sworn an oath of obedience to him and to his successors, 34 solemnly declares: "I will exhibit all faith and all the purity of the holy Catholic faith, and, with God's help, I will persevere in the unity of that same faith, in which the salvation of all Christians is undoubtedly confirmed." 35. Indeed, the sense of this obedience and observance was most diligently given by Saint Gregory II, and also by other Roman Pontiffs who succeeded him, and, when the opportunity arose, they testified to it. 36. Therefore, as an example, he wrote this to our predecessor, Saint Zachary, scarcely after he had been elevated to the pinnacle of the Supreme Pontificate: "We have heard of no greater joy, and

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no greater delight, and we have given thanks to God with outstretched hands, than that the Most High has granted that your merciful paternal care may govern the canonical laws and direct the administration of the Apostolic See. Therefore, we shall not fail to prostrate ourselves before you, as we did before your predecessors, and to offer fervent prayers, so that, just as we were devoted and obedient disciples, serving and subject to the authority of Saint Peter, so too may we deserve to be obedient servants, subject to your piety under the canonical law. Wishing to preserve the Catholic faith and the unity of the Roman Church, and to..."

[*Latin ed. p. 353*]

"May God grant me the grace to continue in this legation, so that I may not cease to invite and incline [others] to obedience to the Apostolic See."

And in the final years of his life, when he was already an old man, and almost exhausted by his labors, he wrote with a humble spirit to Stephen III, the newly elected Supreme Pontiff: "I earnestly implore the clemency of Your Holiness with the most heartfelt and fervent prayers, that I may deserve to obtain and enjoy the familiarity and unity of the Holy Apostolic See through the kindness of Your Holiness, and that I may remain, as Your devoted and faithful servant, in the service of the Apostolic See, in the same manner in which I served the Apostolic See before, under the three predecessors of Your Holiness..."

Therefore, rightly and deservedly, Our Predecessor, of blessed memory, Benedict XV, at the beginning of the twelfth century, after the glorious martyrdom of this man among the people of Germany, wrote to the Bishops of that nation: "Boniface, moved by the firmest faith, inflamed by piety and charity, seems to have first acquired this fidelity and singular connection to the Apostolic See from the shadowy arena of monastic life in his homeland; then, preparing to advance in the open contest of the apostolic life, he promised it, in Rome, upon the body of the blessed Peter, the Prince of the Apostles, with a sacred oath; and finally, as if it were the form of his own apostolate and the rule of the mission he had undertaken, he brought it forth into the midst of conflict and strife, and he retained it steadfastly, and he never ceased to commend it vehemently to all others whom he had begotten through the Gospel, and he instilled it with such diligence that it seemed as if he had left it as a testament."

This manner of acting by Saint Boniface, from which his most evident devotion to the Roman Pontiffs shines forth, has been followed by no one, as you well know, Venerable Brothers, except those who have before their eyes the firm foundation that the Divine Redeemer established, namely, the Prince of the Apostles.

[*Latin ed. p. 354*]

Acta Apostolicae 354. The Apostolic See – The entire edifice of the

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Church is built upon it, destined to endure until the end of the ages; and to it have been entrusted the keys of the kingdom of heaven, and the power to bind and to loose. 40 Those who reject this foundation, and attempt to build outside of it, undoubtedly lay the foundations of a building upon shifting sand; and their efforts, works, and undertakings, like all human affairs, cannot be solid, firm, and stable, but – as both ancient and recent history demonstrates – are subject to change over time, due to the opinions of conflicting minds and the vicissitudes of various events. Therefore, we believe it is highly fitting that the closest connection between this martyr and the Apostolic See, and the excellent deeds accomplished by him, should be brought to your attention in all their fullness, so that, as it will confirm the faith and and fidelity of those who adhere to the teaching of the Roman Pontiffs, so too it may not fail to stir up, in a salutary way, those who, for whatever reason, have been separated from the Successors of St. Peter, to reconsider the matter more deeply, and to embark, with divine grace inspiring them, upon that path with careful and courageous resolve, by which they may happily be restored to the unity of the Church. This is what We, as We ardently desire, implore with fervent prayers, that at long last the most cherished hope of all good men may be fulfilled, that all may be one, and that none may be turned away from the fold of one Shepherd. 42 41 Furthermore, Venerable Brothers, the life of St. Boniface, which we have briefly touched upon in writing, teaches us all. On the pedestal of the statue, which was erected in the year 1842 in the monastery of Fulda, the image of the Apostle of Germany is depicted, and the following words are inscribed: "But the word of the Lord endureth for ever. And this is the word which by the gospel hath been preached unto you." 43 And indeed, nothing more significant, nothing truer, could have been inscribed there. The centuries pass, one after another; various things occur.

[*Latin ed. p. 355*]

Acta PP. XII — 355: And the peoples have migrated; so many changes of circumstances and horrific wars have followed; schisms and heresies have striven and strive to tear the seamless garment of the Church; the powerful empires of men and the dominion of men, which seemed to fear nothing and to dread nothing, and the various opinions of philosophers, have all collapsed; those things which are considered the pinnacle of human learning are, with the passage of time, constantly being rejected, often assuming the appearance of truth. However, the word which Boniface preached to the peoples of Germany, France, and Frisia, as it came from Him who remains forever, flourishes even in our age, and it is the way, the truth, and the life for all those who freely and willingly embrace it.

Indeed, there are even in our times those who despise it, who try to corrupt it with the deceptions of errors, and who finally – trampling upon the due rights of the Church and of the citizens themselves – strive to eradicate

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it from the hearts of men and to tear it out completely with lies, calumnies, and vexations. But, as you know very well, Venerable Brothers, this new and cunning art is not new; it has been known since the very beginnings of the Christian era; indeed, the Divine Redeemer Himself forewarned His disciples with these words: "Remember my word that I said to you: The servant is not greater than his master. If they have persecuted me, they will also persecute you. If they have kept my word, they will keep yours also."

But our same Redeemer added these words for comfort: "Blessed are they that suffer persecution for justice' sake: for theirs is the kingdom of heaven." And again: "Blessed are you when men shall hate you, and persecute you, and say all manner of evil against you, falsely, for my sake; rejoice and be glad, because your reward is great in the heavens."

Therefore, we are not surprised if, even today, the name of Christian is hated in some places, if the Church, in fulfilling its divinely-received mission, is opposed in many regions in every way and by every means.

[*Latin ed. p. 356*]

The Acts of the Apostolic See, being an official commentary, is hindered if not a few Catholics are deceived by false doctrines, and are driven to a grave danger of losing eternal salvation. May the promise of the Divine Redeemer add strength to us all: "...And behold I am with you all days, even to the consummation of the world," and may we obtain, through Saint Boniface, a surpassing virtue, who, for the kingdom of Jesus Christ, refused neither long labors, nor arduous journeys, nor even death itself, but, shedding his blood, bravely and confidently embraced it. May God grant such an unconquered strength of spirit, especially to those who are today in grave circumstances due to the hostile arts of the enemies of God; and may He bring back all to that unity of the Church, which has been the constant rule of their life and conduct, and the most fervent desire with which they have been inflamed throughout the course of their lives, diligently and zealously striving for it. These things We implore with fervent prayers to God, while We impart to you all, Venerable Brothers, and to all the flocks entrusted to your care, Our Apostolic Blessing, which may be a pledge of Our paternal benevolence and a foretaste of heavenly gifts. Given at Rome, near Saint Peter's, on the fifth day of the month of June, in the year 1904, in the sixteenth year of Our Pontificate.

PIUS PP. XII

MATTH. XXVIII, 20.

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[*Latin ed. p. 357*]

Acta Pii PP. XII 357. IN SOLLEMNI CANONIZATIONE BEATORUM PETRI ALOISII CHANEL, MARTYRIS, GASPARIS DEL BUFALO, IOSEPHI PIGNATELLI, DOMINICI SAVIO, CONFESSORUM, ET BEATAE MARIAE CRUCTFIXAE DI ROSA, VIRGINIS, IN PLATEA S. PETRI AD VALVAS BASILICAE VATICANAE, VESPERE DIEI XI IUNII MENSIS, ANNO MCMXLIV PERACTA. Ad postulationem factam per Advocatum Sacri Consistorii, Illustrissimo Caietano S. R. E. Card. Cicognani, Praefecto Congregationis Rituum, Revmus D. Antonius Bacci, Secretarius Litterarum ad Principes, Sanctitatis Suae nomine respondit: "In hac tanta rerum hominumque maiestate, mox eventum visuri sumus, quod in Dei gloriam communemque salutem summopere conferet. Ex hac enim veritatis cathedra, ubi 'Beatus Petrus in propria sede vivit et praesidet,' sententiam audituri sumus, qua sanctitatis sidera quinque nova luce fulgebunt. Universa exsultet Ecclesia, ubi numquam fallitur christiana fides, numquam divina frigescit caritas, numquam sanctitudinis lux stinguitur."

Tum Beatissimus Pater, in Cathedra sedens, sic sollemniter pronunciavit: "Ad honorem Sanctae et Individuae Trinitatis, ad exarationem Fidei Catholicae et Christianae Religionis augmentum, auctoritate Domini Nostri Iesu Christi, Beatorum Apostolorum Petri et Pauli ac Nostra; matura deliberatione praehabita et divina ope saepius implorata, ac de Venerabilium Fratrum Nostrorum Sanctae Romanae Ecclesiae Cardinalium, Patriarcharum, Archiepiscoporum et Episcoporum, in Urbe exsistentium, consilio, Beatos Petrum Aloisium Chanel, Mártyrem, Gasparem Del Bufalo, Iosephum Pignatelli, Dominicum Savio, Confessores, et Mariam Crucifixam Di Rosa, Virginem, Sanctos et Sanctam esse decernimus et definimus, ac Sanctorum catalogo adscribi." S. Petr. Chrysol., P. L. L. IV, 741.

[*Latin ed. p. 358*]

358 Acta Apostolicae Sedis - Official Commentary: decreeing that the memory of these individuals should be commemorated each year on the day of their birth, namely, of Peter Aloysius on the twenty-eighth of April among the Saints, Martyrs; of Gaspar on the twenty-eighth of December; of Joseph on the fifteenth of November; of Dominic on the ninth of March among the Saints, Confessors, not Popes; and of Mary Crucified on the fifteenth of December among the Saints, Virgins, not Martyrs, and that they should be devoutly remembered. In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

ADDRESS: The Most Holy Aloysius, Pope, after Chanel, Dominic Savio, having completed the martyrdom of Gaspar, the Confessor, the Virgin, in the Peterian Forum, with the acclamation of Peter, spoke these words concerning the canonization of the Blessed before the multitude of the

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faithful of Buffalo, Mary, Joseph Crucified, Peter Pignatelli, Di Rosa: "For as long as the forces of evil do not cease, as the centuries turn, their attacks against the work of the Divine Redeemer, God does not fail to respond to the anxious supplications of His children in danger, by raising up souls rich in gifts of nature and grace, who may be a comfort and help to their brothers and sisters. When the knowledge of salutary truths weakens in the consciousness of men, obscured by the allurements of earthly goods, when the spirit of revolt and pride incites against the Church subtle or violent persecutions, amidst the ever-present miseries of souls and bodies, the Divine Providence calls under the banner of the Cross of Christ heroes of sanctity, radiating splendors of virginal purity and fraternal charity, to provide for all the needs of souls and to maintain in its integrity the fervor of Christian virtues.

1. The life of those whom the Church glorifies today is entirely contained in the words of the Psalmist: "Angustia et tribulatio venerunt super me, mandata tua deliciae meae sunt." (Psalm 118, verse 143).

To Peter-Louis-Mary Chanel, it was granted to be the first to shed his blood for the faith in Oceania. He had scarcely completed the sacrifice of his life on the island of Futuna, until then unyielding to grace, when immediately a rich harvest arose, far beyond all expectation. He spent his earthly journey in humility, gentleness, patience, and charity.

[*Latin ed. p. 359*]

Acta PP. XII, year 359, recounts how he poured the best of his spiritual energies into the ardent and delicate love for the Virgin Mary. "To love Mary and to make her loved," was the most fervent vow and the program of the years of his preparation for the priesthood. Ordained a priest, he began to lavish, without sparing, the physical energies that nature had granted him so sparingly, in order to bring the small flock entrusted to his care back to the practice of religion. But his soul aspired to total perfection and to the labors of missions among the infidels. Thus, he resolved to join the recently established Society of Mary, which, recognizing the Queen of Heaven as their Mother and perpetual superior, strove to better implement the ideal of priestly and apostolic perfection. For four years, he dedicated himself with outstanding dedication, great patience, humble and attentive vigilance, to the education of youth. But soon, his dream became a reality. Heroically overcoming the affections most dear to his heart, he embarked for the islands of Oceania, where the Gospel had not yet penetrated. Who can say what harsh spiritual and physical trials awaited him in that field of his apostolic labors? His efforts to adapt to the language and customs of that people, the apparent barrenness of his labors, the incomprehension and the silent or open hostility, did not shake his marvelous constancy. Fortified by the vigilant protection of the Mother of God, Peter Chanel revealed to the astonished natives the inexhaustible charity and sweetness of his

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soul. The example of his pure and mortified life, his incessant prayer, his fervent exhortations, prepared the way for divine grace. After the martyr surrendered his spirit to God, the forces of evil, which had opposed his work, readily yielded, and the Church could rejoice in having, even in that distant region, numerous and fervent children.

2. However, if it is necessary to announce the message of Christ to the infidels, it is no less essential to maintain the fervor of faith alive in the Christian people. In the glorious ranks of the Saints, whom this Roman land has given to the Church, Gaspare Del Bufalo shines with a special light. From his youngest years, the protection of St. Francis Xavier seemed to obtain from God for him an extraordinary abundance of supernatural gifts. Even as a student, he diligently practiced works of charity and assistance, especially in the teaching of Christian doctrine to children and the poor. Following in the footsteps of St. John the Baptist De Rossi, he restored vigor to the pious work of St. Gall and shortly thereafter founded the Oratory of St. Mary in Vincis. But his apostolate in Rome was interrupted by the invasion of Napoleonic troops; he himself, having refused to...

[*Latin ed. p. 360*]

360 Acta Apostolicae Sedis - Commentarium Officiale. Having sworn an oath of fidelity to a power hostile to the rights of the Church, he suffered exile and imprisonment. Finally, released, and with the joy of those who knew him, and now even more venerated him, he returned to his Rome, and received from the Most Holy Pope Pius VIII the charge to dedicate himself to holy missions, intended to renew the fervor of the faithful in his States after the disorders and damages produced by public upheavals. Then he resumed the idea of establishing a Congregation of Missionaries under the title of the Precious Blood of Jesus, and despite the difficulties and obstacles, he inaugurated, on August 15, 1815, the first house of the Work, which he lovingly entrusted to the protection of the Most Holy Virgin. Thus, for him, a life of incessant labors began; he traversed almost all the regions of central Italy, bringing everywhere, through the example of his piety, his humility, and his charity, reconciliation and peace, relief from bodily and, above all, spiritual miseries. At the same time, he gave wise rules to the Institute, and exclaiming, "Paradise, paradise!", he refused every offer of ecclesiastical dignities, desiring to remain until death "on the stage," that is, in the field of sacred preaching, confident that in this way he would more easily and without delay receive the eternal reward. And the Lord heard his prayer that death might strike him in the midst of the labors of the apostolate; thus, he left to his children a wonderful model of heroic zeal that generously sacrifices itself for the greatest good of souls.

3. But if God often asks his elect to undertake great works for his glory, he also wants them to know how to suffer in obedience and silence. Indeed, no less generosity is required to resist steadfastly in the midst of

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turmoil and to prepare with tenacity the hour when peace will return to reign. When the Society of Jesus was expelled from the Kingdom of Spain, Giuseppe Pignatelli had already earned the esteem of his Superiors with the loftiness of his spirit, his ingenious charity towards the poor and those condemned to death, and the authority of his person, which allowed him to calm popular uprisings. The nobility of his blood could have inspired in him a love for human greatness; but God had placed in him the seeds of a more noble and holy glory. Already entrusted with the spiritual and temporal care of the exiled, he himself endured with admirable serenity and patience, and helped his miserable companions to tolerate the worst discomforts, deprivations, and unspeakable bitterness of exile, wandering here and there in search of a refuge, without finding a tranquil shelter and relief, but striving to maintain everywhere the fervor of religious spirit in the unfortunate confreres entrusted to him. When, finally, a more stable residence was obtained, he...

[*Latin ed. p. 361*]

Acta Pii Pp. XII 361: If a life of prayer, labor, and charity was given, and scarcely had the first rays of the resurrection of the Society of Jesus appeared, did he strive to gather its dispersed members, to form new recruits, to restore in its entirety the traditional way of life and spirit of the Order. In this way, Joseph Pignatelli prepared the renewal of the illustrious Society, to which he remained unfailingly united; he, the restorer in Italy and in spirit, according to the spirit of the Company of Jesus, he is the most significant link that, beyond the suppression, connects it to its origins.

4. While the three heroes whom we have just commemorated poured forth all their virile energies in the arduous battle against the forces of evil, behold, appearing before our eyes is the image of Dominic Savio, a frail adolescent, with a weak body, but with a soul stretched out in a pure offering of himself to the supremely delicate and demanding love of Christ. In such a tender age, one would expect to find rather good and lovable dispositions of spirit, and instead, one discovers in him, with astonishment, the wondrous ways of the inspirations of grace, a constant and unwavering adherence to the things of heaven, which his faith perceived with a rare intensity. In the school of his spiritual Master, the great Saint John Bosco, he learned how the joy of serving God and of making Him loved by others can become a powerful means of apostolate. On December 8, 1854, he was raised in an ecstasy of love towards the Virgin Mary, and shortly thereafter, he gathered some of his friends in the "Company of the Immaculate Conception," in order to make great strides on the path to holiness and to avoid even the slightest sin. He encouraged his companions to piety, good conduct, frequenting the Sacraments, reciting the Holy Rosary, fleeing from evil and temptations. Without being deterred by bad receptions and insolent replies, he intervened firmly, but charitably, to call

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back to duty the wayward and the perverse. Already filled in this life with the familiarity and gifts of the sweet Guest of the soul, he soon left the earth to receive, through the intercession of the heavenly Queen, the reward of his filial love.

5. Associated with the glory of such illustrious Confessors, a Virgin outstanding for her love of the Cross, Mary Crucified Di-Rosa, of a noble family from Brescia, also sings of the splendors of the divine Bridegroom. Scarcely had her earthly mother passed away, that, imitating St. Teresa of Jesus, she took refuge in the arms of the heavenly Mother. In the school of the Religious of the Visitation, she deepened her solid piety, animated by an intense desire to suffer for Jesus Christ and to practice incessant mortification.

[*Latin ed. p. 362*]

362 Acta Apostolicae Sedis - Official Commentary on Charity. She renounces all vanity, all demands of fashion, all worldly spectacles, all indulgence towards the flesh, all offers of earthly marriage; she devotes herself to the girls and women of the people, patiently endures criticisms, especially from disappointed libertines, and rejoices in distributing to the needy the goods at her disposal. When, in 1836, the cholera raged in Brzesc, she gave free rein to her heroic self-sacrifice in the service of the cholera victims, and attracted other young women to the same arduous and dangerous task. Supported by the solicitude of her spiritual director, our Saint, after the scourge had ceased, continued in the female hospital of Brzesc to dedicate herself to the care of the sick and abandoned, and soon the pious collaboration of these generous souls transformed into a stable work: the "Handmaids of Charity" would now take over entirely the service of healthcare in the hospital of Brzesc, and soon also other charitable activities. Having overcome the obstacles that had beset the nascent work, the most gentle and tireless apostle saw in the dispositions of Providence the confirmation from Heaven of her efforts; but she prayed that the crosses not cease, and that she be not spared persecutions and trials. And indeed, although she manifested in her founding work the most beautiful qualities of intelligence and will, she will endure with great courage the physical pains and, above all, the anguish of the soul, the unspeakable darkness that the unleashed spirit of evil strives, but in vain, to inflict upon her. An ardent prayer then flowed from her lips: "My Jesus! You alone are enough for me. May my life be crucified with You." In this way, from the depths of a spiritual life entirely conformed to the Cross, an original and complete work emerged, which embraces all forms of hospitality and assistance, and flourishes with eminent fruits of charity and virtue. Such are, Venerable Brothers and beloved children, only briefly mentioned, the heroic actions of these apostles and founders, whom the Holy Spirit has shaped for the continuation of the work of Christ. They weave together a marvelous crown

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for the Virgin Mary, who has adorned them with her chosen favors and has been pleased to receive their faithful service. May these new patrons of Heaven obtain for all those who today rejoice in their glory, the grace to follow in their footsteps and to burn with the same love for Jesus, who has redeemed them with His own blood, and for His most pure and most holy Mother.

[*Latin ed. p. 363*]

ACTS OF POPE PIUS XII. APOSTOLIC LETTER ESTABLISHING A PRIMARY CHAPTER OF THE PIOUS UNION OF THE GUARD OF HONOR OF THE MOST HOLY AND IMMACULATE HEART OF THE BLESSED VIRGIN MARY, COMMONLY CALLED "EHRENWACHE DES HEILIGSTEN HERZENS MARIA," FOUNDED IN THE ARCHDIOCESE OF MUNICH, AND CONFIRMING ITS STATUTES.

PIUS XII. For the perpetual memory of this matter.

It is the duty of the faithful to venerate with special devotion the Most Holy Virgin Mary, who surpasses all mortals in holiness, who has been established as Queen of Heaven and Mother of mankind, from whom, indeed, the wretched dare to hope for salvation, and to appear before her with religious reverence. Inspired by this zeal, Bonaventura Blattmann, a priest of the Order of the Brothers of Saint Francis, in the city of Munich, near the Church of Saint Anne, founded a Marian society, called "Pia Unionem Excubiarum Honoris Sacratissimi et Immaculati Cordis Beatae Mariae Virginis," or, in common parlance, "Ehrenwache des heiligsten Herzens Maria." Its purpose is that the members, like soldiers of the heavenly host, should diligently apply themselves to a singular reverence for the Immaculate Heart of the Mother of God, to cultivate her virtues, and to follow them, and to atone for the injuries inflicted upon the Mystical Body of Christ. This association, also enriched by Indulgences from this Apostolic See, has not only spread throughout the regions of Germany, but has also been extended to other European nations, and has happily reached the shores of America.

Now, our beloved son, Michael, Cardinal Priest of the Holy Roman Church, Faulhaber, Archbishop of Munich and Freising, having requested us to deign to declare the aforementioned Pious Union a Primary Chapter, and granting a remedy, should anything have been done improperly in its own constitution or in that of other associations of the same name, We, who, in the midst of the fiery conflict of this war, have recently dedicated the human race to the Immaculate Heart of the Blessed Virgin Mary, and who spare no effort to promote her devotion, willingly fulfill this request.

After consultations with our beloved son, Joseph, Cardinal Deacon of the Holy Roman Church, Bruno, Prefect of the Sacred Congregation, by the force of these Letters, with our Apostolic authority, we establish and declare, perpetually, the "Pia Unionem Excubiarum Honoris Sacratis-

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simi et Immaculati Cordis Beatae Mariae Virginis," commonly called "Ehrenwache des heiligsten Herzens Maria," and located in the city and Archdiocese of...

[*Latin ed. p. 364*]

364 Acta Apostolicae Sedis – We establish, with official commentary for the diocese of Munich, the [Pia Union] as a Primary [Pia Union], endowing it with its own privileges, and granting, as circumstances require, dispensations regarding those matters which, in the past, may have been improperly handled concerning it. Furthermore, to the moderators and officials, present and future, of the aforementioned [Pia Union], which We have established as a Primary [Pia Union], We grant, by Our Apostolic authority, through these Letters, that they may lawfully incorporate other [Pia Unions] of the same name and institution, already established or to be established in the future, and that all may communicate with them regarding the Indulgences granted by the Apostolic See to the aforementioned [Pia Union], now a Primary [Pia Union], provided that all legally binding obligations are observed. Moreover, We fully confirm, with the same authority, the Statutes of the aforementioned [Pia Union], according to the tenor contained in the book presented to Us. Contrary provisions notwithstanding. These things We grant, We establish, We decree, that the present Letters shall remain forever firm, valid, and efficacious; and shall produce and obtain their full and complete effects; and that the aforementioned Primary "[Pia Union] of the Guard of Honor of the Most Sacred and Immaculate Heart of the Blessed Virgin Mary" and others to which it pertains, shall be fully supported now and in the future; and that it shall be rightly judged and defined; and that whatever is contrary to this, concerning these matters, shall be considered null and void from now on, if anything should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the seventeenth day of the month of December, in the year 1951, in the thirteenth year of Our Pontificate. By the special mandate of the Most Holy Cardinal, Prefect of the Congregation for Affairs of the Church, Gildo Brugnola. Office for the dispatch of Pontifical Documents.

[*Latin ed. p. 365*]

Acta of Pope Pius XII, No. 365. LETTER TO HIS EMINENCE, DOM EMMANUEL TITULAR, BISHOP OF THE HOLY ROMAN ECCLESIASTICAL COLLEGE, CARDINAL OF CERKJEIRA, PATRIARCH OF LISBON, WHOM WE HAVE APPOINTED AS OUR LEGATE TO THE MARIAN CONGRESS TO BE HELD IN AUGUSTA OF THE BRAGANS, AT THE SHRINE OF "MONTE DO SAMURO."

PIUS PP. XII

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Beloved Son, greetings and Apostolic Benediction.

We have learned with great pleasure that, next June, in Augusta of the Bragans, in the illustrious and ancient northern province of Lusitania, a Marian Congress will be solemnly celebrated, bringing together people from the entire nation of Lusitania, at the renowned shrine of "Monte do Sameiro," which overlooks the city. Since the definition of the dogma of the Immaculate Conception of the Virgin, the anniversary of which is solemnly celebrated this year, the magnificent temple of Bragans was erected to commemorate this happy event, and the celebrated image of the Immaculate Mother of God, which is venerated with great piety in that distinguished temple, was made with excellent artistry in Rome and solemnly blessed by Pope Pius IX, our blessed predecessor, fifty years ago, and was joyfully brought back, with the great attendance and joy of the Lusitan people. The faithful, in large numbers, daily and repeatedly, in large and frequent groups, come to that image to seek the favor and grace of the heavenly Mother, to be relieved from the sorrows and miseries of mortal life, and to be raised up to the hope of eternal life.

Therefore, the Marian Congress, to be held next month, we have no doubt will bring abundant benefits to the citizens of Lusitania, benefits that they have been able to experience from other gatherings held in the city of Bragans. Therefore, we approve and commend all the efforts and undertakings made to prepare for the Marian Congress, and we earnestly desire to preside over it.

Therefore, Beloved Son, who holds the patriarchal seat in the capital city of Lusitania, and who shines with the splendor of the Roman purple, we hereby appoint you as our Legate, in these letters, to solemnly preside over the Marian Congress in Augusta of the Bragans, at the shrine of "Monte do Sameiro," which will soon begin. Furthermore, we gladly grant you the faculty, on the appointed day, to celebrate the Holy...

[*Latin ed. p. 366*]

366 Acta Apostolicae Sedis - With the official commentary performed according to the pontifical rite, in the presence of the faithful, we, in your name and by our authority, grant a plenary indulgence to those same individuals, provided they fulfill the conditions of the Church. Meanwhile, as a pledge of the heavenly gifts and graces, and as a token of our special charity, we impart the Apostolic Blessing to you, our beloved Son, the distinguished Archbishop of Braga, and to all those who will be gathered together, in the Lord. Given in Rome, at Saint Peter's, on the twenty-fifth day of the month of May, in the sixteenth year of our pontificate. PIUS PP. XII. TO THE MOST REVEREND FATHER, PETER, titular Archbishop of the Holy Trinity in Monte Pincio, and Cardinal Priest of the Roman Church, GERLIER, Archbishop of Lyons and Vienne, to whom we have appointed as legate to the Marian Congress to be held in Lyons, from all of France.

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PIUS PP. XII, to our beloved Son, greetings and the Apostolic Blessing. — It is fitting that, in the middle of the year dedicated to the Immaculate Mother of God, a Marian Congress from all of France be celebrated in this illustrious city of Lyons, watered by the blood of Saint Irenaeus, near the magnificent shrine of Our Lady of Fourvière, which overlooks the vast and renowned city, formerly a very famous Roman colony, situated where the Rhône and the Seine flow together peacefully. The city of Lyons was among the first in Gaul to embrace the Catholic faith, and throughout all the centuries that have passed, it has remained closely connected with the Roman See of the blessed Peter; indeed, it can boast of its piety towards God and its charity towards its neighbors, for having given its origins to that salutary work now called the Propagation of the Faith. And the veneration with which this city follows the Heavenly Queen is a clear sign, when it raised a temple to Our Lady on the hill of Fourvière, which is outstanding in its design and craftsmanship, abundant in all kinds of decorations, and celebrated by the large number of pilgrims who devoutly gather there. The very topics that will be presented at the upcoming gatherings seem fitting, not only to promote a deeper understanding of the Mother of God among the Christian people, but also...

[*Latin ed. p. 367*]

The aforementioned acts of His Holiness Pope XII, number 367, are to be observed, and moreover, to stir up the zeal of the sons, that they may more faithfully and eagerly follow the footsteps of their Mother. Therefore, We desire to add authority and splendor to the aforementioned celebration, through Our presence in a certain manner. Wherefore, We choose you, Our beloved Son, who, having long ago embraced and elevated that sign "To Jesus through Mary," have dedicated your entire life to promoting the cult of the Mother of God, and have ennobled your sacred apostolate. We appoint you Our Legate and announce that, bearing Our person and shining with Roman purple, you shall solemnly preside over the Marian Congress in the metropolitan see which you hold, on the designated day of your entrance. Furthermore, We freely grant you the faculty to, on the appointed day, after the Sacred pontifical rite has been performed, and in the presence of the faithful, to bestow a blessing in Our name and with Our authority, offering plenary indulgences to them for the benefit of the Church. May the Conciliator and herald of heavenly assistance, and a special witness of Our love, be the Apostolic Blessing, which We impart to you, Our beloved Son, together with the clergy and people under your care, in the Lord. Given in Rome, at Saint Peter's, on the thirteenth day of the month of June, in the year 1904, in the sixteenth year of Our pontificate.

PIUS PP. XII

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TO THE MOST REVEREND FATHER,

FATHER FRANCIS,

TITLE: SANTA MARIA IN VALLICELLA,

SECRETARY OF THE SACRED CONGREGATION,

CARDINAL BORGONGINI,

DUKE,

WHO HAS COMPLETED FIVE YEARS OF HIS EPISCOPAL OFFICE.

PIUS PP. XII,

Beloved Son, greetings and Apostolic Blessing.

— As We are pleased to know, at the end of this month, with God's help, you will complete five years since the beginning of your episcopate. This event offers Us a most excellent opportunity to congratulate you, for the many labors which you have devoted from the very beginning of your life to the good of the Church and the benefit of the Holy See. Indeed, in the early years of your priesthood, you taught theological disciplines at the Athenaeum of Saint Apollinaris, where you had been instructed in humanistic studies and sacred doctrine, and then at the College of Propaganda Fide in Urbano, combining the power of thought with the acuity of discourse and clear perspicacity. Meanwhile, as an assistant in studies, first in the Sacred Penitentiary, then at the Sacred Congregation for the Propagation of the Faith, and later performing duties in the Secretariat of the same Penitentiary, you have rendered zealous service to the Apo-

[*Latin ed. p. 368*]

368 Acta Apostolicae Sedis - You rendered distinguished service to the Holy See, while, through the shining example of your virtues, for a decade you molded and guided the young minds in the Minor Seminary of Rome, as spiritual director. But more serious concerns remained, within the very halls of the Vatican, where the office of Secretary was entrusted to you at the Sacred Congregation for extraordinary affairs of the Church, when, after a great war had been concluded, questions of great importance were to be resolved by the Church with nations. Among the other meetings held at that time, to which you were required to bring your studies and counsel,

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were certainly those concerning the Lateran Pacts, which happily brought an end to the long-standing discord between Italy and the Church. With this concord restored, and with your archiepiscopal dignity increased, you were appointed the first Apostolic Nuncio to Italy, and you devoted diligent efforts to ensure the execution of the provisions of the Treaty and the concordat, under Pope Pius X, our venerable predecessor! In this important task, you enjoyed the trust of Our Holy Father and the civil authorities of Italy for many years. You also diligently managed the administration of the House of Loreto, as well as the Basilica of Saint Anthony of Padua and the Basilica of Ostia in the City. Nor do we wish to pass in silence that particular care for the education of youth, in which, with several priests selected by you and assisting in the work, you gathered young people daily, first at the old site of the Minor Seminary, and then, thirty years ago, in the Pontifical Chapel of Saint Peter, whose newly built and decorated premises were generously donated by the Knights of Columbus from America to Pope Pius XI, so that those who reside near the Vatican Basilica, the seat of the Supreme Pastor, might diligently exercise their physical and mental faculties during their formative years, and be thoroughly imbued with Christian doctrine, and be carefully instructed in the worship, especially the Eucharist and the devotion to the Virgin Mary, and accustomed to hold the Roman Pontiff, the successor of the Apostles, in the highest regard. Therefore, considering your merits towards the Church, we wished to co-opt you to the most distinguished Senate of the Church last year. Now, having been offered this opportunity, we sincerely congratulate you on your long and diligent service in the sacred and episcopal office, and we ask God to grant you abundant gifts and blessings. May the Apostolic Blessing, which we bestow upon you with heartfelt affection, be the bond and the messenger. Given in Rome, at Saint Peter's, on the twenty-first day of the month of June, in the sixteenth year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 369*]

Acta Pii PP. XII 369. A RADIO MESSAGE GIVEN TO THE SUPREME PONTIFF, ON THE SIXTH DAY OF JUNE, IN THE YEAR 1954, WAS FOR THE FIRST TIME SIMULTANEOUSLY BROADCAST TO ENGLAND, BATAVIA, BELGIUM, DENMARK, FRANCE, GERMANY, AND ITALY. It is perhaps a fortunate coincidence that on this day, when the Church solemnly commemorates the descent of the Holy Spirit in the Cenacle and the first preaching of the Apostle Peter to the multitudes eager for truth and peace, We are given the opportunity to address you personally, European viewers of Television, and to declare how great is Our joy in being able, in some way, to meet you even in the intimacy of your homes? Thus, the long-standing efforts, the arduous research, the countless experiments undertaken by both individual scientists, as well as by groups of scholars and nations, to establish a new means of intellectual and

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artistic exchange among the European peoples, and perhaps in time with other continents, have today reached a happy conclusion. Without doubt, it was already possible through the radio to bring words of instruction, encouragement, or comfort into your homes. But who is not eager for immediate contact? For however fervent and effective a discourse may appear, it becomes even more vivid and moving when the proximity of the speaker allows one to perceive the most subtle nuances of the most tender feelings on his face, and to imprint in one's memory his features. Therefore, We are pleased to welcome the ambitious undertaking of the Union Européenne de Radiodiffusion, through which, with the collaboration of the organizations responsible for Television and the tireless work of the technicians in charge of the proper functioning of the transmitting and receiving stations, this European network for the transmission of images has been made possible. The experiences carried out with favorable success in recent years across the Channel have made it possible to develop the program, which begins today, and which is "the first that Italian Television sends to the nine European Television stations within the framework of the first international exchanges of Television." The functioning of a European Television network, moreover, responds both to the desires of the technicians and to those of the viewers. As with any recent invention, Television is eager to explore its own possibilities. It has discovered that its preferred area of application is to capture the most interesting manifestations of human life.

[*Latin ed. p. 370*]

Acta Apostolicae Sedis - Official Commentary 370, at the very moment they occur. Whether it concerns scientific, artistic, or sporting activities, countless aspects of modern technology, or social achievements, everyone today aspires not only to be informed about them as quickly as possible, but also to participate immediately, to witness them, if possible. Furthermore, the difficulty of producing a program of high quality invited collaboration that would divide the workload, while also broadening the scope of direct investigation. It is important to note that, while the television camera captures reality in a synthetic way, it subjects it to a more meticulous analysis than the cinematographic lens: due to the reduced dimensions of the receiving screen, it prefers close-up images, of a small number of characters, capturing their most fleeting expressions. No hesitation of the performers escapes it, and the concentrated attention of the viewer, which is not influenced by the atmosphere of a compact audience, forgives neither the potential weaknesses of the subject nor the shortcomings of the presentation. Television can therefore cast a curious gaze everywhere and penetrate the heart of events. It is, therefore, a privileged instrument of human exploration, an effective means of bringing people into contact with each other, of revealing to them more quickly, more surely, and with an

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unsuspected power of penetration, the countless forms of contemporary life.

However, scarcely has the far-reaching importance of this tool for the dissemination of knowledge and information been demonstrated, than a delicate problem immediately arises: What is the moral value of the partly new world that television opens up, a world that is even more comprehensive and appealing than radio and film? Is it not possible that, alongside the best, there may also be other things that offend a virtuous sensibility? Is it therefore not the first and most obvious duty of television companies and viewers to make a careful and appropriate selection? The social body of today already bears too many open wounds, inflicted by the corrosive activity of a certain type of press, film, and radio. Will this new, even more effective medium only worsen the evil, or will one be ready from the beginning to create something truly constructive and genuinely healthy? The concern for necessary sales often leads companies to disseminate entertainment and material that appeals to the less...

[*Latin ed. p. 373*]

Sacred Congregation of Rites, ACTA SS. 373.

SACRED CONGREGATION OF RITES, ROME.

CONCERNING THE CANONIZATION OF BLESSED GASPAR DEL BUFALO, CONFESSOR, FOUNDER OF THE CONGREGATION OF THE MOST PRECIOUS BLOOD OF OUR LORD JESUS CHRIST.

Regarding a Doubt: Whether, given that Blessed Irenaeus has already received the Apostolic See's approval of two miracles, and veneration has been permitted to him, it is possible to proceed to his canonization.

Blessed Gaspar del Bufalo, a jewel and ornament of the Roman clergy, deeply considering that Our Lord Jesus Christ wished to pour forth His Most Precious Blood for the redemption of the world, and that He suffered excruciating torments and a shameful death, lest men be deprived of this infinite treasure through sin and be condemned to eternal damnation, having scarcely been enrolled in the ranks of the ecclesiastical militia for the purpose of procuring the salvation of souls, he devoted himself entirely to that endeavor. Indeed, having returned from exile, to which he had been condemned by the Gallic regime that had invaded the City, he established a Congregation of Priests who, under the banner of the Most Precious Blood, would evangelize the people; likewise, he laid the foundations of the Institute of the Adorers of the Most Precious Blood, a congregation of Holy Virgins. Meanwhile, strengthened by the power of the Divine Blood, he diligently engaged in missionary work, bringing forth abundant and joyous fruits of souls. In order that the salutary cult of the Most Precious Blood might be spread among the faithful, the institution

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of the Feast of the Most Precious Blood of Our Lord Jesus Christ is due to his efforts, which was extended to the entire Church by Pope Pius IX. On December 28th of the year 1837, he passed away to eternal rewards. The fame of his sanctity, due to the virtues and celestial charisms with which Gaspar shone forth in life, increased after his death. Wherefore, with the due observance of all the necessary procedures and with Apostolic investigations, on December 18th of the year 1904, he was enrolled in the list of the Blessed by Blessed Pius X.

[*Latin ed. p. 374*]

Acts of the Apostolic See - Official Commentary 374. With new signs following, the cause for canonization was resumed on July 22, 1949, and the miracles were approved on the 4th of this month; it is prescribed that, so that the matter may proceed to the Consistorial acts, the entire Congregation of Sacred Rites must affirm that it is safe to proceed to the solemn canonization. And this was done with a unanimous affirmative vote, both of the Reverend Cardinals and of the Officials and Consultors. The Most Blessed Father, Pope Pius XII, having approved of this, declared that it is safe to proceed with the solemn canonization of the Blessed Gaspar del Bufalo at any time. His Holiness also ordered that this decree be published and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on May 8th, in the Marian Year of 1954. C. Card. Cicognani, Prefect. L. & S. A. Carinci, Archbishop of Seleucia, Secretary.

CONCERNING THE CANONIZATION OF THE BLESSED JOSEPH PIGNATELLI, CONFESSOR, PRIEST, MEMBER OF THE SOCIETY OF JESUS.

ON THE QUESTION OF WHETHER, given that the Blessed is already approved by the Apostolic See for two miracles, veneration may safely proceed to his solemn canonization.

It was by the divine Providence that this year, in the sacred year of the Immaculate Conception of the Blessed Virgin Mary, it appears that the Blessed Joseph Pignatelli may safely proceed to his solemn canonization, who, born near the celebrated Spanish temple of the Blessed Virgin Mary of Kolomna, and who died in another Marian sanctuary in the City, constantly venerated the same Divine Mother from his earliest youth with the most pious daily prayers. He was born on December 20, 1737, from a most noble family, and was educated in the College of the Society of Jesus in Caesaraugusta in religion and the liberal arts, and entered that same Society, having barely reached his fifteenth year. In it, although he always suffered from a weak constitution, he devoted himself entirely to studies first, and then, after being ordained a priest, to apostolic works and to the education of

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youth. But God had chosen him for greater trials. When persecution arose...

[*Latin ed. p. 375*]

The Sacred Congregation of Rites, in number 375, recounts that in Hispania, against the Ignatian Order, he not only faithfully followed that decision, which could have been avoided, but also led his exiled brethren through Corsica, Janua, Parma, Ferrara, and other places; he was their protector, father, and guide. He proved his unwavering devotion to God with a greater wound, when the entire Society was dissolved by the Roman Pontiff. But he remained steadfast in his fidelity towards the Apostolic See; indeed, he did not fail to raise the spirits of his even more afflicted confreres and to confirm them in the same fidelity. Only when the Society of Jesus began to revive in Italia, with the approval of the Supreme Pontiff, was he again entrusted to the care of the paternal Providence of God. And the tribulations did not cease. First in Parmensi territory, and then also in the Neapolitan jurisdiction, he had to migrate again. Here, after having explained the way to fully restore the Society, like another Moses, he surrendered his soul to God on November 15, 1811. After due canonical and Apostolic processes, and after the heroic virtues and miracles were approved, Pope Pius XI, in the year 1933, on May 21st, granted him the honors of beatification. The cause was resumed in 1935, and two miracles were approved on May 4th of this year, provided that they be preserved. In order that it may be established that all that is required by law, in order to proceed to canonization, has been observed, the Reverend Cardinals, Official Prelates, and Consultor Fathers must attest: that, with the approval of two miracles by the Apostolic See, the way is open for the solemn canonization of the same. To this question, considered by them with unanimous agreement, the affirmative answer was given. The Most Blessed Father ordered that a decree be drawn up, duly promulgated, and recorded in the acts of the Holy Roman Church. Given in Rome, on May 8th, in the Marian Year of 1954. C. Card. CIOOGNANI, Prefect. L. S. f A. Carinci, Archbishop, Secretary.

[*Latin ed. p. 376*]

Acts of the Apostolic See - Official Commentary 376 III, TURIN. CANONIZATION OF BLESSED DOMINIC SAVIO, CONFESSOR, LAY YOUTH, MEMBER OF THE SALESIAN ORATORY. CONCERNING A DOUBT: Whether, given that Blessed Dominic has been approved by the Apostolic See through two miracles, veneration towards him can proceed safely after the granted indulgence, in order to reach his canonization. Magnificent rewards are proposed in the Sacred Scriptures for those who observe divine precepts and offer their ears to the heralds of the Word of God. Blessed Dominic Savio, still a young man, received in his heart the words of Saint John Bosco, his most tender father, who bestowed this good gift upon him; he guarded his precepts with vigilance, possessing

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those virtues, not deviating in the least from the words of his teacher, eagerly grasping them, embracing them closely, and thus he was adorned with the increase of graces, and his head, it seems, is soon to be redeemed with Gracias and a wider crown (Cf. Proverbs 4:1-9). Dominic Savio, still a young man, quickly traversed the path of Christian perfection, and on March 5th of the year 1950, he attained the honors of Beatification. With new miracles being approved, and through a decree of May 4th of this year, the way is now clearly open to elevate this Blessed to the highest honors. However, in order that this Sacred Congregation may legally attest that all that is required by the sacred canons has been scrupulously fulfilled in order that a Blessed may be elevated to further honors, it is prescribed that the Reverend Cardinals, Official Prelates, and Consultor Fathers of the same Congregation must affirm that it is safe to proceed to the canonization of the same Blessed; and this has been done, and all of them have expressed their affirmative vote, which the Most Blessed Father, gladly receiving, has approved, and has ordered this Sacred Congregation to issue a decree on this matter, to promulgate it properly, and to record it among its acts. Given in Rome, on the 8th day of the month of May, in the Marian Year of 1954. L. © s. C. Card. CICOGNANI, Prefect, A. Carinci, Archbishop, Secretary.

[*Latin ed. p. 377*]

The Roman Curia Diary, July 3, 1954: On this day, the Holy Father received in a solemn audience His Excellency, Dr. NICOLAS VEGA, Extraordinary and Plenipotentiary Ambassador of the Dominican Republic, for the presentation of his credentials.

July 5, 1954: On this day, the Holy Father received in a solemn audience His Excellency, Professor Dr. JOAQUÍN DÍAZ GONZÁLEZ, Extraordinary and Plenipotentiary Ambassador of the Republic of Venezuela, for the presentation of his credentials.

July 7, 1954: On this day, the Holy Father received in a solemn audience His Excellency, the Honorable Dr. HASSAN-ALI EIAMAL HEDAYAT, Extraordinary and Plenipotentiary Ambassador of Iran, for the presentation of his credentials.

July 9, 1954: On this day, the Holy Father received in a solemn audience His Excellency, Dr. FRANCISCO DE CALHEIROS Y MENEZES, Extraordinary and Plenipotentiary Ambassador of Portugal, for the presentation of his credentials.

SECRETARY OF STATE: APPOINTMENTS

By a letter from the Secretary of State dated June 26, 1954, the Holy Father, Pope Pius XII, of blessed memory, deigned to appoint the Reverend Father Bandas Rodolfo G. as a Consultor of the Sacred Congregation for

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Seminaries and Universities.

Likewise, by letters from the Secretary of State, the Holy Father, Pope Pius XII, of blessed memory, deigned to appoint:

Assistants to the Holy See:

December 16, 1953: His Excellency, the Reverend Monsignor Caminada Cristiano, Bishop of Coira.

January 29, 1954: His Excellency, the Reverend Monsignor Walsh Emmet Michele, Bishop of Youngstown.

June 5, 1954: His Excellency, the Reverend Monsignor Bonefacic Quirino Clemente, titular Bishop of Janina.

[*Latin ed. p. 378*]

Acta Apostolicae Sedis - Official Commentary 378. Protonotaries of the Apostolic See, participating as observers: 2, 1946. Monsignor Anthony Frederick Ermanno Muessener, of the diocese of Aix-la-Chapelle. January 27, 1953. Monsignor Agostino Gutiérrez, of the archdiocese of Bogota. May 2. Monsignor Albino Alves da Cunha e Silva, of the diocese of Rio Preto. Monsignor Biagio Baffa, of the same diocese. May 8. Monsignor Michele B. Clune, of the diocese of Port Pirie. Monsignor. Monsignor Maurizio Curran, of the diocese of Shrewsbury. May 11. Monsignor Alessandro Lenthaparambil, of the archdiocese of Verapoly. October 25. Monsignor Joachim Aires de Almeida Freitas, of the archdiocese of São Salvador da Bahia. January 29, 1954. Monsignor Elia Vasquez, of the archdiocese of Trujillo. February 5. Monsignor Leo J. Ryan, of the diocese of Richmond. February 22. Monsignor Giovanni Boland, of the diocese of Buffalo. Monsignor Edmondo Britt, of the same diocese. Monsignor Albert Rung, of the same diocese. March 3. Monsignor Pietro Carrara, of the diocese of Bergamo. March 13. Monsignor Edward Klosterman, of the diocese of Covington. Monsignor Louis Berube, of the diocese of Ogdensburg. April 2. Monsignor Giuseppe Pontieri, of the diocese of Cassano all'Jonio. April 10. Monsignor Luigi Coccolo, of the archdiocese of Turin. April 20. Monsignor Felix Raffaele Gròvas, of the diocese of São João de Porto Rico. April 23. Monsignor Carlo Bozzini, of the diocese of Novara. Monsignor Valente Bonetti, of the same diocese. May 19. Monsignor Annibale Corradini, of the diocese of Pontremoli. May 20. Monsignor Giuseppe Eudoro Desbiens, of the archdiocese of Saint-Germain de Rimouski.

Domestic Prelates of His Holiness: May 10, 1946. Monsignor Nicolò Jansen, of the diocese of Aix-la-Chapelle. August 13. Monsignor Gregory Schwamborn, of the same diocese. March 5, 1950. Monsignor Giuseppe Banwart, of the diocese of Basle. November 21, 1952. Monsignor John Henry Lartins, of the diocese of Wagga Wagga. January 10, 1953. Monsignor Henry Barras, of the diocese of Lausanne. Monsignor George Winham, of the diocese of Southwark. January 27. Monsignor Alfred

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Rubio, of the archdiocese of Bogota. March 10. Monsignor Hugo Gilmartin, of the archdiocese of New York. April 17. Monsignor Raffaele Ramirez, of the archdiocese of Manizales. Monsignor John J. Treacy, of the diocese of Wilcannia-Forbes. May 11. Monsignor Octavio Nicola Derisi, of the archdiocese of La Plata. May 23. Monsignor Edmondo Thomas Downey, of the diocese of Wollongong.

[*Latin ed. p. 379*]

Diarium Romanae Curiae 379, 1953. The Most Reverend Eligio Codada, of the diocese of Cap-Haïtien. The Most Reverend Felice Le Breton, of the same diocese. The Most Reverend Paolo Emilio Uzcátegui Briceño, of the Archdiocese of Yucatán. The Most Reverend Raimondo R. Harris, of the diocese of Steubenville.

December 15, 1953 – January 16, 1954. The Most Reverend Giacomo Casey, of the diocese of Sacramento. The Most Reverend Patrizio Donneìly, of the same diocese. The Most Reverend Michele Kearney, of the same diocese. The Most Reverend Tommaso Kirby, of the same diocese. The Most Reverend Tommaso Markham, of the same diocese. The Most Reverend Patrizio Moran, of the same diocese. The Most Reverend Raimondo Renwald, of the same diocese. The Most Reverend Francesco Lahoud, of the diocese of Syracuse. The Most Reverend Roberto Krumholtz, of the Archdiocese of Cincinnati. The Most Reverend Giuseppe McFarland, of the same Archdiocese. The Most Reverend Francesco Saverio Deza Davaìos, of the Archdiocese of Trujillo. The Most Reverend Alfredo Francesco Kamier, of the diocese of Charleston. The Most Reverend Giovanni G. McCarthy, of the same diocese. The Most Reverend Enrico Francesco Wolfe, of the same diocese. The Most Reverend Angelo Antonio Carpinella, of the diocese of Worcester. The Most Reverend Giovanni McCarthy, of the same diocese. The Most Reverend Costantino Vasys, of the same diocese. The Most Reverend Francesco Byrne, of the diocese of Richmond. The Most Reverend Antonio Korkemaz, of the same diocese. The Most Reverend Giovanni Mahoney, of the diocese of St. Joseph. The Most Reverend Giuseppe Hensbach, of the diocese of Sioux Falls. The Most Reverend Guglielmo Botticelli, of the Archdiocese of Hartford.

December 13, 1953. The Most Reverend Eugenio P. Cryne, of the same Archdiocese. The Most Reverend Giorgio Grady, of the same Archdiocese. The Most Reverend Vincenzo McDonough, of the same Archdiocese. The Most Reverend Edoardo Morrison, of the same Archdiocese. The Most Reverend Tommaso Mulcahy, of the same Archdiocese. The Most Reverend Arturo Routhier, of the same Archdiocese. The Most Reverend Giacomo Timmins, of the same Archdiocese.

December 22, 1953. The Most Reverend Giuseppe Bonner, of the Archdiocese of Boston. The Most Reverend Stefano de Moura, of the same Archdiocese. The Most Reverend Tommaso Devlin, of the same

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Archdiocese. The Most Reverend Geraldo Dolan, of the same Archdiocese. The Most Reverend Valdo Hasenfus, of the same Archdiocese. The Most Reverend Edmondo Moran, of the same Archdiocese. The Most Reverend Oscar O'Gorman, of the same Archdiocese. The Most Reverend Bernardo O'Kane, of the same Archdiocese. The Most Reverend Timoteo O'Leary, of the same diocese. The Most Reverend Giovanni Phelan, of the same Archdiocese. The Most Reverend Francesco Strokoskas, of the same Archdiocese. The Most Reverend Dionigi Sullivan, of the same Archdiocese. The Most Reverend Arturo Tommaso, of the Archdiocese of New York. The Most Reverend Tommaso Walsli, of the same Archdiocese.

August 3.

[*Latin ed. p. 380*]

Acta Apostolicae Sedis - Official Commentary 380 11 13 » » » 15 » » » » » » March 16 24 30 » » » » » » » » » » April 10 14 20 » » » » » » » 19 May » 26 » » » » » 28 31 » » » » » 1954. Most Reverend Culhane William, of the diocese of Mobile.

Most Reverend Sparvieri Gustavo, of the archdiocese of Fermo.

Most Reverend Cusack Thomas, of the diocese of Springfield-Illinois.

Most Reverend Daly Daniel, of the same diocese.

Most Reverend Enright Michael, of the same diocese.

Most Reverend Formaz Francis, of the same diocese.

Most Reverend Moloney Timothy, of the same diocese.

Most Reverend Clancy Francis, of the diocese of Buffalo.

Most Reverend Klauder Charles, of the same diocese.

Most Reverend Mueller Maximilian, of the same diocese.

Most Reverend O'Dwyer Patrick, of the same diocese.

Most Reverend Rochford John, of the same diocese.

Most Reverend Shaw Henry, of the same diocese.

Most Reverend Shemalie Francis, of the same diocese.

Most Reverend Tobin William, of the same diocese.

Most Reverend Veit Anthony, of the same diocese.

Most Reverend Widman Edward, of the same diocese.

Most Reverend Winter Ludwin, of the same diocese.

Most Reverend Zakany Julius, of the same diocese.

Most Reverend Zimmerman Herman, of the same diocese.

Most Reverend Ricco Matthew, of the archdiocese of Bari.

Most Reverend Bracale Joseph (Rome).

Most Reverend Signorelli Francis, of the diocese of Vallo della Lucania.

Most Reverend Di Majo John Baptist, of the diocese of Sessa Aurunca.

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Most Reverend Santoni Angelo, of the diocese of Volterra.

Most Reverend Bohan Maurice, of the archdiocese of Paris.

Most Reverend Diaz Mesón John, of the diocese of San Juan de Puerto Rico.

Most Reverend Lopez John of God, of the same diocese.

Most Reverend Ríos Turrado Felix, of the same diocese.

Most Reverend Rivera Velez Joseph of Grace, of the same diocese.

Most Reverend Ruiz Marrero Roman, of the same diocese.

Most Reverend Novoa Raymond, of the archdiocese of Buenos Aires.

Most Reverend Taborda John, of the same archdiocese.

Most Reverend Peddle Joseph, of the diocese of Harbor Grace.

Most Reverend Williams William, of the same diocese.

Most Reverend McCarthy Thomas, of the diocese of London.

Most Reverend Stoyles Jeremiah, of the diocese of St. George.

Most Reverend Connelly Harry, of the diocese of Columbus.

Most Reverend O'Donnell Harold, of the same diocese.

Most Reverend Wolz George, of the same diocese.

Most Reverend Bosler Clement, of the archdiocese of Indianapolis.

Most Reverend Doyle John Robert, of the same archdiocese.

Most Reverend Fussenegger Augustus Robert, of the same archdiocese.

[*Latin ed. p. 381*]

From the Roman Curial Diary, 381, May 31, 1954. Monsignor Sheridan, Bernard Philip, of the same archdiocese.

On June 8, Monsignor Winterhalter, Albert Francis, of the same archdiocese.

On June 8, Monsignor Albvicz, Ignatius, of the Archdiocese of Chicago.

On June 8, Monsignor Karabasz, Francis, of the same archdiocese.

On June 8, Monsignor Lyons, Luke, of the same archdiocese.

On June 8, Monsignor Rowan, Timothy, of the same archdiocese.

On June 8, Monsignor Wolfe, Richard, of the same archdiocese.

On June 24, Monsignor Bafile, Conrad, of the Archdiocese of L'Aquila.

On June 24, Monsignor Baradel, Angelo, (Rome).

On June 24, Monsignor Prinetto, Angelo, of the Diocese of Susa.

Secret Chamberlains, extraordinary, of His Holiness:

October 1, 1952. Monsignor Metta, Nicholas, of the Diocese of Andria.

December 22, Monsignor Arulappa, Rayappa, of the Archdiocese of Madras and Meliapor.

December 22, Monsignor De Sá, Bernard, of the same archdiocese.

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December 22, Monsignor Pereira de Andrade, Albert, of the same archdiocese.

December 22, Monsignor Soma, Lazarus, of the same archdiocese.

December 22, Monsignor Motha Vaz, Michael, of the Diocese of Tanjore.

December 22, Monsignor Jeganathan, Prabalanathan Lourduswamy, of the same diocese.

December 22, Monsignor Pinto, John Francis, of the same diocese.

July 18, 1953. Monsignor Schortens, Jurrieu, of the Archdiocese of Utrecht.

September 16, Monsignor Frank, Henry Francis, of the Diocese of Haarlem.

October 6, Monsignor Haanen, Bernard, of the same diocese.

November 3, Monsignor Longhi, Louis, of the Diocese of Mantua.

November 3, Monsignor Kerkvliet, Gerard John, of the same diocese.

February 1, 1954. Monsignor Barrette, Armando, of the Diocese of Worcester.

February 1, Monsignor Lekarczyk, Andrew, of the same diocese.

February 1, Monsignor Warburton, Francis, of the same diocese.

February 5, Monsignor Dozier, Carroll T., of the Diocese of Richmond.

February 5, Monsignor Flaherty, Louis, of the same diocese.

February 5, Monsignor McClunn, Justin, of the same diocese.

February 5, Monsignor Nott, Harold, of the same diocese.

February 18, Monsignor Doyle, Robert, of the Archdiocese of Hartford.

February 18, Monsignor Donnelly, Joseph, of the same archdiocese.

February 18, Monsignor Hines, Vincent, of the same archdiocese.

February 18, Monsignor Kerwan, James, of the same archdiocese.

February 18, Monsignor Wodarski, John, of the same archdiocese.

February 22, Monsignor Cuffe, John, of the Archdiocese of Boston.

February 22, Monsignor Flanigan, Charles, of the same archdiocese.

February 22, Monsignor McElroy, Francis, of the same archdiocese.

February 22, Monsignor Tuohy, Peter, of the same archdiocese.

March 8, Monsignor Sposito, Louis, of the Archdiocese of Sorrento.

[*Latin ed. p. 382*]

382 15 » » » » » » » » » » » » » » » 17 » » 20 » 25 29 30 » » » » 6 10 » » 24 10 » 15 » 19 20 » » » » » » » » Acta Apostolicae Sedis - Commentarium Officiale, March 1954. Monsignor Massimiliano Bogacki, of the diocese of Buffalo. » » Monsignor Giovanni Duggan, of the same diocese. » _ » Monsignor Francesco Growney, of the same diocese. » » Monsignor Alberto Hoffmeyer, of the same diocese. » » Monsignor Franklin Kelliber,

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of the same diocese. » » Monsignor Giovanni Kennedy, of the same diocese. » » Monsignor Guglielmo Kirby, of the same diocese. » » Monsignor Guglielmo Martin, of the same diocese. » » Monsignor Francesco McCabe, of the same diocese. » » Monsignor Pietro Mellerski, of the same diocese. » » Monsignor Giovanni Ormsby, of the same diocese. » » Monsignor Giovanni Paul, of the same diocese. » » Monsignor Carlo Schreckenberger, of the same diocese. » » Monsignor Vincenzo Sokolowski, of the same diocese. » » Monsignor Leo Toomey, of the same diocese. » » Monsignor Giorgio Zimpfer, of the same diocese. » » Monsignor Paolo Merola, of the diocese of Ascoli Satriano. » » Monsignor Vito Conte, of the diocese of Cerignola. » » Monsignor Pasquale Simone, of the same diocese. » » Monsignor Giuseppe Mondini, of the diocese of Città della Pieve. » » Monsignor Federico Federici (Rome). » » Monsignor Benedetto Simonelli, of the archdiocese of Camerino. » » Monsignor Giuseppe Dottori, of the diocese of Jesi. » » Monsignor Corrado Baisi, of the diocese of Reggio Emilia. » » Monsignor Carlo Grasselli, of the same diocese. » » Monsignor Francesco Milani, of the same diocese. » » Monsignor Creardo Munari, of the same diocese. » » Monsignor Dino Torreggiani, of the same diocese. April » Monsignor Italo De Panfilis, of the diocese of Valva and Sulmona. » » Monsignor Giulio Celli, of the diocese of Pescia. » » Monsignor Gastone Razzoli, of the diocese of Reggio Emilia. » » Monsignor Luigi Paoli, of the diocese of Volterra. » » Monsignor Giovanni Cazzaniga (Rome). May » Monsignor Oscar Rescbigg, of the diocese of Castellammare di Stabia. » » Monsignor Francesco Soligo, of the diocese of Treviso. » » Monsignor Achille Palmerini, of the diocese of the Marsi. » » Monsignor Giovanni Pistoia, of the diocese of Vigevano. » » Monsignor Guglielmo Bolatti, of the archdiocese of Buenos Aires. » » Monsignor Amodio Chiariello, of the diocese of Aversa. » » Monsignor Eugenio Bernardi, of the diocese of Forlì. » » Monsignor Federigo Renieri, of the archdiocese of Lucca. » » Monsignor Alfredo Sivieri, of the same archdiocese. » » Monsignor Isidoro Donato, of the archdiocese of Udine. » » Monsignor Benedetto Baria, of the diocese of Ventimiglia. » » Monsignor Ferdinando Novella, of the same diocese. » » Monsignor Vincenzo Novella, of the same diocese. » » Monsignor Antonio Rossi, of the same diocese.

[*Latin ed. p. 383*]

Diary, May 24, 1954. June 24, 1954. Roman Curia, 383, 1954.

Most Reverend Domenico Polcini, of the Archdiocese of Benevento.

Most Reverend William Kappes, of the Diocese of Columbus.

Most Reverend Paul O'Dea, of the same Diocese.

Most Reverend Edward Spiers, of the same Diocese.

Most Reverend Vittorio Leopoldo Goossens, of the Archdiocese of Indianapolis.

Most Reverend Henry John Herman, of the same Archdiocese.

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Most Reverend Luigi Barbarito, of the Diocese of Avellino.

Most Reverend Carlo Fumo, of the Diocese of Ivrea.

Most Reverend Mario Peressin, of the Diocese of Concordia.

Most Reverend Filippo Pocci (Rome).

Most Reverend Luciano Storero, of the Diocese of Pinerolo.

Most Reverend Leopoldo Teofili, of the Diocese of Atri.

Honorary Chamberlain in peacock-blue attire of His Holiness: May 19, 1954.

Most Reverend Inno Pasquali, of the Diocese of Pontremoli.

Honorary Chamberlain, extraordinary, with sword and mantle, of His Holiness: June 15, 1954.

Mr. Cesidio Lolli (Vatican City).

Honorary Chaplain "extra Urbem" of His Holiness: May 20, 1954.

Most Reverend Angelo Zanini, of the Archdiocese of Udine.

HONORS

By Apostolic Brief, the Holy Father, Pope Pius XII, reigning happily, deigned to bestow:

The Supreme Order of Christ: June 29, 1954.

Upon His Excellency, the Honorable Luigi Einaudi, President of the Republic of Italy.

By letters from the Secretariat of State, the Holy Father, Pope Pius XII, reigning happily, deigned to bestow:

The Grand Cross of the Order of Pius: April 6, 1954.

Upon His Excellency, Mr. Giuseppe Felice Aramburú, Ambassador of Peru to the Holy See.

The Commander of the Order of Pius: October 9, 1953.

Upon Mr. Giovanni Edoardo De Quay, of the Diocese of 's-Hertogenbosch.

The Knighthood of the Order of Pius: March 24, 1954.

Upon Mr. Luigi Wijsenbeek (Netherlands).

[*Latin ed. p. 384*]

Acta Apostolicae Sedis - Official Commentary 384. The Grand Cross of the Order of Saint Gregory the Great, civil class: April 6, 1954. To His Excellency, Mr. Vallarino Raffaele A., Minister of Panama to the Holy See. The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: March 21, 1953. To Mr. Proudfit Arturo T., of the Archdiocese of Caracas. April 3, 1954. To Mr. Janz Federico (Germany). May 18. To Mr. Marconi Mario, of the Archdiocese of Milan. The Commander's Cross of the Order of Saint Gregory the Great, civil class: March 11, 1953. To Mr. Douglas Robert, of the Diocese of Townsville. September 20. To Mr. Granpré Molière Marino Giovanni, of the Diocese of Haarlem. November

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24. To Mr. Bernal Escobar Luigi, of the Archdiocese of Bogotá. December 4. To Mr. Robertson Glendon, of the Diocese of Camden. February 16, 1954. To Mr. Ullrich Francesco, of the Apostolic Vicariate of Darién. February 18. To Mr. Gorini Natale, of the Archdiocese of Ferrara. February 18. To Mr. Boari Antonio, of the same Archdiocese. February 18. To Mr. Canella Carlo, of the same Archdiocese. February 23. To Mr. Sayour Elia, of the Diocese of Brooklyn. March 9. To Mr. Dall'Ora Arturo, of the Archdiocese of Milan. March 9. To Mr. Pedoia Andrea, of the same Archdiocese. March 23. To Mr. Del Roso Lisindo, of the Diocese of Pistoia. April 3. To Mr. Wells Arturo (Peru). April 3. To Mr. Fiorani Silvio, of the Archdiocese of Spoleto. April 8. To Mr. Filippini Beniamino, of the Diocese of Brzesc. April 12. To Mr. Abbadessa Michele, of the Archdiocese of Messines. April 21. To Mr. Power Giovanni, of the Diocese of Leeds. May 1. To Mr. Caruso Luca, of the Diocese of Agrigento. May 1. To Mr. Bianchi Alberto, of the Archdiocese of Salerno. June 1. To Mr. Bodini Francesco (Rome). The Commander's Cross of the Order of Saint Gregory the Great, military class: March 23, 1954. To Mr. Riccardi Pietro, of the Archdiocese of Turin. To Mr. Manno Antonio, of the same Archdiocese. To Mr. Verando Giovanni, of the same Archdiocese. The Knighthood of the Order of Saint Gregory the Great, civil class: 1953. To Mr. Brennan Giuseppe, of the Diocese of Leeds. To Mr. Straeter Giuseppe M., of the Diocese of 's-Hertogenbosch. To Mr. Lockefeer Emilio, of the Diocese of Breda. To Mr. Immink Edoardo A. M., of the Diocese of Haarlem. To Mr. Nolet Enrico, of the same Diocese. To Mr. Steenkamp Tommaso, of the same Diocese.

[*Latin ed. p. 385*]

Year and Volume XXXXVI, August 16, 1954 (Series II, Volume XXI) - No. 10.

ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY.

DECREES OF THE HOLY FATHERS.

PIUS.

A NEW DIOCESE, NAMED TELLICHERRIENSIS, OF THE CHALDEAN RITE OF THE MALABARENSES, IS ESTABLISHED IN THE REGION OF MALABAR, AND IS MADE SUFFRAGAN TO THE METROPOLITAN CHURCH OF ERNAKULAM.

PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION OF THIS EVENT.

We rejoice greatly, called by divine will to govern the Church of Christ, when the Catholic name is spread throughout the world with such good prospects; and, with God's favor, we can either establish new dioceses or

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change existing ones, so that the administration of Christian affairs may be more conveniently carried out therein. The Church of the Chaldean rite of the Malabarens now demands our attention. Many faithful of that rite, almost seventy thousand, compelled by the necessities of daily life, have migrated from their dioceses within the Malabar region to the northern parts of that region, especially to those areas which constitute the Latin diocese of Calicut, in order to work in the fields. These faithful, as soon as they established their homes in the new places, concerned for the salvation of their souls, built sacred buildings and schools, and requested that priests of their own rite be provided for them, who would diligently attend to their spiritual needs, and they offered prayers to the Apostolic See.

[*Latin ed. p. 386*]

386 Acta Apostolicae Sedis - The official records show that efforts were made to establish a new diocese for this purpose. Upon their request for us to grant this, after hearing the opinion of our venerable Brother, the Most Reverend Cardinal of the Sacred Congregation for the Eastern Churches, from the Secretariate; furthermore, with the consent of all those in any way involved in the matter, by the fullness of our apostolic power, which we have received from the Supreme God, we decree and ordain the following, after careful deliberation: In the northern region of Malabar, we establish a new diocese for the faithful of the Chaldean Malabar rite, which we wish to be called the Diocese of Tellicherry; and we entrust it to a secular clergy born from the same region; furthermore, it will be a suffragan of the Metropolitan Church of Ernakulam, whose Metropolitan, for the time being, the superiors of Tellicherry will be subject to, according to the established law. We appoint and name Sebastian Vallopilly, a priest from the Diocese of Palai, as the Apostolic Administrator of the newly established Diocese of Tellicherry, to govern it in the absence of a bishop, who has hitherto been the Master of Piety in the sacred seminary of that same diocese; to him we entrust the care and administration of the new See, both of spiritual and temporal matters; and we grant him the rights, honors, faculties, and privileges associated with this office; we also intend that he be subject to the same duties and obligations that are customarily granted to other men of equal rank, according to the Sacred Canons. The boundaries of this diocese will be the same as those of the Diocese of Calicut of the Latin rite; however, the faithful of the Chaldean Malabar rite are exempted from the jurisdiction of the Latin bishop, and will in the future be subject to the bishop of the new Diocese of Tellicherry. We establish this new diocesan See in the city itself, which is called Tellicherry; and the bishop will perform the sacred ceremonies of his own rite, until otherwise possible, in a church of the Latin rite in the same city. To the Church of Tellicherry, the rights and obligations will apply that pertain to other dioceses; likewise, for the time being, its superiors will be adorned with rights, powers, and privileges, or will be

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subject to duties and offices, which, by common law, are the consequence of such a prelacy. Furthermore, with regard to the election of a Capitular Vicar or Administrator in the absence of a bishop, to the emoluments of the episcopal table, to the institution of young men who are a hope for the Church, to the rights and obligations of the faithful and priests, and to other matters of this kind, we order that the same be observed as is prescribed by the legitimate norms of the Eastern Church. Moreover, since there are other groups of Syrian Malabar Christians who reside outside the northern and eastern boundaries of this new diocese, we command that their religious needs be appropriately attended to in the future. In order that those things which we command in these letters may be carried out, we request our venerable Brother,

[*Latin ed. p. 387*]

The Acts of the Sacred Congregation of the Oriental Church, Volume XII, page 387: We choose Augustine Kandathil, the Archbishop of the Metropolitan See of Ernakulam, or, if at the time these decrees are presented, another presides over the Metropolitan Church; and to whomever this business falls, we grant all the necessary powers for it, delegating them, if necessary, to a man who excels in ecclesiastical dignity. We also command that the aforementioned venerable Brother report this completed business in the records, and that faithful copies thereof be transmitted to the Holy Congregation for the Oriental Church as soon as possible. We will and desire that these documents be effective now and in the future; so that those for whom these matters pertain may religiously observe what has been decreed by them, and thus obtain their full force. No prescriptions of any kind whatsoever shall be able to be contrary to the effectiveness of these documents, since by these documents we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared entirely void and of no effect. Therefore, no one is permitted to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies of these documents, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, as would be given to these documents if they were presented. Let those who in any way despise or disregard Our decrees know that they will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the first and thirtieth day of the month of December, in the year of Our Lord one thousand nine hundred and fifty-three, in the fifteenth year of Our Pontificate. For the Holy Roman Church, Clemens Card. Micara, Secretary. Eugenio Card. Tiso, Prefect of the Sacred College. Subdecanus S. Congr. pro Ecclesia Orientali a Secretis. Hamletus Tondini. Apostolic Chancery. Place £g Plumbi Reg. in Cane.

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Ap., vol. LXXXVIII, n 20. Regens Albertus Serafini, Proton. Apost. Silvius Sericano, Proton. Apost.

[*Latin ed. p. 388*]

388 Acta Apostolicae Sedis - Commentary concerning the "Sui Iuris" Mission of Babylon and the Chaldean Mission of Bassorah.

Certain territories are separated from the Chaldean Patriarchal Diocese of Babylon, and a new Archdiocese is established, to be called Basrensis Chaldaeorum.

PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of Christ's Church, knowing that, though through the course of centuries, no age or circumstance has diminished its power, yet the Church has often achieved triumphs of the most brilliant glory, stained with blood. In like manner, the Church of Basrensis Chaldaeorum has also experienced such things: indeed, it was also adorned with the purple of martyrdom, under the reign of King Sapor II of Persia; nor were there wanting times when it enjoyed the serene beauty of religious tranquility. But in our own age, it has begun to shine again. Concerning this matter, the Bishops of the Chaldean Church, led by the Patriarch, requested this Apostolic See to again establish a diocese, adorned with the dignity of an archbishopric, for the benefit of the Christian people of their region.

Since these things are so, after having heard those whose opinion was to be sought, and after obtaining the consent of those who had some right in this matter; after carefully considering the matter; and after those things which have been approved by the Sacred Congregation for the Oriental Churches have been ratified, by Our supreme and apostolic authority, We establish and decree the following:

We separate the civil provinces which bear the names: Bassorah, Amarah, Kut, and Montefiq, from the Patriarchal Diocese of Babylon, and release them from its jurisdiction; from which We constitute a new Archdiocese, to be called Basrensis Chaldaeorum. The Ordinary of this Church shall establish his residence in the city of Bassorah; and the cathedral of his jurisdiction shall be in the church of the Blessed Virgin Mary, conceived without sin.

[*Latin ed. p. 389*]

The acts of Pope Pius XII, page 389, establish that in the town of Ashar, which contributes to the splendor of the cathedral, the Archbishop or the Archiepiscopal Church of Basra (Chaldean) shall be subject to the venerable Patriarch of Babylon (Chaldean) and his Church. However, they shall be endowed with those honors, privileges, and rights which are customarily granted to Archbishops and their Churches according to the norms of common law and the special laws of the Eastern Church; we wish, nevertheless, that they be bound by the same duties as other prelates and sees of the

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same rank. Furthermore, with regard to the training of young men whom the Lord has called to the ministry, to the rights of the clergy and the people, to the election of an Apostolic Administrator in the absence of a bishop, and other matters of this kind, all of these shall be governed by either the norms of common law or the special prescriptions of the Eastern Church. Those clerics who legitimately reside within the territory of this new archdiocese shall, by virtue of this fact, be considered to be attached to this archdiocese. The episcopal table, which is said to be, consists of either offerings and goods from Christian faithful, or a suitable portion of their assets, which cannot be moved, belonging to the church of the Blessed Virgin Mary, of which we have made mention. The venerable Brother Joseph V. I. Ghanima, Patriarch of Babylon (Chaldean), or he who at the time when these decrees are to be carried out presides over the Babylonian diocese, shall take care to see that these matters entrusted to him are carried out. To him who completes this task, we grant all the powers necessary to carry out the matter, which may be delegated to any man of established ecclesiastical standing. The aforementioned venerable Brother shall be responsible for drawing up the documents, and shall transmit trustworthy copies thereof to the Sacred Congregation for the Eastern Church as soon as possible. We wish these documents to be effective now and in the future, so that those to whom they pertain shall observe the decrees contained therein with religious devotion, and thus they shall have their full force. Nothing of any kind contrary to the effectiveness of these documents shall be able to prevail, since by these documents we abolish all that is contrary. Therefore, if anyone, whether endowed with authority or not, knowingly or unknowingly acts contrary to what We have decreed, We declare it to be entirely null and void. Therefore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these documents, whether printed or handwritten, which bear the seal of a man of established ecclesiastical standing and are signed by a public notary, shall have the same validity as if they were presented. If anyone should despise or in any way reject these Our decrees in general,

[*Latin ed. p. 390*]

Acts of the Apostolic See - Commentary 390. The official [body] knows that those who have not obeyed the commands of the Supreme Pontiffs will incur the penalties prescribed by law. Given in Rome, at St. Peter's, on the seventeenth day of the month of January, in the year of Our Lord nineteen hundred and fifty-four, in the fifteenth year of Our Pontificate. For His Eminence, the Chancellor, S(ignatus) Clemens Card. Migara. © Eugenius Card. T(is) Serant, Subdeacon of the Sacred College. S(ignatus) Hamletus Tondini, Secretary of the Sacred Congregation for the Oriental Church. Franciscus Regens, Apostolic Protonotary. Hannibal Ferretti, Apostolic Protonotary. Bernardus De Felicis, Apostolic Protonotary. In the Register of Plumbi, Volume LXXXVIII, No. II. CONCERNING THE CHURCHES

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OF PISTOIA AND PRATO. THE CHURCHES OF PISTOIA AND PRATO, EQUALLY PRINCIPAL AND PERMANENTLY UNITED, ARE HEREBY SEPARATED. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THIS MATTER: The clergy and people of the Church of Prato have addressed great prayers to this Apostolic See, so that their own diocese, which was founded in the year sixteen hundred and fifty-three and was permanently united to the See of Pistoia, might in the future be governed by its own bishop. For the city of Prato, whether one considers its arts, workshops, businesses, or the number and renown of its people, has experienced such growth in all respects that it requires, with regard to religious matters as well, its own administration. Therefore, after having heard those whom it was fitting to hear, and after having considered the matter with the utmost care; and finally, in agreement with the opinion of those who believe they have some right in this matter, we, through our Apostolic authority, decree:

[*Latin ed. p. 391*]

The Acts of the Most Holy Fathers of the Twelfth Session, paragraph 391, testify that, concerning all the Churches, We have established and decreed the following: We separate the dioceses of Prato and Pistoia, which until this day have been equally and perpetually united; so that in the future, each of them shall retain the dignity of a diocese and have its own Bishop. As for the Church of Prato, We consider that its territory should be contained within the same boundaries as hitherto; and that it shall be subject to the metropolitan archdiocese of Florence as a suffragan, to which it has been subject until this day. The Prelate to whom the charge of governing and administering it falls will, as is evident, also be subject to the Metropolitan of Florence. The seat of the Bishop of Prato will be in the city of Prato, where the Bishop will reside continuously. The Episcopal chair will be in the church of St. Stephen, which has been adorned as a cathedral church since the year 1653. Concerning the governance, administration, diocesan curia, college of canons, seminary, and other matters pertaining to the diocese, We order that those things which the sacred canons prescribe be observed. All documents and records in the archive of the Pistoian Curia that pertain to the clergy and faithful of Prato shall be sent to the Curia of Prato to be preserved in its archives. Furthermore, all goods, whether movable or immovable, belonging to the Episcopal See of Prato, shall be transferred from the Bishop of Pistoia to the Bishop of Prato. The execution of these Our decrees will be overseen by Our beloved son, Elias, Cardinal della Costa, Archbishop of Florence, to whom We grant all powers to carry out this matter or to resolve any controversy that may arise, and to whom We grant full authority. He may delegate this task to any other person who is constituted in ecclesiastical dignity. To the person who completes this task, We assign the duty of drawing up documents of the

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matters undertaken, of which trustworthy copies shall be sent to the Sacred Congregation of the Consistory as soon as possible. We intend that these Letters be effective now and in the future; so that those things which have been decreed through them shall be religiously observed by those to whom they pertain, and thus obtain their full force. Nothing, of any kind, contrary to the effectiveness of these Letters shall be able to take effect, since through these Letters We derogate from all such things. Therefore, if anyone, with whatever authority, knowingly or unknowingly acts contrary to what We have decreed, We order that it be declared entirely null and void. Therefore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of these Letters, whether printed or handwritten, bearing the seal of a person in ecclesiastical dignity, shall be presented.

[*Latin ed. p. 392*]

392 Acta Apostolicae Sedis - The official commentary on the constitution, as well as any public document, must be subscribed to in its entirety and shall be held to be of the same validity as if it were presented. Those who, in general, disregard or in any way condemn Our decrees, should know that they will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twenty-fifth day of the month of January, in the year of Our Lord nineteen hundred and fifty-four, in the fifteenth year of Our pontificate. For His Holiness: Eugenio Card. TISSERANT, Chancellor. Fr. Adeodatus I. Card. PIAZZA, Prefect of the Sacred College. S. Congr. Consistorialis a Secretis. Hamletus Tondini, Apostolic Chancellor. Albertus Serafini, Protonotary Apostolic. Silvius Sericano, Protonotary Apostolic. Loco £B Plumbi Reg. in Cane. Ap., vol. LXXXVIII, n 16. IV LINGAYENSIS (LINGAYENSIS - DAGUPANENSIS) THE SEAT AND CATHEDRA OF THE LINGAYEN CHURCH ARE TRANSFERRED FROM THE CITY OF LINGAYEN TO THE CITY OF DAGUPAN, AND THE CHURCH IS GIVEN THE NAME "LINGAYEN-DAGUPAN." PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. The devastating and lamentable war, which recently ravaged the entire world with slaughter and destruction, has also inflicted a grievous wound upon Our beloved Lingayen diocese. Its city, the head city, which is certainly a busy and active *oppidum* called Lingayen, in which Our predecessor, Pope Pius XI, established the seat of the Bishop and his cathedra through apostolic letters under the seal, entitled "Continua omnium Ecclesiarum," dated the nineteenth day of the month of May in the year nineteen hundred and thirty-two, was so afflicted by calamity and so severely damaged that it is scarcely suitable.

[*Latin ed. p. 393*]

In Actus Pii Papae XII, page 393, it is stated that the Bishop resided there.

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However, there is a city within the same Lingayen diocese, commonly called Dagupan, which excels in the entire region due to its abundance of commerce and resources, as well as its convenient location. For this reason, the venerable Prelate Marianus Madriaga, Bishop of Lingayen, has repeatedly requested from this Apostolic See that the seat and cathedral of his Church be transferred from the town of Lingayen, for the most part abandoned, to the aforementioned city of Dagupan. Therefore, the Sacred Consistorial Council, having carefully considered the matters within its competence, and after hearing the counsel of the venerable Brother Aegidius Vagnozzi, with the title of Archbishop of Myra and Apostolic Nuncio in the Philippine Islands, deemed it fitting to grant such requests with benevolence. We, who, seated on the chair of Peter, do nothing whatsoever that does not contribute to the glory of God and the betterment of souls, having approved what the Sacred Consistorial Congregation has deemed fitting, and in agreement with those who believe they have a right to be heard in this matter, and with full knowledge of what we are doing, by the fullness of Our supreme authority, We decree the following. That the episcopal seat, which until this day has been located in the city of Lingayen, be transferred to the city of Dagupan, and that We raise it to the rank and dignity of an episcopal city, granting it all the rights, privileges, and honors proper to episcopal sees throughout the world. Furthermore, We decree that the diocese, which has hitherto been called the Diocese of Lingayen, shall henceforth be called the Diocese of Lingayen-Dagupan, and that the Bishops of that diocese shall, for the time being, take their name from it. Moreover, it shall continue to be a suffragan of the Metropolitan Church of Nueva Segovia. We also decree that the cathedral church of Saint John the Apostle and Evangelist, which exists in Dagupan, the principal city of the diocese, shall henceforth be designated with the title and dignity of a cathedral, and that the church of Lingayen, which until this day has been the cathedral, shall henceforth be designated as a co-cathedral. Finally, the diocesan curia shall henceforth be located in the city of Dagupan, so that all matters pertaining to the aforementioned church may be conducted in its center, which is now the center of the Diocese of Lingayen-Dagupan. To ensure that what We command in these letters is carried out, We choose the aforementioned venerable Brother Aegidius Vagnozzi, Apostolic Nuncio in the Philippine Islands, or, if he is not then presiding over the Apostolic Nunciature, the one who is then in charge of it; and to whomever it may fall to carry out this business, We grant the necessary powers to delegate to anyone, if necessary, to a man of ecclesiastical standing, and We entrust to him the task of recording this matter in the acts, and of providing worthy examples of its execution.

[*Latin ed. p. 394*]

Acts of the Apostolic See - Official Commentary 3 9 4. The Sacred Congre-

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gation Consistorial is to be transmitted as soon as possible. We will and desire that these letters be effective now and forever; in such a way that those to whom they pertain diligently observe what has been decreed through them, and thus obtain their full force. Nothing of any kind contrary to these prescriptions will be able to impede the effectiveness of these letters, since through these letters we abolish all such things. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be declared entirely null and void. Therefore, no one is permitted to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies and excerpts of these letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, as would be given if the original documents were presented. Whoever in any way disregards or rejects Our decrees in general, let him know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the eleventh day of the month of February, in the year of Our Lord one thousand nine hundred and fifty-four, in the fifteenth year of Our pontificate. For His Holiness:

Eugène Cardinal Tissierant, Prefect.

Adeodatus I. Cardinal Piazza, Dean of the Sacred College.

Secretariat of the Sacred Consistorial Congregation.

Hamletus Tondini, Apostolic Chancellor.

Registered in the Registry of the Apostolic Chancery, Volume LXXXVIII, number 17.

Albertus Serafini, Apostolic Protonotary.

Silvius Sericano, Apostolic Protonotary.

[*Latin ed. p. 395*]

Acta of Pope Pius XII, Letter 395. The Cathedral Church of the diocese of Saint-Claude is granted the title of Minor Basilica.

PIUS PP. XII. For the perpetual memory of this event.

It is an ancient custom of the Roman Pontiffs, and a lasting testament to their piety, to enhance sacred places that are particularly worthy of veneration for their antiquity and religious significance. Among these, we understand that the principal church of the diocese of Saint-Claude, which, dedicated to the Apostles Peter, Paul, and Andrew, is adorned with the praise of antiquity, excels in elegance and splendor, and shines with renown. The annals record that a chapel dedicated to Saint Martin was originally established in that place by the holy monks of Rome and Lupicino. Nearby, Saint Eugendus, the Abbot, later built a church dedicated to the Holy Apostles Peter, Paul, and Andrew, with their relics buried there, constructed of stone. In honor of that monastic community, another building also existed, in

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which Saint Claudius began to be especially venerated and honored by the faithful. In this most noble sanctuary of the Church of the Apostles, which Saint Eugendus had erected, the church, after the passage of years, collapsed in ruins, and in the fifteenth century, amidst great difficulties and turmoil, was restored and rebuilt in Aoste. Moreover, after the monastic institution was removed there in the year 1740, the Cathedral building of the new diocese of Saint-Claude was enriched with dignity, and, after the French upheaval and the time of Napoleon, during which that diocese had been temporarily suppressed, it was again brought to light and renown. In this long series of years, this church has been adorned with precious gifts and artistic works, of which, however, many have been alienated, lost, or removed. Today, among those that remain, the choir stalls, skillfully crafted in the year 1465, and the ornaments of the main altar, preserved from the ancient church of Saint Eugendus and Saint Claudius, and the ancient altar of Saint Peter, stand out. The church is also distinguished by signs and relics of the Saints, which inspire the faithful to piety and devotion. And now, during the solemnity commemorating the fifteen hundredth anniversary of the founding of the Abbey, namely...

[*Latin ed. p. 396*]

396 Acta Apostolicae Sedis - The official record of this See and of the town of Saint-Claude. The Venerable Brother Claudius Flusin, Archbishop of that place, having presented petitions to us so that the people might be more strongly encouraged to devote themselves to the study of divine matters, he requested that We deign to elevate his church to the rank of a Minor Basilica. We, considering the merits of such a venerable antiquity and desiring to participate in this blessing, readily resolved to fulfill such requests. Therefore, after consultation with the Sacred Congregation of Rites, and with full knowledge and mature deliberation of Our Apostolic authority, by the force of these letters, and perpetually, We confer and bestow upon the Cathedral Church of the diocese of Saint-Claude the honors and privileges of a Minor Basilica, with all the privileges that rightly belong to that title. Notwithstanding any contrary provisions. These things We decree, We establish, We ordain, that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully enjoy them now and in the future; and that they shall be rightly judged and defined; and that they shall be null and void from this moment forward, if anything to the contrary, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the tenth day of the month of June, in the year 1950, in the twelfth year of Our pontificate. By special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of the Congregation for Public Affairs of the Church, the

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following is issued: To the church dedicated to the Nativity of the Blessed Virgin Mary, located on the Dole Sequanora within the territory of the diocese of Saint-Claude, the honors of a Minor Basilica are conferred. PIUS PP. XII For the perpetual memory of this event. — Although all things which the Holy Mother Church cultivates with due reverence belong to the religion, those which, because of their antiquity or artistic merit, are particularly worthy of consideration...

[*Latin ed. p. 397*]

The acts of Pope Pius XII, numbering 397, among other works of singular merit and renown, are accustomed to be adorned with special honors. Among these, the parish church of "Our Lady," which greatly adorns the town of Dola in the County of Burgundy, has obtained a certain distinction. This church, with its towers, was built in that style which they call "Romanesque," and was erected and embellished with great care by monks. The college of canons, destined for offering divine praise, is said to have been established there in the year 1304, as evidenced by ancient monuments. This noble temple, however, was damaged and neglected in the year 1479 by King Lewis IX, but was restored with great zeal and through the memorable generosity of the faithful; its beauty, characterized by the refined art of the "Gothic" style, is such that no other religious site in the entire County of Burgundy surpasses it in size; above the high portal rises a tower, a perpetual invitation to heavenly things. There is also a chapel there, displaying the elegance of the renewed arts, and very famous for its special devotion to the Divine Redeemer, the bread under the veiled species. The people, frequently invoking the Blessed Virgin Mary, to whom the church is dedicated, often make vows there, and not a few men and women, who now shine with the glory of the Blessed in Heaven, visited that church while they were still living. Moved by these things, the Venerable Brother Claudius Flusin, Bishop of the diocese of Saint-Claude, earnestly requested that We deign to declare that very church, so rich in praise, a Minor Basilica. We, however, so that the piety of the inhabitants of that town would never diminish, but rather that they might show ever greater devotion to the Most Holy Sacrament of the Eucharist and to the Most Holy Virgin Mary, decided to grant his request. Therefore, after consultation with the Sacred Congregation of Rites, and after carefully considering all relevant matters, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby, by these letters, in perpetuity, elevate the parish church of "Our Lady," dedicated to the Nativity of the Blessed Virgin Mary, in Dola, within the boundaries of the diocese of Saint-Claude, to the dignity and honor of a Minor Basilica, with all the privileges that rightfully belong to such churches. Contrary to anything to the contrary notwithstanding. These things We decree, We establish, We decide, so that these present letters may have firm, valid, and complete effect, and may

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fully prevail for those to whom they pertain, or may pertain, now and in the future; and so that they may be rightly judged and defined; and that they may be void and of no effect from this time forward.

[*Latin ed. p. 398*]

398 Acta Apostolicae Sedis - Official Commentary. Should anything different from what is stated herein be attempted by anyone, with any authority, knowingly or unknowingly, this document shall prevail. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the tenth day of the month of June, in the year 1950, in the twelfth year of Our Pontificate. By special mandate of the Most Holy, for the affairs of the Church, to the Reverend Cardinal Gildo Brugnola, Prefect of the Pontifical Diplomatic Office, the following is issued: BEATA MARIA VIRGO, with the title added, is chosen as the Heavenly Patron of the Nation of INDIA. PIUS PP. XII. For the perpetual memory of this event. — In the storms of this age, mortals, so burdened by anxieties and so exposed to dangers, rightly place their trust in the protection of the Most Holy Virgin, and, as is fitting in times of children, they implore Her for help. This was felt by the Sacred Pastors of the Indian Diocese, who, gathered in the city of Bangalore in January of the year 1950, unanimously declared the Blessed Virgin Mary "Patron of India." Wishing to confirm this decision with Our authority, these suppliants presented prayers to Us. We, accustomed from our youth to the special devotion to the Divine Mother, and desiring to promote Her in that region, which is still sufficiently shrouded in darkness, with all Our efforts, willingly resolved to fulfill such wishes. Therefore, after hearing Our Venerable Brother Clement, Cardinal Micara, of the Holy Roman Church, Bishop of Velletri, and Pro-Prefect of the Sacred Congregation for Rites, and after carefully considering all aspects of the matter, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, We hereby confirm, establish, and declare, in perpetuity, the Blessed Virgin Mary, with the title added "Patron of India," as the Principal Heavenly Patron of the entire Nation of India, with all the liturgical honors and privileges that rightly belong to the principal Patrons of nations. Notwithstanding any contrary provisions. We decree, establish, and ordain these present Letters to be firm, valid, and efficacious.

[*Latin ed. p. 399*]

The aforementioned acts [Acta] of Pope Pius XII, number 399, are to be considered entirely valid and permanent; to produce and obtain their full and complete effects; and to be of the greatest benefit, now and in the future, to all those to whom they pertain or may pertain; and therefore, they are to be judged and defined accordingly; and to be declared null and void from this moment and forever, if anything contrary to these, concerning them, should be attempted by anyone, knowingly or unknowingly, with

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any authority whatsoever. Given in Rome, at Saint Peter's, under the seal of the Fisherman, on the twenty-sixth day of the month of January, in the year 1951, in the twelfth year of Our Pontificate.

By special mandate of the Most Holy Cardinal, entrusted with the public affairs of the Church, to Gildo Brugnola, Office for the Issuance of Papal Diplomas.

CHIROGRAPH

THE SEAT OF THE PONTIFICAL BIBLICAL INSTITUTE IS EXPANDED.

PIUS PP. XII

Our Predecessor, Saint Pius X, with his Apostolic Letter "<Vinea electa>" dated May 7, 1909, founded the Pontifical Biblical Institute, and with a subsequent Chirograph of May 16, 1910, designated as the seat of the Institute, the building located in Rome, which constitutes the block between Piazza della Pilotta, Via dell'Archetto, and Via del Vaccaro.

By decree dated August 7, 1932, issued by the Sacred Congregation for Seminaries and Universities, Our Predecessor, Pope Pius XI of blessed memory, established within the same Institute the Faculty of Ancient Eastern Studies.

In 1946, the Italian State returned to the Apostolic See the building located in Rome, annexed to the Basilica of the Twelve Apostles, of which Italy had already transferred full and free ownership to the Holy See with Article 14 of the Lateran Treaty.

Considering the development and importance of the Pontifical Biblical Institute, We have decreed that the part of this building located between Via della Pilotta and Piazza della Pilotta, and the property of Prince Colonna, be appropriately restored, adapted to the needs of the Institute, and connected.

[*Latin ed. p. 400*]

400 Acta Apostolicae Sedis - An official commentary, through an archway above the Via del Vaccaro, with the original location of the Institute itself. The works were completed. With this present Chirograph, confirming what was decided by Our Predecessor, Saint Pius X, We declare and ordain that both the property situated between the Piazza della Pilotta, the Via dell'Archetto, and the Via del Vaccaro, as well as the part of the building situated between the Via della Pilotta, the Piazza della Pilotta, and the property of Prince Colonna, as described above and connected to the other building, are and shall be used as the location of the Pontifical Biblical Institute, and entrusted to the administration of the Rector for the

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time being of said Institute, whose work will certainly always be more fruitful in scientific and spiritual matters. We also decree that the extracts from the Map and the data from the Cadastre, describing the property complex which constitutes and will constitute the location of the Pontifical Biblical Institute, are attached to this present Chirograph as an integral part. These documents are signed by Our Pro-Secretary of State for Ordinary Affairs and by the Architect of the Sacred Apostolic Palaces. Given from Our Apostolic Palace at the Vatican, on the thirtieth day of May, in the year nineteen hundred and fifty-four, the sixteenth year of Our Pontificate.

PIUS PP. XI

EPISTULAE I

Ad Emin. D. PETRUM Tit. SS. Trinitatis in Monte Pincio, S. R. E.

Presby. Cardinalem Gerlier, Archiepiscopum Lugdunensem et Viennensem Allobrogum,

Quina Episcopatus Lustra Celebratorum.

PIUS PP. XI

Beloved Son, greetings and Apostolic Benediction.

We have received with particular joy the news that you are now celebrating the fifth anniversary since the beginning of your episcopate, with the clergy and faithful rejoicing with you in a happy and prosperous manner. You, indeed, began a noble apostolate in a flourishing age, when you, inflamed with a love for souls, endowed with a natural eloquence and skilled in the art of speaking, gave your name to the Association of French Catholic Youth, for which you served for five years.

[*Latin ed. p. 401*]

The Acts of Pope Pius XII, page 401, also placed you at the head, diligently engaged in the work of the Catholic Action; meanwhile, you shone with integrity of life, prudence in civil matters, and the brilliance of eloquence in the Parisian forum. But called by God to greater things, after a period of military service, having also received wounds in battle, and after a harsh captivity among the enemies, you willingly dedicated yourself to the sacred ministry in that very Parisian metropolis, where you offered the first fruits of your priesthood, diligently attending to the works of the diocese and also participating in their administration. These are truly excellent examples of your future apostolate, which blossomed after you accepted the episcopate in a wider and more prominent field, first in the diocese of Tarbes and Lapurda, and then in this metropolitan see of Lyons, near the

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most famous sanctuary of the Heavenly Queen. Indeed, there are constant testimonies of the diligent care you have devoted during this time to the pastoral office, especially in fostering ecclesiastical vocations and religious families, in defending Catholic schools, in promoting the condition of workers according to the norms of social justice, in promoting charitable institutions, and in encouraging all the works of the Catholic Action. It is well known among all that you have always striven with ardent zeal to increase the piety of the people towards the Most Blessed Virgin, and we know that your voice, singing the praises of Mary, has often been heard, not only within the borders of the French nation. We ourselves were a witness to the particular concern with which you so frequently welcomed large groups of faithful pilgrims to the prodigious grotto of Massabielle, and kindled their love for the Mother of Heaven, when, nineteen years ago, after the Jubilee of the Holy Redemption had been proclaimed throughout the Catholic world, our predecessor, Pope Pius XI, of blessed memory, entrusted us with the honorable mission of presiding over the public supplications held in Tarbes over three days in his name. The memory of that solemn celebration still fills our heart with profound joy. Therefore, beloved son, we heartily congratulate you on your long and fruitful pastoral ministry, and we implore the Supreme Lord to grant you a new abundance of blessings and rewards. Meanwhile, so that this celebration may be more beneficial to the faithful people, we grant you, at your request, the faculty to bestow a plenary indulgence upon them, in the name of Our own authority, after the sacred pontifical rite has been performed, in their presence. May this Apostolic Blessing, a sign of heavenly help and a witness to our special charity, be with you, beloved.

[*Latin ed. p. 402*]

Acta Apostolicae Sedis - Official Commentary 402. My Son, to the Auxiliary Bishops, to the entire clergy, and to the people entrusted to your care, we impart our paternal blessings in the Lord. Given in Rome, at Saint Peter's, on the sixteenth day of the month of June, in the sixteenth year of Our Pontificate. PIUS PP. XII. TO THE MOST REVEREND AND VENERABLE FATHER, MAURITIUS, titular Archbishop of SANCTAE MARIAE DE PACE, in the Roman Kingdom, and CARDINAL FELTIN, Archbishop of PARISIENSEM, whom We appoint as Our Legate to the consecration of the Basilica of Saint Therese of the Child Jesus, erected in LEXOVII. PIUS PP. XII. Beloved Son, greetings and the Apostolic Blessing. — We have learned with particular joy that the sacred ceremonies are to be celebrated soon in Lexoviensis, in the magnificent Basilica dedicated to God in honor of Saint Therese of the Child Jesus. Indeed, We recall with great pleasure the time when Our blessed predecessor, Pope Pius XI, entrusted Us with the honorable mission of purifying the aforementioned new Basilica with the sacred rites, which had magnificently arisen through the concordant effort

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and devotion of all the devotees of the holy Virgin of Lexoviensis, scattered throughout the world. Now, that august temple, so richly adorned, is to be consecrated in a fitting and religious manner. Therefore, in order that the celebration of these sacred ceremonies may be enhanced with greater splendor by Our authority, We have decided that Our Legate shall be present and preside over them. Wherefore, We choose you, Beloved Son, who adorns the noble See of PARISIENSEM with Roman purple, as Our Legate, so that, representing Our person, you may preside over the sacred rites pertaining to the consecration of the Basilica of Saint Therese of the Child Jesus in the city of Lexoviensis. Furthermore, that this celebration may be more beneficial to the Christian people, We grant you, of Our own accord, that after the sacred pontifical rite has been completed, in the presence of the faithful, you may, in Our name and by Our authority, bestow a plenary indulgence upon them, according to the conditions established by the Church. May the heavenly gifts, in anticipation, and in the hope of...

[*Latin ed. p. 403*]

Acts of Pope Pius XII, 403. As a pledge of Our paternal charity, We impart to you, Our beloved Son, and to your companions in this undertaking, the Apostolic Blessing, earnestly in the Lord. Given in Rome, near the Holy Peter, on the thirtieth day of the month of June, in the sixteenth year of Our Pontificate. PIUS PP. XII.

ADDRESS To those who are present in Rome, and to the XIIIth International Gymnastics Games from all over the world. Welcome, all of you, leaders, organizers, and athletes, who are participating in these World Gymnastics Championships. We greet with joy the representatives of so many different nations, who have come to compete in a fraternal emulation, before the eyes of astonished athletes. The culmination of a long and difficult preparation, of persevering and meticulous work, these demonstrations will also be a testimony of selfless effort in the service of a noble purpose. We have already said, almost two years ago, how sport and gymnastics can contribute to the development of the finest moral qualities, provided that they know how to remain within the limits of their own purpose and are always at the service of an ideal fully worthy of man. In your daily lives and in the actions, humble or brilliant, by which you pursue your earthly task, We wish you to bring the same virtues of simplicity, loyalty, self-control, and respect for others, that you have learned from the practice of gymnastics. May you also take away from your stay in Rome, with the memory of a warm welcome, a stronger desire for international collaboration, so frank and sincere, in all other areas of civilization and culture. At the same time as We express these wishes, We ask God, the Creator of the human body and of its intelligent and loving soul, to grant their fulfillment, and We give you as a guarantee Our Apostolic Blessing. * Given on the 30th of June, in

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the year 1954.

[*Latin ed. p. 404*]

404 Acta Apostolicae Sedis - Commentarium Officiale NUNTII RADIOPHONICI I CHRISTIFIDELIBUS OB SOLLEMNEM CONSECRATIONEM BASILICAE SANCTAE TERESIAE A IESU INFANTE LEXOVII COADUNATIS.* La consécration de la basilique votive, que les fidèles du monde entier ont contribué à ériger en l'honneur de Sainte Thérèse de l'Enfant Jésus, évoque en Notre cœur des souvenirs émouvants. Il semble hier, et pourtant, dix-sept ans se sont déjà écoulés depuis le 11 juillet 1937, où, en tant que Légat *a latere* de Notre Vénéré Prédécesseur dans la douce terre de France, au Congrès Eucharistique national de Lisieux, Nous avons eu le bonheur de procéder à l'inauguration et à la bénédiction de cette même basilique, à peine construite, et d'exalter, dans Notre discours, une triple présence de Dieu: dans le nouveau temple qui s'ouvrait au culte, dans la Très Sainte Eucharistie que l'on vénérait solennellement, et dans l'âme embrasée d'amour de la généreuse Carmélite. Cette année aussi, pour la consécration solennelle, Nous avons voulu, à Notre tour, être parmi vous, en la présence très chère et très digne de Notre Légat, le Cardinal Archevêque de Paris. Mais les promoteurs de ces fêtes ont pensé qu'elles seraient encore plus belles, si Notre humble voix pouvait s'y faire entendre. Songeant également aux innombrables fidèles qui, malgré leur désir, ne pouvant y assister, Nous voudrions, en quelques mots, interpréter la ferveur et l'admiration de tous envers Sainte Thérèse de l'Enfant-Jésus. Si la Divine Providence a permis l'extraordinaire diffusion de son culte, n'est-ce pas parce qu'elle a transmis et transmet toujours au monde un message d'une étonnante pénétration spirituelle, un témoignage unique d'humilité, de confiance et d'amour? Message d'humilité d'abord! Quelle étrange apparition au sein d'un monde imbu de lui-même, de ses découvertes scientifiques, de ses virtuosités techniques, que le rayonnement d'une jeune fille que ne distingue aucune action d'éclat, aucune œuvre temporelle. Avec son dépouillement absolu des grandeurs terrestres, le renoncement à sa liberté et aux joies de la vie, le sacrifice combien douloureux des affections les plus tendres, elle se pose en vivante antithèse de tous les idéaux du monde. Quand les peuples et les classes sociales se défient ou s'affrontent * Datus die 11 Iulii mensis a. .1954.

[*Latin ed. p. 405*]

Acta PP. XII, 405, concerning economic or political preeminence, Saint Thérèse of the Child Jesus appears with empty hands: wealth, honor, influence, temporal efficacy, nothing attracts her, nothing holds her back, only God and His Kingdom. But, on the contrary, the Lord introduced her into His house, entrusted His secrets to her; He revealed to her all those

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things which He conceals from the wise and the powerful. 1 And now, after having lived silently and hidden, behold, she speaks, she addresses herself to all of humanity, to the rich and the poor, to the great and the humble. She says to them with Christ: "Enter through the narrow gate. For the gate is wide and the way is broad that leads to destruction, and many are they who enter by it; but the gate is narrow and the way is hard that leads to life, and few are they who find it." 2 The gate, narrow indeed, but accessible to all, is that of humility. Thérèse of the Child Jesus, having entered through it into paradise, stands at the threshold, her arms laden with roses, and shows her "little way of childhood." It is the Gospel itself, the heart of the Gospel that she rediscovered, but with how much charm and freshness. "Unless you turn again like little children, you shall not enter into the Kingdom of Heaven." 3 Therefore, do not rely on strength, on money, on intelligence, and on all other human resources. Seek the one thing necessary. Accept the yoke of the Lord, sweet and easy; acknowledge His sovereign dominion over your persons, your families, your associations, your nations. Embrace His law of fraternal charity, and you will know peace and tranquility. Renouncing the illusory supports of a purely material civilization, you will find the true security that God gives to those who adore Him alone. But, if the messenger is so gentle and smiling, many will find this humility difficult to practice. Can the men of today, stained with so many faults, burdened by their selfishness, still hope to reform themselves, to shake off their moral chains, and to set themselves on the path to God? Does the Lord not detest so much cowardice and division, so much avarice and sensuality? Let Thérèse herself give the answer! Let her confess, with marvelous frankness, how keenly she is aware of her weakness and her absolute destitution, she, the "chosen child," the soul chosen for incomprehensible favors. A child unable to climb a step of a staircase,

[*Latin ed. p. 406*]

Acts of the Apostolic See - Official Commentary 406, and thus she appears before God. But because she is certain of her total powerlessness, she fixes a pleading gaze upon God. Daughter of an admirable Christian, she understood, on her father's knees, the treasures of indulgence and compassion that are contained in the heart of the Lord. Therefore, she affirms, certain of expressing the dispositions of the Heavenly Father: "It is not because I have been preserved from mortal sin that I rise to God through trust and love. Ah! I feel it, even if I had upon my conscience all the crimes that can be committed, I would lose nothing of my trust; I would go, with a heart broken by repentance, to cast myself into the arms of my Savior, ... because I know what to expect from His love and His mercy." 4 This formula admirably summarizes the thought of Saint Therese of the Child Jesus: God is a Father whose arms are constantly extended towards His children. Why not respond to His gesture? Why not constantly cry out to Him our

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immense distress? We must trust the words of Saint Therese, when she invites, even the most miserable as well as the most perfect, to present to God only the radical weakness and the spiritual poverty of a sinful creature. But this creature is also destined to receive the most dazzling of the gifts from Heaven: divine love. From her earliest childhood, Therese felt possessed by Him, surrendered to all His demands, incapable of refusing Him anything. Little by little, the renunciations that He expects from her become clearer. No sacrifice will be spared her: God, like a burning flame, will consume her entirely until the ultimate agony, which will be accomplished in pure faith, devoid of all consolation. But Saint Therese knows that she presents an expiatory offering for the sins of the world, that she continues, in her flesh and in her torn heart, the mystery of the Cross. Is she not called Therese of the Child Jesus and of the Holy Face? The royal mantle with which Christ clothes His chosen one is the mantle of purple of His redemptive Passion. For Therese knows that she thus conquers souls, and that one day her "immense desires" will be abundantly fulfilled. "O my God, I desire to love you and to make you loved, to work for the glorification of the Holy Church, by saving souls." 5 Like Francis Xavier, she will become the Patroness of Catholic Missions. And the homage that the entire Christian people unanimously bestow upon her even today, testifies to the universal fruitfulness of her sacrifice. O Saint Therese of the Child Jesus, model of humility, of trust.

4 SAINT THERESE OF THE CHILD JESUS, Story of a Soul, chap. X, end.

5 Ibid. Act of offering as a holocaust victim, beginning.

[*Latin ed. p. 407*]

Acts of Pope Pius XII, 407, and from the heights of Heaven, scatter upon men those roses which you carry in your arms: the rose of humility, that they may lower their pride and accept the yoke of the Gospel; the rose of trust, that they may surrender themselves to the will of God and find rest in His mercy; and finally, the rose of love, that, opening themselves without measure to grace, they may realize the one end for which God created them in His image: to love Him and to make Him loved. We would not wish to conclude this Message without mentioning Her whose smile brought to little Thérèse miraculous healing, and who remained the sun of her life, the Most Holy Virgin. We are pleased to see the grand manifestation unfolding during the Marian Year which gathers you today in Lisieux, and, entrusting our hopes to the "little flower of Mary," We implore upon you, Venerable Brothers and dear sons, and upon the entire world, the outpouring of graces which the mercy of God has wished to entrust to the most pure hands of Saint Thérèse of the Child Jesus.

*TO THE FAITHFUL GATHERED IN SALERNO, CELEBRATING THE SACRED SOLEMNITY IN COMMEMORATION OF THE CANONICAL RECOGNITION OF THE BODY OF SAINT GREGORY VII.

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The illustrious name of Saint Gregory VII, which you, beloved sons, under the wise guidance of your most esteemed Prelate, celebrate with extraordinary and fitting solemnity, has resounded for nine centuries in the Church of God as a symbol of the perfect and undaunted athlete of Christ, and at the same time, it stands as a serious warning to the adversaries of the rights of the Apostolic See in all times, that every assault against it is destined to be broken, because God is its invincible shield. From the day that the victorious Pope, almost mortally wounded in the midst of battle, passed away in exile in this very city of Salerno, which guards His venerated remains in its celebrated Cathedral, there is no faithful person, or priest, or pastor, truly dedicated to the cause of God and of souls, who, when pronouncing the name of Gregory VII, does not feel a tremor of profound admiration for his deeds, and does not draw from the memory of his heroism that intrepid courage, which is, in every age, indispensable to the soldier of Christ. You rightly glorify Hildebrand, glory of the Benedictine Order.

Given on this 11th day of July in the year 1954.

[*Latin ed. p. 408*]

Acts of the Apostolic See, 408. – An unwearied reformer of the Church, whom his friend and collaborator, St. Peter Damian, already called "immobile columna Sedis Apostolicae" (a steadfast pillar of the Apostolic See); honor Pope Gregory VII, upon whose death, on May 25, 1085, a contemporary chronicler wrote: "...he was grievously ill until death, and at his death, all lamented. He was most steadfast in ecclesiastical matters; though his body was infirm, he was a most zealous promoter of religion for both sexes in Salerno, and a most ardent defender of justice; he closed his life in the defense thereof, and was a most fervent founder and defender, especially of the poor." He was indeed a most fervent promoter of the Catholic religion, and a most zealous defender of ecclesiastical liberty. From these brief accounts, supported by numerous and undeniable testimonies, shines the brilliant figure of Gregory VII as a giant of the Papacy, so that it can be said with tranquil truth that he was one of the greatest Popes, not only of the Middle Ages, but of all ages. Indeed, if the greatness of a Pope must be measured, in addition to personal holiness, by the broad and accurate understanding of the problems of the age, by the loftiness of the goals proposed, and by the moral forces employed to achieve them, there is no doubt that Gregory VII was truly great, in judgment, in will, and in action. It is still astonishing today that, in times of tumultuous agitations, interspersed with disastrous relaxations, he rose above the petty ambitions and partisan interests, and knew with sure foresight what were the essential issues and needs that must be addressed and resolved with adamant firmness. What appeared then to be supremely necessary, and what Gregory VII tenaciously willed, was to restore the Church to independence, unity, and

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holiness, with which its divine Founder had endowed it. The Church must be free. Therefore, Gregory VII accepted the conflict imposed upon him to liberate it, as if a nimble and healthy body, from the chains and obstacles raised by earthly powers, especially in the freedom of choice of its pastors. This was the meaning of the Investiture Controversy, one of the most bitter and crucial that the Church has fought for its independence, and which strengthened in the Pontiffs, S. PETRI DAM. 2 Ep. 1. 2, 9 - Migne PL, vol. 144, col. 273. C. Bernoldi Chronicon ad a. 1085 - Mon. Germ. Eist., SS., vol. V, p. 444, lines 2-6.

[*Latin ed. p. 409*]

The acts of Pope Pius XII, number 409, speak of the beginning of the second millennium, and of the awareness of its supreme value, and the duty to defend it with all effort. It was also necessary that the Church be united, with that organic and living unity, proper to a body in its perfect development. And here, Gregory VII became an indefatigable promoter of frequent and intimate relations with the Bishops, and, through them, with all of Christendom. The collection of his Letters, in which almost all the names of the ancient and young nations then known resound, is a marvelous testimony of his solicitude for the unity of the Church, and of his vivid desire to heal the schism, already consummated, between the East and the West. Above all, it was necessary that the Church be holy. For what other purpose should its organism serve, which, in its origin and in its intimate constitution, reveals the ineffable wonders of the wisdom, holiness, and charity of God? Therefore, here is the ardent zeal of Gregory VII to restore priestly virtues and to morally renew the people in Christian customs. In this way, from a holy, united, and free Church, he promised an effective and beneficial influence on the "earthly city." No Pope, perhaps, understood and pursued with such fervent ardor the office of the Church in the world and for the world, as did he. It is rightly that historians and scholars, followed by common opinion, have considered as a characteristic sign of the person of Hildebrand his reverence for justice, for whose triumph he incessantly worked, fought, and died. Few words did he pronounce with so much respect and fervor as "justice," as if he always had in his mind the image of its sovereign majesty, before which every created power must bow. "Rather would we receive death, than abandon justice," he wrote in 1081, before the hostile army of Henry IV. Justice was for him the order of God in the world, that is, that all human things, from the smallest to the greatest, must be ordered according to the will and law of God, and that man must be formed not according to the form of sin, but according to the image of God: "image of God, which is the form of justice." Illuminated by such high concepts, Gregory places himself among the precursors, who freely deploy the intimate forces of the Church to make the plan of God

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prevail in the world.

[*Latin ed. p. 410*]

The Acts of the Apostolic See – Official Commentary 410, which began under Gregory VII, continued in the subsequent centuries with ever more concrete action until the present day. The memory of his pontificate, never fading, was and remains today, an open and incomparable protest against the vile flight of some from the responsibility that belongs to the faithful Christian in the entire sphere of public life. In this way, while the aspirations and intentions of Gregory VII reveal the extraordinary clarity of his mind, his works demonstrate the exceptional vigor of his soul. He dared to undertake the immense struggle for the freedom of the Church and for just order, not only knowing that he would face the violent reactions of instincts inherent in human nature, but also aware of the resistance that would be offered by long-established traditions and circumstances, which had long since become almost a prevailing law. In this regard, it seems appropriate even today to note that a portrait of Gregory VII as a reckless man, inclined to conflict and almost eager to sow discord in his path, does not correspond to historical truth; on the contrary, he suffered immeasurably under the weight of his office and his responsibility. Many of his letters, which reveal with moving transparency the depths of his soul – such as, for example, the letter to Abbot Hugh of Cluny dated January 22, 1075 – allow us, so to speak, to relive the intimate dramas of his spirit, the struggles and mortal sorrows that often afflicted him in the face of the evils that surrounded him, the steps to be taken, the resolutions to be made. Surely, he who, as has sometimes happened, imagined and described him as a harsh and inaccessible man, does not truly know him; on the contrary, he was disposed and open to gentleness, which he allowed to prevail whenever duty permitted. At Canosa di Puglia, where it would have been easy for him to overthrow his adversary, Henry IV, almost abandoned by all and reduced to begging at his feet, the great Gregory, with an act that was a shining testament to his sovereign magnanimity, instead sacrificed the political advantages that were in his hands to his sense of being a good Shepherd and a Priest of Christ. Thus, at Canosa di Puglia, a truth shone forth: that in the most difficult circumstances, divine Providence supports and guides the work of the Vicar of Christ with extraordinary help; and a greatness: that of Gregory VII, a greatness beyond human measure. It is also not true that he lightly disregarded ancient customs or supposed rights; rather, he examined the ecclesiastical traditions with particular care; but he also wrote the following.

[*Latin ed. p. 411*]

Memorable words: *Acta Pont. Max. XII*, 411. (The Lord... did not say: "I am custom," but: "I am the truth.") These considerations lead us to pene-

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trate the secret of his inner strength. He faced the struggles imposed upon him by his time with a purity of intention, which one could scarcely imagine greater. He had solely in view the truth and the will of God. To make the divine will prevail above all human considerations: this was the unique norm of his actions, immediately after his election to the Supreme Pontificate, as he openly declared in a letter to Duke Godfrey on May 6, 1073: "For it is not lawful for us to postpone the law of God to the personal grace of anyone, nor to depart from the path of righteousness for human favor." He remained faithful to this noble and holy program until his last breath. From the firm consciousness that he, by virtue of his office, was the defender on earth of the cause of God, flowed that determination and that fortitude with which he remained immutably steadfast in pursuing the goals he had set, without retreat or compromise regarding essential rights, even when, in the later years of his pontificate, adversities and setbacks rained down upon him from all sides. Words worthy of the temperament of mind and the most righteous conduct of life that were his are those which Gregory VII, on his deathbed in exile, would have pronounced before the Cardinals and Bishops present, praising his work: "I, my most beloved brothers, do not consider any of my labors to be of any importance, trusting only in this, that I have always loved justice and hated iniquity." But now, the greatest objectivity that honors modern historical studies has dispelled many prejudices and recognized the sincerity of Ildebrand's heart and his more than human firmness. At present, his memory receives from friends, and even from not a few enemies, the respect that is due to the exalted figure of such a great Pope. We would not, however, bid farewell to you, our beloved children, who are certainly among the admirers and devoted followers of St. Gregory VII.

Letter to Wimundo, Bishop of Aversa - JAFFÉ, op. cit., page 576, no. 50.

Reg. I, 9 - Caspar, op. cit., page 15.

Gregory VII, life written to Paul of Bemried - Watterich, Pont. vitae, vol. I, Leipzig, 1862, pages 588-539.

Romans.

[*Latin ed. p. 412*]

Acta Apostolicae Sedis - Official Commentary 412, without indicating to you any luminous lesson that he, though distant in the centuries, but present with his example, imparts to you from his glorious tomb. — The first is the exhortation to trust in the divine intervention whenever it is a matter of the fortunes of the Church. It has often been observed that in the struggles sustained by the Church throughout the centuries, the opposing powers often achieved clamorous successes at the outset, while its defenders seemed overwhelmed by the storms of persecution and tribulations, almost so that they would not attribute to themselves and to the strength of human prudence the subsequent triumph, but to divine virtue. 9 And

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so, one day, we are certain, your sufferings, or your joys, O most Reverend Prelates, priests, religious, and laypeople, living today, dead, imprisoned, tortured, exiled, for your fidelity to Christ and to His Church, will also bear fruit for good. Not otherwise did Providence permit that Gregory VII terminated his life in exile, humbled, in the guise of a defeated man, in the apparent collapse of all his work. But not long after his death, he appeared to be the true victor in the struggle for the freedom of the Church; the obstacles were seen to be broken, and his aims achieved and realized, at least in their essential part. A second lesson, which we would gladly call the testament of Gregory VII to you and to Christians of all times, is his own life spent for the greatness of the Church, in whose perfection he saw included the salvation of the world. Listen obediently to the threefold admonition that comes to you in his name: Love the Church! for she deserves your love, she, the Bride of Christ and the repository of eternal treasures. Live, all united, without divisions or discord among yourselves, in accordance with the faith that you profess, so that the world may recognize the holiness of the Church, not only in the truth of its doctrine and in the sources of grace that flow from its bosom, but also in its living members, who draw their perfection from it. Devote yourselves to the salvation of the world! Every faithful Christian cannot but feel, according to the example of the divine Redeemer and Master, immense pity for his brothers. Therefore, be conscious of your duty to cooperate in the improvement of human society according to the order of God and the law of Christ. Finally, Gregory VII gives the example of unwavering trust, upon which every work of salvation must be founded. He hoped and worked, one might say, against all hope, knowing well that his action, 9 Cf. G. A. BIANCHI, Of the power and polity of the Church, Rome 1745, vol. 1, pages 211-212.

[*Latin ed. p. 413*]

The Acts of Pope Pius XII, page 413, which presents him almost as a collaborator of God, would, in no case, have remained fruitless. Perhaps it may also be your lot, in the Lord's field, to have to resort to his encouraging example, so as not to abandon, disheartened, the plow, and to continue with tireless constancy your work. With such a hope, and commending you all to the powerful intercession of the great and holy Pontiff, we impart to you, with a full heart, Our Apostolic Blessing.

[*Latin ed. p. 414*]

Acts of the Apostolic See - Official Commentary 414 ACTS 88. SACRED CONGREGATION CONSISTORIAL.

I. OF ADRIENSI AND PATAVINE. DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES.

In the territory of the town of "Vescovana," subject to the diocese of Patavine, there exists a small district, located near the river Athes,

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commonly called "Frazione Padovana," which belongs to the parish of the town of "Concadirame," in the diocese of Adriensis. Since, due to the roughness of the roads and the long-standing dangers of the river Athes, the faithful residing in said district find it more difficult to access the parish church in the town of "Concadirame," and in order to better provide for their spiritual needs and the salvation of their souls, it has recently been requested of the Apostolic See that the territory of the district, called "Frazione Padovana," be separated from the diocese of Adriensis and united with the diocese of Patavine.

Therefore, the Sacred Consistorial Congregation, having considered the letters of the Ordinaries, both of Adriensis and of Patavine, and exercising the special faculties granted to it by His Most Holy Father, Pope Pius Divine Providence XI, and after offering prayers, has benevolently approved, and by the present Consistorial Decree, which shall have the same force as if it were a decree issued by the Apostolic See with the papal seal, has decided that the territory of the aforementioned district, "Frazione Padovana," be separated from the diocese of Adriensis and added to the diocese of Patavine, thereby altering the boundaries of both dioceses.

To carry out these matters, the same Sacred Congregation has appointed the Most Reverend Father Guidonem Mariam Mazzocco, Bishop of Adriensis, and has granted him the necessary and appropriate powers, to achieve the aforementioned purpose, including the power to delegate any suitable ecclesiastical person in an established position, and to send him, as soon as possible, to the Sacred Con-

[*Latin ed. p. 415*]

The Sacred Congregation [Consistorial] transmits to the Episcopal Curia of Padua an authentic copy of the executed decree. Notwithstanding any objections to the contrary. Given at Rome, from the offices of the Sacred Congregation [Consistorial], on the 21st of November, 1953. [Signed] Fr. A. I., Cardinal PIAZZA, Bishop of Sabina, and Prefect, and L. B. S., Joseph Ferretto, Secretary.

NORMS AND FACULTIES FOR PRIESTS IN CHARGE OF THE CARE OF THOSE AT SEA, THAT IS, FOR CHAPLAINS AT SEA AND DIRECTORS OF CHAPLAINS, ISSUED BY THE ORDER OF OUR MOST HOLY LORD POPE XII, BY DIVINE PROVIDENCE.

1. Those priests who have legitimately assumed the office of Chaplain at Sea or Director of Chaplains, are considered to be those who, having strictly observed all the norms prescribed in the Apostolic Constitution *Exsul Familia*, Title II, article 5, have obtained a special decree of approval and designation from the Sacred Congregation [Consistorial].

2. The delegate entrusted with the work of emigration, who is in charge of, and presides over, the Chaplains at Sea, whether secular or regular, and

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their Directors, governs and supervises them all, and diligently assists the Chaplains, especially through the Director.

3. It is incumbent upon the priests who are Chaplains at Sea and the Directors of Chaplains, to religiously observe all that is prescribed concerning Chaplains at Sea and their Directors in the aforementioned Apostolic Constitution (loc. cit., cap. III).

4. In order that the Most Holy Eucharist may be legitimately kept in the oratory properly established on the ship (ibidem, art. 30), it is necessary to obtain an apostolic indult from the Sacred Congregation [Consistorial]. Such a request must be made by the Director of Chaplains at Sea, accompanied by a certificate of compliance with the liturgical laws, from the Ordinary of the place, to whom it pertains to erect and bless the oratory on the ship.

1 *Acta Apost. Sedis* a. 1952, page 649.

[*Latin ed. p. 416*]

Acta Apostolicae Sedis - Official Commentary 416 5. In performing the sacred rites and reciting the Divine Office, while on a maritime voyage, priests aboard the ship may use the calendar of the universal Church. 6. In the Canon of the Mass, while on a maritime voyage, the name of the Pope is mentioned, without mentioning the name of any other prelate. 7. Concerning the books of the baptized, confirmed, and deceased (loc. cit., art. 25 § 3), the Sacred Consistorial Congregation has decreed: 1° that the authentic copy of the books of the baptized, confirmed, and deceased, compiled by the chaplains on board the ship, be sent to the Curia of the diocese in which the Director's office is established; 2° that only one Director shall transmit copies drawn up by himself to the Curia; 3° that it shall be the duty of the same Director, of the number of those who have been confirmed by the chaplains on board, by virtue of the faculty mentioned below in n. 8, 1°, and concerning the manner in which they, as extraordinary ministers, perform their office, to send a report each year, at the beginning of the following year, to the Sacred Consistorial Congregation and to the Ordinary of the aforementioned diocese; 4° that, with the utmost observance of the sacred canons concerning this matter, the parish priest of the domicile of those about whom is written in the books shall be informed by the Director as soon as possible of the entries made in the books; 5° that the Director shall use the seal of the chaplains, and shall have a chest or archive in which the aforementioned books are kept, together with letters from the Sacred Consistorial Congregation and from the Bishops, and other documents, for the purpose of preservation; 6° that the Director shall give testimonial letters to those for whom they are required. II 8. The following faculties or privileges are granted to the chaplains on board the ship and to their Director, during the performance of their duties. 1° The faculty to administer, in accordance with the Decree of the Sacred Congregation concerning the functions of the

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Spiritus Sancti regarding the sacraments (A. A. S. XXXVIII, p. 349 ss.), the sacrament of Confirmation to any Christian faithful on board the ship who is in mortal danger due to a serious illness. 2° The faculty to administer the sacrament of Confirmation to any boy or adult, especially for the first time during the sacred Synaxis on board the ship; provided that no Bishop is present in communion with the Apostolic See, and that provision is made for confirming either by age or by other suitable reason.

[*Latin ed. p. 417*]

The Sacred Consistorial Congregation, considering that, in regions of immigration, it is often difficult to administer this Sacrament to those who are ignorant of the language or customs of the place, and in order that all other things may be observed according to law, and especially, with regard to the rite, the Sacrament of Confirmation may be administered by a simple priest delegated by the Apostolic See, according to the Instruction inserted in the Roman Ritual, in the Appendix.

3° The privilege of a portable altar, provided that Mass must be celebrated for the convenience of the faithful on board the ship, with the precautions and stipulations contained in the Apostolic Constitution *Exsul Familia*, and especially in Title II, article 28.

4° The faculty of celebrating the Sacrifice of the Mass on ships, even if they lack a legitimately erected oratory, on the night of the Nativity of the Lord, provided that sacred prayers precede the celebration of Mass for at least half an hour, and that the beginning of Mass is not made before half an hour after midnight, always taking care to remove any danger of irreverence, and observing all other things according to law.

5° The faculty of celebrating Mass on ships, even if they lack a legitimately erected oratory, on the night between December 31st and January 1st, in any year, with the faculty of beginning Mass at midnight itself, provided that the sacred prayers continue for approximately two hours, including the time of the celebration of Mass, always taking care to remove any danger of irreverence, and observing all other things according to law.

6° The privilege of celebrating one Mass on a weekday of the Greater Week.

7° The faculty of celebrating Mass twice or three times on Sundays and holy days of precept, as well as on weekdays, for the benefit of the Christian faithful on board the ship, whenever necessity arises to promote their spiritual well-being through the celebration of Mass.

8° With regard to the celebration of Mass at evening or late hours, reference must be made to the Decree of the Sacred Congregation of the Holy Office of May 31, 1953 (A. A. S., XLV, p. 426).

9° The faculty of absolving, during a maritime journey, any penitents from the censure incurred by procuring an abortion, according to canon

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2350 § 1 of the Code of Canon Law, observing all other things according to law.

10° The faculty of absolving, during a maritime journey, observing all other things according to law, as well as any other things that are usually imposed by the Sacred Penitentiary in such cases, and in cases in which, according to the norms established in the Code of Canon Law, canon 2314 § 2, the Ordinary himself could absolve, any penitents, in any way present on the ship, from the censures and penalties under which they are held for apostasy, heresy, or schism, except.

[*Latin ed. p. 418*]

Acts of the Apostolic See – Official Commentary 418: However, concerning heretics who, with deliberate intent, spread heresies among the faithful, whether in secret or in the presence of others, and concerning their abjuration, which is legally completed, their reception [into the Church] is to be considered.

11° The faculty to bless sacerdotal garments, copes, and altar cloths, corporals, tabernacles, or vessels for the conservation of the most holy Eucharist, and other things that serve the divine cult.

12° The faculty to bless, according to the rites prescribed by the Church, with all the indulgences customarily granted by the Holy See, rosaries, crosses, small statues, and medals; and to attach to these the indulgences named after Saint Bridget and the Order of the Cross.

III 9. It is permitted for those living near the sea to fulfill the Paschal precept of Communion throughout the entire year.

10. Faithful who are traveling on ships, provided they have confessed and received Holy Communion, may obtain a plenary indulgence on the feast of August 1st, as often as they piously visit the oratory on the ship, where the most holy Eucharist is legitimately kept by apostolic indult, and there devoutly recite six Our Fathers, six Hail Marys, and the Glory Be, according to the intention of the Supreme Pontiff, in each visit.

11. The same faithful, under the same conditions, may obtain a plenary indulgence for the souls of the departed on November 2nd, as often as they piously visit the aforementioned oratory and there devoutly recite six Our Fathers, six Hail Marys, and the Glory Be, according to the intention of the Supreme Pontiff, in each visit.

Given in Rome, from the offices of the Sacred Congregation of the Consistory, on the 19th day of the month of March, in the Marian year of 1954, on the feast of Saint Joseph, Spouse of the Blessed Virgin Mary.

[Signed] Fr. A. I. Card. PIAZZA, Bishop of Sabina and Mondello, Secretary.

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[*Latin ed. p. 419*]

The Sacred Consistorial Congregation, 419, III, regarding the provision of Churches. His Most Holy Lord, Our Pope Pius, by Divine Providence, X, having, through successive decrees of the Sacred Consistorial Congregation, deemed it fitting to provide new pastors for the following Churches, namely:

On April 27, 1951, he appointed the Most Reverend Aloysius Mary Galibert as the titular bishop of the Church of Plataea, previously the Bishop of St. Aloysius of Cáceres.

On May 5th, he appointed the Reverend Xaverius Morilleau, parish priest of St. Clement in the diocese of Nantes, as the titular bishop of the Church of Ancusa, and appointed him coadjutor with the right of succession to the Most Reverend Aloysius Liagre, Bishop of La Rochelle.

On May 21st, he appointed the Reverend Father Jeremiah F. Minihan, pastor of the urban parish of St. Catherine of Siena, in the town of Norwood, in the archdiocese of Boston, as the titular bishop of the Church of Paphus, and appointed him auxiliary to the Most Reverend Richard James Cushing, Archbishop of Boston.

On May 25th, he appointed the Reverend Father Leon Christopher Byrne, pastor of the parish of the Immaculate Conception of the Blessed Virgin Mary, in the town of Richmond Heights, Missouri, in the archdiocese of St. Louis, as the titular bishop of the Church of Sabadia, and appointed him auxiliary to the Most Reverend Joseph Elmer Ritter, Archbishop of St. Louis.

On May 31st, he appointed the Reverend Oscar de Oliveira, canon and parish priest of the metropolitan Church of Mariana, as the titular bishop of the Church of Irenopolis in Cilicia, and appointed him auxiliary to the Most Reverend Octavius Chagas de Miranda, Bishop of Pouso Alegre.

On June 1st, he appointed the Reverend Emmanuel Pereira da Costa, canon theologian of the metropolitan Chapter and rector of the major seminary of Parahyba, as the titular bishop of the Church of Tinin, and appointed him auxiliary to the Most Reverend Moses Coelho, Archbishop of Parahyba.

On June 10th, he appointed the Reverend Eugene de Araujo Sales, canon of the metropolitan Chapter, as well as spiritual director of the major seminary of Natal, as the titular bishop of the Church of Thibica, and appointed him auxiliary to the Most Reverend Marculinus de Souza Dantas, Archbishop of Natal.

On the metropolitan Church of Bisun, he appointed the Most Reverend

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Marcellus Dubois, previously the Bishop of Rodez.

[*Latin ed. p. 420*]

Acts of the Apostolic See - Official Commentary, July 2nd, 420. — In the Metropolitan Church of Acerenza, the Reverend Monsignor Dominicum Picchinenna, Urban Prelate, was appointed parish priest of the collegiate church of St. Lawrence in the city of Melphen. — In the Metropolitan Church of Matera, the Reverend Monsignor Iacobum Palombella was appointed, who previously served as Bishop of Calven and Teano. — In the Cathedral Church of Susa, the Reverend Monsignor Iosephum Garneri was appointed, who previously served as titular Bishop of Utica. — To the titular bishopric of the Church of Avensa, the Reverend Monsignor Franciscum Val entium Allen, Urban Prelate, parish priest of the Seven Sorrows of the Blessed Virgin Mary in the archdiocese of Toronto, was appointed, designated by the Auxiliary of the Most Reverend Iacobi Caroli, Cardinal Me Guigan, Archbishop of Toronto. July 7th. — In the Cathedral Church of Prato, the Reverend Petrum Fiordelli was appointed, Intimate Chamberlain to His Holiness, canon of the Cathedral Chapter of Tifernate, and episcopal delegate of the Action Catholica associations. July 8th. — To the titular bishopric of the Church of Citium, the Reverend Robertum F. Joyce, parish priest of St. Peter in the county commonly called Rutland from the diocese of Burlington, was appointed, designated by the Auxiliary of the Most Reverend Eduardi F. Ryan, Bishop of Burlington. — To the titular bishopric of the Church of Cenae, the Reverend Ioannem Iosephum Scanlan, parish priest of St. Thomas More, in the archdiocese of St. Francis in California, was appointed, designated by the Auxiliary of the Most Reverend Iacobi Iosephi Sweeney, Bishop of Honolulu. July 12th. — To the titular archbishopric of the Church of Hierapolis in Syria, the Reverend Monsignor Hermenegildum Florit, Urban Prelate, canon of the Basilica of St. Mark in Rome, and professor of Biblical Introduction in the Pontifical Athenaeum of the Lateran, was appointed, designated as Coadjutor by the Most Reverend Elijah, Cardinal dalla Costa, Archbishop of Florence. IV. APPOINTMENT FOR THE TRIBUNAL OF SECOND INSTANCE. The Archbishop of Verae Crucis designated, once and for all, a Mexican Ordinary for appeals from his Tribunal; this designation was deemed worthy of approval by the Most Holy Pope through a Rescript of the Sacred Congregation of the Consistory dated June 28, 1954.

[*Latin ed. p. 421*]

The Sacred Congregation for the Propagation of the Faith 421.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

Concerning the alteration of the vicariates in Kabinda and Luluabour-

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gensis.

For the better furtherance of the work of evangelization in the Belgian Congo, it seemed good to this Sacred Congregation for the Propagation of the Faith to alter the Apostolic Vicariates of Luluabourgensis and Kabinda, entrusted to the Fathers of the Congregation of the Immaculate Heart of Mary, in such a way that the territory of the mission station commonly called Katende, including also the lands situated between the rivers Lubi and Sankuru, and which are subject to the jurisdiction of that same mission station, should be separated from the Apostolic Vicariate of Kabinda and attached to the Apostolic Vicariate of Luluabourgensis.

Therefore, the Most Reverend Fathers Cardinals of this Sacred Council, entrusted with the administration of the propagation of the Christian Name, having maturely considered the matter in their Plenary Assemblies, held on the 15th day of the month of February of the current year, and having heard the favorable opinion of the Ordinary superiors concerned, as well as the favorable vote of the Most Reverend and Reverend Lord Peter Sigismund, holding the title of Archbishop of Neapolis in Pisidia and Apostolic Delegate in the Belgian Congo, they judged that the entire territory of the mission station commonly called Katende, as mentioned above, should be separated from the Apostolic Vicariate of Kabinda and attached to the Apostolic Vicariate of Luluabourgensis.

The opinion of these Most Reverend Fathers was ratified and confirmed by the undersigned Cardinal Prefect of the same Sacred Congregation, by virtue of the special powers granted to him by the Most Holy Lord, our Pope Pius XII, by Divine Providence, through letters from the Secretariat of State, dated October 11, 1952, and the present Decree is issued for the matter.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 26th day of the month of February, in the year of Our Lord 1954.

P. Card. FUMASONI BIONDI, Prefect.

L. © S. Philippus Bernardini, Secretary.

[*Latin ed. p. 422*]

422 Acta Apostolicae Sedis - Official Commentary II

PROVISIONS REGARDING CHURCHES

In accordance with the Decrees of the Sacred Congregation for propagating the Christian name, as detailed below, Our Most Holy Lord Pope Pius XII, of blessed memory, deigned to provide for the following churches, namely:

on December 12, 1953. — To the titular episcopal see of Arsamosata in

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Mesopotamia, he appointed the Most Reverend Bernard Hilhorst, formerly Bishop of Morogoro.

on January 6, 1954. — To the titular metropolitan episcopal see in Asia, he appointed the Reverend Father Ioannes van Cauwelaert, of the Congregation of the Immaculate Heart of Mary, whom he appointed Apostolic Vicar of Inongo. — To the titular episcopal see of Atenia, he appointed the Reverend Father Iacobus Carroll, of the secular clergy of Sydney, whom he appointed Auxiliary to the Most Reverend and Venerable Father Norman, Cardinal Gilroy, Archbishop of Sydney. — To the titular episcopal see of Cissita, he appointed the Reverend Father Franciscus Clemens Van Hoeck, of the ancient Congregation of Monte Cassino, of the Order of Saint Benedict, whom he appointed Abbot "nullius" of Pietersburg. — To the titular episcopal see of Arsinoe in Cyprus, he appointed the Reverend Father Gulielmus Ioannes Demarteau, of the Congregation of Missionaries of the Holy Family, whom he appointed Apostolic Vicar of Bandjermasin.

on February 21. — To the titular metropolitan episcopal see, he appointed the Reverend Father Ioannes David, of the Congregation of the Holy Spirit, whom he appointed Apostolic Vicar of Majunga. — To the cathedral church of Sendai, he appointed the Reverend Father Petrus Arikita Kobayashi, of the secular clergy of Osaka. — To the cathedral church of Umzimkulu, recently erected, he appointed the Reverend Father Bonaventura Dlamini, of the Congregation of the diocesan law known as the "Franciscan Family of Saint Joseph." — To the cathedral church of Keta, he appointed the Reverend Father Antonius Konings, of the Society of Missions to the Africans. — To the titular episcopal see of Pachnemunita, he appointed the Reverend Father Septimius Eusebius Mari, of the Order of Friars Minor Capuchin, whom he appointed Apostolic Vicar of Riohacha.

on March 5. — To the cathedral church of Meru, recently erected, he appointed the Reverend Father Laurentius Bessone, of the Institute of Missions from the Consolata.

on April 10. — To the cathedral church of Jos, recently erected, he appointed the Reverend Father Ioannes Redington, of the Society of Missions to the Africans.

[*Latin ed. p. 423*]

The Sacred Congregation for the Propagation of the Faith, 423 — To the Cathedral Church of Kaduna, recently established, the Reverend Father John McCarthy, of the Society of Missions to the Africans. — To the titular episcopal See of Risiniana, the Reverend Father Alphonsus Celestine Basil Baud, of the Order of the Friars Minor Capuchin, whom it appoints as the Apostolic Vicar of Berbérati. — To the titular episcopal See of Letana, the Reverend Father John Joseph Jean, of the secular clergy of Burma, whom it appoints as an Auxiliary to His Excellency Albert Peter Falière, Apostolic Vicar of Mandalay. June 25. — To the titular archiepisco-

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pal See of Dercy, His Excellency Herman Joseph Meysing, formerly Archbishop of Bloemfontein. June 7. — To the titular episcopal See of Sufetula, the Reverend Father Joseph Bretault, of the Society of African Missionaries, whom it appoints as the first Apostolic Vicar of Koudougou. July 18. — To the Metropolitan Church of Bloemfontein, His Excellency William Patrick Whelan, formerly Bishop of Johannesburg. — To the Cathedral Church of Morogoro, the Reverend Father Herman Van Elswijk, of the Congregation of the Holy Spirit. — To the Cathedral Church of Jabalpur, recently established, the Reverend Father Conrad Dubbleman, of the Order of Prémontré. — To the Cathedral Church of Jhansi, recently established, the Reverend Father Joseph Fenech (in religion, Francis Xavier of Floriana), of the Order of the Friars Minor Capuchin, formerly Apostolic Prefect of Jhansi.

III. NOMINATIONS. By decrees, as indicated below, the Sacred Congregation for the Propagation of the Faith, having given its approval, announced the following on January 15: — The Reverend Father Edward Thaddeus Lauton, of the Order of the Preachers, Apostolic Prefect of Solcoten. January 29. — The Reverend Father Joseph Houlihan, of the Society of Saint Patrick for Missions, Apostolic Prefect of Elololoret. February 26. — The Reverend Father Joseph Dalton, of the Order of the Hermit Friars of Saint Augustine, Apostolic Prefect of Yola. April 23. — The Reverend Father Joseph Arango, of the Order of the Friars Minor, Apostolic Prefect of Guapi.

[*Latin ed. p. 424*]

ACTA Apostolicae 424 ACTA Sedis - Commentarium Officiale

TRIBUNALIUM SACRA ROMANA ROTA

Citationes edictales

I PARISIEN.

NULLITATIS MATRIMONII ET DISPENSATIONIS (ROSPIGLIOSI-WEIL)

Cum ignoretur locus actualis commorationis Dominae Clarae Weil, in causa conventae, eandem citamus ad comparendum, sive per se sive per procuratorem legitime constitutum, in sede Tribunalis S. R. Rotae (Roma, Palazzo della Cancelleria) die 8 Octobris 1954, hora undecima, ad concordandum de dubio disputando vel infrascripto subscribendum et ad diem designandam, qua habebitur Turnus rotalis pro causae definitione.

An constet de nullitate matrimonii, in casu; sin minus : An consulendum sit SSmmo super dispensatione a matrimonio rato et non consummato, in casu.

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Ordinarii locorum, parochi, sacerdotes et fideles quicumque notitiam habentes de loco commorationis praedictae Dominae Clarae Weil curare debent, ut de hac edictali citatione moneatur.

* Dinus Staffa, Ponens

Ex Cancellaria Tribunalis S. R. Rotae, die 5 Iunii 1954.

E. Fiore, Notarius.

*

Since the current place of residence of Madame Claire Weil, the defendant in this case, is unknown, we summon her to appear, either in person or through a duly appointed representative, before the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on October 8, 1954, at 11 o'clock, to discuss or agree upon the following question, and to set the date for the hearing of this case before the Rota.

Does a nullity of marriage exist in this case? And if not: Should the Holy Father be consulted regarding a dispensation from a marriage that is valid but not consummated in this case?

The ordinaries of the places, the pastors, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Madame Claire Weil, should, as far as possible, inform her of this summons.

[*Latin ed. p. 425*]

Sacra Romana Rota, 425, II, SOBRALEN. CONCERNING THE NULLITY OF MARRIAGE (FROTA-PASSOS). Since the actual place of residence of Lady Passos Araujo Jaci is unknown in this cause, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on October 25, 1954, at noon, to discuss the matter in dispute, or to subscribe to the following, and to set a date for the Rotal session for the determination of the cause. Does the marriage in this case involve a nullity? And, in the negative: Should the Holy Father be consulted regarding a dispensation concerning *rato et non consummato* in this case? The Ordinary of the place, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lady Passos Araujo Jaci, must take care to inform her of this edictal citation.

Emmanuel Bonet, Prelate. From the Chancery of the Tribunal of the Sacred Roman Rota, June 19, 1954. E. Fiore, Notary.

[Translation of the French text:] Since the place of current residence of Madame Passos Araujo Jaci, the defendant in this cause, is unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on October 25, 1954, at noon, to agree upon or subscribe to the doubt mentioned below, and to set the date for the

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decision of the cause before the Rota. Does the marriage in this case involve a nullity? And, in the negative: Should the Holy Father be consulted regarding a dispensation concerning *rato et non consummato* in this case? The Ordinaries of the place, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Passos Araujo Jaci, must, insofar as possible, inform her of this present citation.

[*Latin ed. p. 426*]

Acts of the Apostolic See 426, Commentary Official III BURDIGALEN. NULLITY OF MARRIAGE (FIGUEROU-FRANÇOIS). Since the actual place of residence of Lady Mary François is unknown, in the aforementioned cause, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on October 18, 1954, at noon, to discuss the doubt reported below or to subscribe to it, and to set the date for the decision of the cause before the Rota. Does a nullity of marriage exist in this case? The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lady Mary François, must, insofar as possible, inform her of this edictal citation.

Emmanuel Bonet, Prelate.

From the Chancery of the Tribunal of the Sacred Roman Rota, July 3, 1954.

E. Fiore, Notary.

[*Latin ed. p. 427*]

Diarium Romanae Curiae 427. DIARY OF THE ROMAN CURIA. Tuesday, July 13, 1954. The Holy Father received in Audience His Majesty HUSSEIN TALAL I, King of Jordan. On the same day, the Holy Father received in a solemn Audience His Excellency Dr. ALFREDO CARBONELL-DEBALI, Extraordinary and Plenipotentiary Ambassador of the Republic of Uruguay, for the presentation of his Credentials. Thursday, July 15, 1954. The Holy Father received in a solemn Audience His Excellency Dr. ENRIQUE ISMAEL BOYD, Extraordinary and Plenipotentiary Ambassador of the Republic of Panama, for the presentation of his Credentials. Saturday, July 17, 1954. The Holy Father received in a solemn Audience His Excellency Dr. WOLFGANG JAENICKE, Extraordinary and Plenipotentiary Ambassador of the Federal Republic of Germany, for the presentation of his Credentials. Monday, July 19, 1954. The Holy Father received in a solemn Audience His Excellency Dr. HELGE VON KNORRING, Extraordinary Envoy and Minister Plenipotentiary of the Republic of Finnland, for the presentation of his Credentials. Wednesday, July 21, 1954. The Holy Father received in a solemn Audience Dr. ALFIAN YUSUF HELMI, Extraordinary Envoy and Minister Plenipotentiary of the

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Republic of Indonesia, for the presentation of his Credentials. Friday, July 23, 1954. The Holy Father received in a solemn Audience His Excellency Dr. Don Luis OSCAR BOETTNER, Extraordinary and Plenipotentiary Ambassador of the Republic of Paraguay, for the presentation of his Credentials. Monday, July 26, 1954. The Holy Father received in Audience Her Imperial Majesty NAM PHUONG, Empress of Vietnam.

[*Latin ed. p. 428*]

Acts of the Apostolic See - Official Commentary 428

SECRETARY OF STATE

By means of documents from the Secretary of State, the Most Holy Father Pius XII, reigning happily, has deigned to appoint:

November 8, 1953.

His Excellency, Reverend Monsignor Antonio Maria Barbieri, Archbishop of Montevideo, Assistant to the Holy See.

July 12, 1954.

The Reverend Monsignor Ovidio Bejan, Defender of the Bond in the Tribunal of the Sacred Roman Rota.

His Excellency, Reverend Monsignor Giovanni Urbani, titular Archbishop of Sardi; and the Reverend Monsignors Renato Fontenelle, Francesco I. Brennan, and Emanuele Bonet y Muizi; the Reverend Fathers Emanuele Canzoneri, of the Order of the Friars Preachers, and Timoteo L. Bouscaren, of the Society of Jesus, Consultors of the Sacred Congregation of the Council.

August 2, 1954.

The Illustrious and Reverend Monsignor Giacomo Violardo, Under-Secretary of the Supreme Tribunal of the Apostolic Signature.

HONORS

By means of documents from the Secretary of State, the Most Holy Father Pius XII, reigning happily, has deigned to bestow:

The Knighthood of the Order of Saint Gregory the Great, civil class:

July 11, 1953.

Upon Mr. Ignazio Alfonso Maria Bunker, of the diocese of Haarlem.

August 14, 1953.

Upon Mr. Giuseppe Luigi Maria Van Thiel, of the same diocese.

August 18, 1953.

Upon Mr. Pietro Alberts, of the diocese of Breda.

August 10, 1953.

Upon Mr. Giovanni Pietro Maria Lips, of the diocese of Haarlem.

August 15, 1953.

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Upon Mr. Ranieri Dobbelmann, of the diocese of 's-Hertogenbosch.

August 19, 1953.

Upon Mr. Cristiano Adriano Van Herpt, of the same diocese.

Upon Mr. Pietro Arnoldo Vos, of the diocese of Haarlem.

Upon Mr. Lodovico Guglielmo Maria Overes, of the diocese of 's-Hertogenbosch.

[*Latin ed. p. 429*]

Diarium Romanae Curiae 429, 1 September 1953. To the Reverend Mr. de Vries Nicola Giovanni, of the Archdiocese of Utrecht. 7. To the Reverend Mr. Van Loon Agostino, of the Diocese of Breda. To the Reverend Mr. Matthee Uberto Pietro, of the Diocese of 's-Hertogenbosch. 15. 7 October. To the Reverend Mr. Janssen Ranieri, of the Diocese of Breda. 29. To the Reverend Mr. Van de Ven Antonio Teodoro, of the Diocese of 9 November. To the Reverend Mr. Witteveen Wolter (Netherlands). 13. To the Reverend Mr. Wiltschut Guglielmo Francesco, of the Archdiocese of Utrecht. To the Reverend Mr. Eras Giuseppe F. M., of the Diocese of 's-Hertogenbosch. Breda. 16. To the Reverend Mr. Minderops Paolo Giulio, of the Diocese of Haarlem. 24. To the Reverend Mr. de Bruijn Amedeo Leonardo, of the Diocese of 26. To the Reverend Mr. Paredes Raffaele, of the Diocese of Zamboanga. 1 December. To the Reverend Mr. Batenburg Antonio Francesco, of the Archdiocese of 's-Hertogenbosch. To the Reverend Mr. de Jong Egberto Domenico, of the Archdiocese of Utrecht. Utrecht. 4. To the Reverend Mr. Myles Guglielmo, of the Diocese of Camden. 15. To the Reverend Mr. Rogers Vincenzo, of the Archdiocese of Pretoria. 2 January 1951. To the Reverend Mr. Cahill Harvey Francesco, of the Diocese of Salt Lake City. 2 February. To the Reverend Mr. Daly Giovanni, of the Diocese of Richmond. To the Reverend Mr. Fannon Francesco, of the same Diocese. To the Reverend Mr. Monahan Lorenzo, of the same Diocese. To the Reverend Mr. Pennartz Alfonso, of the same Diocese. 18. To the Reverend Mr. Baldisserra Cesare, of the Archdiocese of Ferrara. 11 March. To the Reverend Mr. Donovan Giovanni, of the Diocese of Covington. 17. To the Reverend Mr. Francisco Francesco, of the Diocese of Novara. 23. To the Reverend Mr. Gamalero Costanzo, of the Archdiocese of Torino. To the Reverend Mr. Berardo Antonio, of the same Archdiocese. 24. To the Reverend Mr. Van Zwyndregt Giacomo (Netherlands). 25. To the Reverend Mr. Fortin Arsenio, of the Diocese of San Giacinto. 1 April. To the Reverend Mr. Carità Nicola, of the Diocese of Amelia. To the Reverend Mr. Carità-Morelli Emanuele, of the same Diocese. To the Reverend Mr. André Eugenio, of the Diocese of Saint-Claude. 3. To the Reverend Mr. Castro Carlo, of the Archdiocese of Caracas. 6. 11. To the Reverend Mr. Waldron Guglielmo, of the Archdiocese of Liverpool. To the Reverend Mr. Sbietti Domenico, of the Diocese of Arezzo. 20. To the Reverend Mr. Berte Vincenzo, of the

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Apostolic Vicariate of Alessandria d'Egitto.

[*Latin ed. p. 430*]

Acta Apostolicae Sedis - Commentarium Officiale 430, April 20, 1954. To the Reverend Mr. Badrena Emanuele, of the diocese of San Juan, Puerto Rico. To the Reverend Mr. Carrion Pacheco Giuseppe Raffaele, of the same diocese. To the Reverend Mr. Torres Sola Eriberto, of the same diocese. To the Reverend Mr. Suarez Calderón Giuseppe Raimondo, of the same diocese. To the Reverend Mr. Zegri Ferdinando, of the same diocese. April 24. To the Reverend Mr. Felix Alberto, of the archdiocese of Milwaukee. May 13. To the Reverend Mr. Savaré Domenico, of the diocese of Lodi. To the Reverend Mr. Faggiani Giuseppe (Rome). April 26. To the Reverend Mr. Amelotti Luigi, of the diocese of Alessandria. April 27. To the Reverend Mr. Gallagher Roberto, of the archdiocese of Indianapolis. To the Reverend Mr. Smith Leone, of the same archdiocese. June 5. To the Reverend Mr. Cada Giuseppe, of the archdiocese of Chicago. To the Reverend Mr. Driscoll Claire, of the same archdiocese. To the Reverend Mr. Heaney Tommaso, of the same archdiocese. To the Reverend Mr. Ruzic Giovanni, of the same archdiocese. To the Reverend Mr. Sullivan Bolton, of the same archdiocese. To the Reverend Mr. Voller Giovanni, of the same archdiocese. The Knighthood of the Order of Saint Gregory the Great, military class: June 19, 1954. To the Reverend Mr. Di Giorgio Angelo (Rome). The Grand Cross of the Order of Saint Sylvester Pope: July 5, 1953. To the Reverend Mr. de Oliveira Ramos Nereo (Brazil). The Commander with Plaque of the Order of Saint Sylvester Pope: March 24, 1954. To the Reverend Mr. Schokking Francesco Maria (Netherlands). The Commander of the Order of Saint Sylvester Pope: June 20, 1953. To the Reverend Mr. Oomen Enrico Adriano P. C., of the apostolic vicariate of Manado. To the Reverend Mr. Marinho Sette e Cámara Giovanni, of the archdiocese of Mariana. July 11. To the Reverend Mr. Angelini Natale (Rome). August 18. To the Reverend Mr. Ferreira Guimaräes Filho Beniamino, of the diocese of Valença. September 1. To the Reverend Mr. Sark Enrico M. L., of the diocese of Haarlem. January 20, 1954. To the Reverend Mr. Larco Herrera Carlo, of the archdiocese of Trujillo. February 16. To the Reverend Mr. Tetecher Benedetto (Rome). February 18. To the Reverend Mr. Zannini Girolamo, of the archdiocese of Ferrara. March 11. To the Reverend Mr. Marucci Ezio, of the archdiocese of Camerino.

[*Latin ed. p. 431*]

Diarium Romanae, 11, 18, March 23.

To Mr. Pietro Izzo, of the same diocese.

April, May 1, 3.

To Mr. Guido Grassini, of the Archdiocese of Turin.

To Mr. Giuseppe Gaspardo-Moro, of the same Archdiocese.

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To Mr. Arturo Clementoni, of the Diocese of Ascoli Piceno.

19.

To Mr. Giuliano Leonardi, of the Archdiocese of Sassari.

To Mr. Giuseppe Calori, of the Archdiocese of Milan.

To Mr. Francesco Borri, of the Diocese of Parma.

25, 26, 3, 431, 1954.

To Mr. Domenico Arioli, of the Diocese of Lodi.

i)

Curiae.

To Mr. Giorgio Carracoy (Rome).

To Mr. Alessandro Brambilla, of the Diocese of Bergamo.

To Mr. Francesco Valsecchi, of the Diocese of Brescia.

To Mr. Alfredo Lanzara, of the Archdiocese of Salerno.

To Mr. Bruno Morosini, of the Diocese of Brescia.

To Mr. Michelangelo Usai (Rome).

June.

To Mr. Vincenzo Aloysi (Rome).

Knighthood of the Order of Saint Sylvester the Pope: February 6, 1953.

To Mr. Emiro González Herrera, of the Diocese of Maracaibo.

June 15.

To Mr. Pietro Giovanni Vriens, of the Diocese of 's-Hertogenhosch.

20.

July 11.

To Mr. Enrico Giovanni Bezems, of the same diocese.

To Mr. Egberto Giovanni Van de Zande, of the Archdiocese of Utrecht.

3, August.

To Mr. Giuseppe Pietro Soddemann, of the same Archdiocese.

To Mr. Francesco Stanislao Pohmen, of the Diocese of Ruremonda.

To Mr. Antonio Van Haperen, of the Diocese of Breda.

September 7.

To Mr. Gerardo Giovanni de Boer, of the Diocese of Haarlem.

To Mr. Giovanni Ermanno Antonio Veeger, of the Archdiocese of Utrecht.

To Mr. Ermanno Holshof, of the same Archdiocese.

To Mr. Luigi Azcárraga, of the Diocese of Zamboanga.

February 1954.

To Mr. Rupert H. Bliley, of the Diocese of Richmond.

To Mr. Giovanni Donovan, of the same diocese.

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6, 16.

To Mr. Tommaso Dyson, of the same diocese.

To Mr. Claudio Pantaleo, of the Diocese of Molfetta.

To Mr. Giuseppe Von Beverhoudt, of the Apostolic Vicariate of Darién.

To Mr. Redemisto Petti (Rome).

[*Latin ed. p. 432*]

Acta Apostolicae Sedis - Official Commentary 432 8 » March 1954. To Mr. Bider Augusto, of the diocese of Biel. To Mr. Travetti Eugenio, of the diocese of Padua. 11 » » To Mr. Zini Angelo, of the diocese of Lodi. » To Mr. Schiavo Eugenio (Rome). 23 » » To Mr. Serafini Giuseppe, of the Archdiocese of Milan. To Mr. Spadoni Annibale, of the diocese of Pescia. To Mr. Merlo Marino, of the diocese of Casale Monferrato. » To Mr. Ambrosano Costabile, of the abbey "nullius" of the Most Holy Trinity of Cava dei Tirreni. 11 12 » Mexico. To Mr. Legnani Luigi, of the Archdiocese of Milan. » 13 » To Mr. Gallani Giles, of the diocese of Lodi. To Mr. Gallani Furio, of the same diocese. » To Mr. Gallani Palmiro, of the same diocese. To Mr. Baldioli Attilio, of the Archdiocese of Milan. » » » 18 » 28 » To Mr. Mahmoud Salaheddin Waly (Egypt). To Mr. Carpintero de la Llave Davide, of the Archdiocese of... To Mr. Vissà Imo, of the diocese of Belluno. » 13 June To Mr. Villabruna Anthony, of the diocese of Feltre. To Mr. Martinelli Enrico (Rome).

SUPREME TRIBUNAL

NOTICE OF COMPETITION

In the Supreme Tribunal of the Apostolic Signatura, a competition is open for the position of Secretary. Priests who have not exceeded the age of 35 years may participate, and who, no later than October 9, 1954, have presented an application to the Secretariat of the aforementioned Supreme Tribunal, accompanied by a letter of recommendation from their Ordinary and a certificate from the Vicariate of Rome, together with documents proving the studies completed and academic degrees obtained, along with other qualifications, as well as proficiency in typing. The competition will be based on qualifications and a written examination. The written examination will take place in the aforementioned Secretariat on October 19th of the same month at 9:00 AM, and will consist of writing an essay, in Italian and Latin, on a subject relevant to the competence of the aforementioned Supreme Tribunal.

Rome, August 5, 1954.

[*Latin ed. p. 433*]

20 August 1954, An. et vol. XXXXVI (Ser. II, v. XXI) - N. 11

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ACTA APOSTOLICAE SEDIS

COMMENTARIUM OFFICIALE

BETWEEN THE HOLY SEE AND THE REPUBLIC OF THE DOMINICAN REPUBLIC:

SOLEMN AGREEMENTS – THE CONCORDAT

CONCORDAT

BETWEEN THE HOLY SEE AND THE REPUBLIC OF THE DOMINICAN REPUBLIC

In the name of the Most Holy Trinity,

The Apostolic Holy See and the Republic of the Dominican Republic, animated by the desire to ensure a fruitful collaboration for the greater good of the religious and civil life of the Dominican Nation, have determined to conclude a Concordat which shall constitute the norm that must regulate the reciprocal relations of the aforementioned contracting parties, in conformity with the Law of God and the Catholic tradition of the Dominican Republic.

For this purpose, His Holiness, the Supreme Pontiff Pius XII, has appointed His Plenipotentiary:

His Excellency, Most Reverend Monsignor Domenico Tardini, Pro-

28 - ACTA, vol. XX, n. 11. – 20-8-1954.

His Excellency, Most Reverend Monsignor Domenico Tardini, Pro-

[*Latin ed. p. 434*]

434 Acta Apostolicae Sedis - Official Commentary of the Secretary of State for Extraordinary Ecclesiastical Affairs, and His Excellency the President of the Dominican Republic has appointed His Plenipotentiary: His Excellency the Generalissimo Dr. Rafael Leonidas Trujillo Molina. Both Plenipotentiaries, having compared their respective Full Powers and having found them in proper form, agreed as follows: Article I The Catholic, Apostolic, Roman Religion continues to be the Religion of the Dominican Nation and shall enjoy the rights and privileges that belong to it in accordance with Divine Law and Canon Law. Article II 1. The Dominican State recognizes the international legal personality of the Holy See and the State of the City of Vatican. 2. In order to maintain, in the traditional manner, the friendly relations between the Holy See and the Dominican State, an Ambassador of the Dominican Republic will continue to be accredited to

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the Holy See, and a Papal Nuncio will be accredited in Ciudad Trujillo. This [Ambassador] will be the Dean of the Diplomatic Corps, according to the terms of customary law.

[*Latin ed. p. 435*]

Between the Holy See and the Dominican Republic, Solemn Agreements. Article III, Paragraph 1. The Dominican State recognizes the Catholic Church as a perfect society and guarantees it the free and full exercise of its spiritual power and its jurisdiction, as well as the free and public exercise of worship.

2. In particular, the Holy See shall be able, without impediment, to issue and publish in the Dominican Republic any provision relating to the government of the Church and to communicate with Prelates, the clergy, and the faithful of the country, as these shall be able to do with the Holy See.

The same faculties shall be enjoyed by the Ordinaries and other ecclesiastical authorities with regard to their clergy and their faithful.

Article IV.

1. The Dominican State recognizes the legal personality of all religious institutions and associations existing in the Dominican Republic at the time of entry into force of the present Concordat, established according to Canon Law; in particular, to the Dioceses and the nullius diocese with its annexed institutions, to the Parishes, to the Orders and religious Congregations, to the Societies of common life and to the secular Institutes of Christian perfection canonically recognized.

[*Latin ed. p. 436*]

436 Acta Apostolicae Sedis "- Official commentary pertaining to pontifical or diocesan institutions, to their benefices, whether of pontifical or diocesan law, and to their houses. To their provinces and to their houses. The competent ecclesiastical authorities will communicate to the corresponding governmental department the list of the aforementioned religious institutions and associations, within two months from the ratification of this Concordat.

2. Entities of the same nature shall enjoy the same recognition, which are subsequently erected or approved in the Dominican Republic by the competent ecclesiastical authorities, provided that the decree of erection or approval is officially communicated in writing to the competent authorities of the State.

Article V

Article V

1. When the Holy See proceeds to the appointment of an Archbishop or a residential Bishop, or of their Coadjutor with right of succession, it will communicate to the Dominican Government the name of the person

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chosen, in order to ascertain whether there are any objections of a general political nature against him. The silence of the Government, after thirty days from said communication, shall be interpreted as meaning that there are no objections. All these procedures shall be conducted in the strictest secrecy.

2. In proceeding to the designation of the Archbishop or Bishops, the Holy Father...

[*Latin ed. p. 437*]

Between the Holy See and the Dominican Republic, Solemn Agreements: 437. The Holy Father shall take into consideration the priests, suitable for these functions, who are citizens of the Dominican Republic. However, the Holy Father may, when He judges it necessary and convenient for the greater religious good of the country, for the reason of the scarcity of Dominican priests, choose for such dignities other priests, who are not of Dominican nationality.

Article VI

1. The organization and ecclesiastical division of the territory of the Dominican Republic remains established as follows: Archdiocese of Santo Domingo; Diocese of Santiago de los Caballeros; Diocese of La Vega; Prelature nullius of San Juan de la Maguana.

2. For the erection of a new Diocese or Prelature nullius, and for other changes of diocesan divisions that might be judged necessary, the Holy See will previously agree with the Dominican Government, unless it concerns minimal territorial adjustments requested for the good of souls.

Article VII

1. The Dominican Government undertakes to construct the Cathedral or Prelaticia and the buildings...

[*Latin ed. p. 438*]

Acta Apostolicae Sedis - Official Commentary 438 concerning accommodations suitable for the residence of the Bishop, or of the Prelate nullius, and for the offices of the Bishop or Prelate nullius, and of the Curia, in the Dioceses and in the offices of the Curia, in existing Dioceses and Prelatures nullius that require them, and in those that are currently established which need them, and in those that will be established in the future.

2. Furthermore, the Government assures each Diocese or Prelature nullius, whether currently existing or those that will be established in the future, a monthly subsidy for administrative expenses and for poor churches.

Article VIII

To the Archbishop of Santo Domingo corresponds the title of Primate of the Indies, granted by the Supreme Pontiff Pius VII with the Bull *Divinis praeceptis* of November 28, 1816.

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The Metropolitan Church of Santo Domingo is confirmed in the title, rights, and privileges of Minor Basilica, which were granted to it by the Supreme Pontiff Benedict XV with the Brief *Inter Americae* of June 14, 1920.

Article IX

1. The erection, modifications, or suppression of parishes, benefices, and ecclesiastical offices, as well as the nomination of the Vicargeneral, of the officials of the Curia, of the pastors, and of every other priest or official entrusted with ecclesiastical offices, shall be made by the competent ecclesiastical authorities, adhering to the provisions of Canon Law.

[*Latin ed. p. 439*]

Between the Holy See and the Dominican Republic, Solemn Agreements 439. Nevertheless, the respective ecclesiastical authorities will communicate to the Government, with the greatest diligence, the appointment of the Vicar General, the parish priests, and, in the event of a vacancy in a parish, the vicar in charge of the same. In making these appointments, the ecclesiastical authorities will, insofar as possible, give preference to suitable priests who are citizens of the Dominican Republic.

2. Any objections by the Government to the conduct of an ecclesiastical official will be considered and decided upon by the competent ecclesiastical authorities.

Article X

1. The ecclesiastical authorities may avail themselves of the services and cooperation of foreign clergy, secular or regular, and may entrust to foreign priests ecclesiastical dignities, offices, and benefits, when they deem it convenient for the good of the country or of their Diocese or Prelature.

2. Priests, religious, and foreign religious, whom the ecclesiastical authority invites to the country to exercise their ministry or to carry out the activities of their apostolate, shall be exempt from any immigration tax or duty.

3. The superiors general and provincial of religious Orders and Congregations, who reside outside of the territory...

[*Latin ed. p. 440*]

440 Acta Apostolicae Sedis - Commentarium Officiale. Regarding Dominican territory, even if they are of Dominican territory, although of another nationality, they shall have the right to visit, personally or through others, their religious houses located in the territory of the Dominican Republic.

Article XI

1. Clergy shall enjoy, in the exercise of their ministry, a special protection from the State.

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2. Clergy shall not be interrogated by judges or other authorities regarding facts or matters of which they have been informed in the exercise of the sacred ministry, and which, therefore, fall under the seal of their spiritual office.

3. Clergy and religious shall not be obligated to assume public offices or duties which, according to the norms of Canon Law, are incompatible with their state. In order to hold other offices or public positions, it will be necessary for them to obtain the "Nihil obstat" from their own Ordinary, as well as from the Ordinary of the place where they intend to carry out their activities. Once the "Nihil obstat" has been revoked, they shall not be able to continue to exercise such offices.

Article XII

Clergy, seminarians of philosophical and theological courses, and religious, whether professed or novices, are exempt from military service, except in the case of general mobilization.

[*Latin ed. p. 441*]

Between the Holy See and the Dominican Republic, Solemn Agreements 441. In the event of a general mobilization, priests shall perform military service in the form of religious assistance; other clerics and religious shall be assigned to health organizations and the Red Cross. They shall be exempt from military service, even in the event of a general mobilization, Bishops, priests in charge of souls, such as parish priests and assistants, and priests necessary for the service of diocesan curias or prelatures and seminaries.

Article XIII. In the event that a criminal charge is brought against an ecclesiastic or religious, the judicial authority of the State responsible for the matter shall provide appropriate information to the competent Ordinary of the place and shall transmit to him the results of the investigation, and, if it should occur, shall communicate to him the sentence, whether in first instance, in appeal, in revision, or in cassation.

In the event of detention or arrest, the ecclesiastic or religious shall be treated with the respect due to his status and his rank.

In the event of the condemnation of an ecclesiastic or religious, the sentence shall be served, as far as possible, in a place separate from that destined for laypersons, unless the competent Ordinary has reduced the condemned person to the lay state.

[*Latin ed. p. 442*]

442 Acta, Apostolicae Sedis - Commentarium Officiale Article XIV Article XIV The wearing of clerical attire or religious habit by individuals to whom it has been forbidden by competent ecclesiastical authorities, officially communicated to the authorities of the State, as well as the abusive wearing of the same attire by other individuals, shall be punished

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with the same penalties prescribed for the abusive wearing of military uniforms. Similarly, the abusive exercise of jurisdiction or ecclesiastical functions shall be punished. Article XV Article XV 1. The Dominican Republic recognizes the full civil effects of all marriages celebrated according to the norms of Canon Law. 2. In harmony with the essential properties of the Catholic marriage, it is understood that, by the very fact of celebrating a Catholic marriage, the spouses renounce the civil right to request a divorce, which, for this very reason, cannot be applied by civil courts to canonical marriages. Article XVI Article XVI 1. Causes concerning the nullity of a canonical marriage and the dispensation from a marriage that has been consummated, as well as the proceedings relating to the Pauli Privilege.

[*Latin ed. p. 443*]

Between the Holy See and the Dominican Republic, Solemn Agreements 443 no, are reserved to the Tribunals and, likewise, are reserved to the competent ecclesiastical bodies. The Holy See consents that causes of marital separation of spouses be judged by civil Tribunals.

2. The decisions and sentences of ecclesiastical bodies and Tribunals, when they have become definitive, shall be brought before the Supreme Tribunal of the Apostolic Signature for the relevant examination and shall then, with the respective decrees of said Supreme Tribunal, be transmitted by diplomatic means to the competent Dominican Tribunal, which shall render them effective and shall order that they be noted in the civil registers on the margin of the marriage record.

Article XVII.

The Dominican State guarantees religious assistance to the armed forces of land, sea, and air, and for this purpose, it will agree with the Holy See for the organization of a body of military chaplains, with the rank of officers, under the jurisdiction of the Metropolitan Archbishop in all matters relating to their life and their priestly ministry, and subject to the discipline of the armed forces in all matters relating to their military service.

[*Latin ed. p. 444*]

Acts of the Apostolic See - Official Commentary 444, Article XVIII. The State recognizes the following days as holidays:

1) The days of precept established for the entire Church by the Code of Canon Law, namely:

— All Sundays;

— The Feast of the Circumcision (January 1st);

— The Epiphany (January 6th);

— The Feast of Saint Joseph (March 19th);

— Ascension Day;

— Corpus Christi;

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— The Feast of the Holy Apostles Peter and Paul (June 29th);

— The Assumption (August 15th);

— All Saints' Day (November 1st);

— The Immaculate Conception (December 8th);

— The Nativity of Our Lord Jesus Christ (December 25th);

2) Furthermore, the days of precept established in the Dominican Republic, namely:

— The Feast of Our Lady of Altagracia (January 21st);

— The Feast of Our Lady of Mercy (September 24th).

The State shall, in its legislation, provide the necessary facilities so that the faithful may fulfill their religious duties on these days.

The civil authorities, both national and local, shall ensure that the holiday rest is duly observed.

Article XIX.

1. The Dominican Government shall facilitate the necessary religious assistance in national institutions.

[*Latin ed. p. 445*]

Between the Holy See and the Dominican Republic, Solemn Agreements:

445. Colleges, hospitals, homes for the elderly, orphanages, prisons, etc., are institutions. For this purpose, if any institution does not have its own chaplain, the State will permit free access and the exercise of spiritual assistance in said institution to the parish priest of the place or to a priest appointed by the competent Ordinary.

2. In orphanages, institutions, or official establishments for the education, correction, and reform of minors, which are dependent on the State, the Catholic religion will be taught, and the practice of its precepts will be ensured.

3. The Dominican Government, when possible, will entrust the direction of hospitals, orphanages, and other national charitable institutions to religious men or women. The Holy See, for its part, will favor this project.

Article XX

1. The Church may freely found seminaries or any other ecclesiastical institution of formation or culture; its administration will not be subject to the control of the State.

2. The titles, grades, certificates, and scholastic attestations issued by such institutions will have the same value as those issued by state institutions in the corresponding order.

In consideration of this, the ecclesiastical authority...

[*Latin ed. p. 446*]

Acta Apostolicae Sedis - Commentarium Officiale 446. The ecclesiasti-

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cal authority will communicate to the competent state authority the texts adopted in said institutions for the instruction of subjects that are not theological or philosophical.

3. The academic degrees obtained in Universities or Pontifical Institutes of Higher Studies will be recognized in the Dominican Republic, for all civil purposes, as the degrees conferred and recognized by the State.

Article XXI.

1. The Dominican State guarantees to the Catholic Church the full liberty to establish and maintain, under the dependence of the ecclesiastical authority, schools of any order and grade. In consideration of the social utility that these schools bring to the Nation, the State will protect them and will also endeavor to assist them through appropriate subsidies.

The religious instruction in such schools will always be freely organized and imparted by the ecclesiastical authority.

2. The certificates and school attestations issued by the primary education institutions dependent on the ecclesiastical authority will have the same validity as those issued by the corresponding state institutions.

3. The examinations and tests for the granting of certificates and official academic titles to the students of the aforementioned schools will be...

[*Latin ed. p. 447*]

Between the Holy See and the Dominican Republic, Solemn Agreements: 447 secondary and normal schools, dependent on ecclesiastical authority, shall hold, at the request of this [the Holy See], in the aforementioned institutions, through special commissions composed, at least in part, of teachers from the institution itself.

Article XXII

Article XXII concerning the care of the State in public schools:

1. The instruction provided by the State in public schools shall be guided by the principles of Catholic doctrine and morality.

2. In all public primary and secondary schools, instruction in Catholic religion and morality shall be given, according to programs fixed in common agreement with the competent ecclesiastical authority, to students whose parents, or those acting in their place, do not request in writing that they be exempted therefrom.

3. For this instruction, only texts previously approved by the ecclesiastical authority shall be used, and the State shall appoint masters and professors who possess a certificate of suitability issued by the competent Ordinary. The revocation of such a certificate deprives them, without further ado, of the capacity to impart religious instruction.

In the appointment of these masters and professors, the State shall take into account the suggestions of the ecclesiastical authority, and, in

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secondary and normal schools, when there are priests or religious,

[*Latin ed. p. 448*]

448 Acta Apostolicae Sedis - Commentarium Officiale. In numero sufficiente, et ut sacerdotes et religiosi in numero sufficienti a loco Ordinario propositi, praeferentur laicis. Ordinarius loci, eis praeferentiam dabit super laicos. 4. Rector parochialis, ipse vel per delegatum suum, libere accedere poterit ad scholas primarias, ut lectiones catechisticae periodicas praebeat. 5. Ordinarii locorum, ipsi vel per delegatos suos, per visitationes in scholis factas, curare poterunt ut docetur de religione et de moribus. 6. Res Publica curabit ut in institutionibus et servitiis informationis quae sub eius cura sunt, et praesertim in programmatibus radio et televisionis, locus conveniens tribuatur expositioni et defensioni veritatis religiosae, per sacerdotes et religiosos designatos, prout convenit cum Ordinario respectivo.

Articulus XXIII.

1. Res Publica Dominicana, institutionibus et associationibus religiosis, de quibus agitur in Articulo V, plenam facultatem recognitionem dat, ut acquireant, possideant et administrant omnem generis res.

2. Administratio ordinaria et extraordinaria rerum, quae ad quamvis ecclesiae vel associationis religiosae pertinent, et vigilantia et inspectio huius administrationis, competentibus Ecclesiae auctoritatibus incumbunt.

[*Latin ed. p. 449*]

Between the Holy See and the Dominican Republic, Solemn Agreements 449

3. The Dominican Republic recognizes and guarantees the property of the Church over movable and immovable goods which the State recognized as belonging to it by Law No. 117 of April 20, 1931, as clarified by Law No. 390 of September 16, 1943, as well as over goods which, after that date, the Church has legitimately acquired or will acquire, including those which have been or shall be declared national monuments.

The Dominican Republic declares to be the property of the Church also all temples and other buildings having ecclesiastical purposes which the State has been constructing since the year 1930 and will construct in the future.

4. The Church may receive any donation destined for the realization of its purposes, and may organize collections, especially inside and at the doors of temples and buildings, and in places belonging to it.

Article XXIV

1. Sacred buildings, seminaries, and other buildings destined for the formation of the clergy, buildings of the Church used for public utility purposes, the residences of Bishops and ministers of the cult, when they are the property of the Church, shall be exempt from any tax or contribution.

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It is expressly agreed that the goods, of which the Church acquires...

[*Latin ed. p. 450*]

Acts of the Apostolic See - Official Commentary 450: Regarding property acquired by donation, whether the donation is made during the donor's lifetime or through a testamentary disposition, such property shall be exempt from any tax on donation or inheritance, provided that the property received in this manner is destined for a purpose proper to the worship or for public utility, according to the will of the donor or testator, or by further disposition of the competent ecclesiastical authority.

2. Ecclesiastical property not included in the preceding paragraph shall not be subject to any taxes or special contributions.

3. Clergy shall be exempt from any tax or contribution in reason of the exercise of their spiritual ministry.

4. Diocesan Ordinaries and parish rectors shall enjoy postal and telegraphic privileges for their official correspondence within the country.

5. Edicts and notices relating to the sacred ministry, posted on the doors of temples, shall be exempt from any tax or contribution.

Article XXV: The State guarantees the right to free organization and operation of Catholic associations with religious, social, and charitable purposes, and in particular, the associations of Catholic Action under the authority of the Diocesan Ordinaries.

[*Latin ed. p. 451*]

Between the Holy See and the Dominican Republic: Solemn Agreements

Article XXVI

Article XXVI

On Sundays and feast days of precept, as well as on national holiday days, in all Cathedrals, Prelatial churches, and parish churches of the Republic of the Dominican Republic, after the principal liturgical function, a prayer will be recited or sung for the prosperity of the Republic and of its President.

Article XXVII

Article XXVII

Other matters relating to persons or ecclesiastical things which have not been treated in the preceding articles shall be regulated according to the currently valid Canon Law.

Should any doubt or difficulty arise concerning the interpretation of the present Concordat, or should it be necessary to regulate questions relating to persons or ecclesiastical things which have not been treated in the preceding articles and which also concern the interests of the State, the Holy See and the Dominican Government shall proceed with mutual understanding to find a friendly solution.

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Article XXVIII

Article XXVIII

1. The present Concordat, whose texts in the Italian and Spanish languages are equally valid, shall enter into force from the moment of the exchange of the instruments of ratification, which must take place within a period of two months following the signing.

[*Latin ed. p. 452*]

Acts of the Apostolic See - Official Commentary 452 2. With the entry into force of this Concordat, all provisions contained in Laws, Decrees, Ordinances, and Regulations that, in any manner, are in opposition to what is established therein, are intended to be abrogated. The Dominican State undertakes to, within the space of six months, promulgate the provisions of internal law that are necessary for the execution of this Concordat. In faith of this, the Plenipotentiaries sign the present Concordat. Made in duplicate. Vatican City, 16 June 1954. L. © S. L. DOMENICO TARDINI FINAL PROTOCOL At the moment of proceeding to the signature of the Concordat concluded today between the Holy See and the Dominican Republic, the undersigned Plenipotentiaries have made the following concordant declarations, which will form a part thereof. S. RAFAEL LEÓNIDAS TRUJILLO MOLINA FINAL PROTOCOL At the moment of proceeding to the signature of the Concordat concluded today between the Holy See and the Dominican Republic, the undersigned Plenipotentiaries have, in common agreement, made the following declarations.

[*Latin ed. p. 453*]

Between the Holy See and the Dominican Republic, Solemn Agreements, 453, constitute an integral part of the Concordat and will form an integral part thereof: Regarding Article VII, paragraph 2. In execution of what is stipulated in Article VII, paragraph 2, of the Concordat, the Government of the Dominican Republic shall provide: a) to the archdiocesan curia of Santo Domingo the sum of five hundred gold pesos monthly; b) to the curias of each other diocese or nullius, the sum of three hundred gold pesos monthly. Regarding Article X. When the Republic of the Dominican Republic intends to call a foreign religious order or congregation, the competent ecclesiastical authority shall notify the Government thereof. Regarding Article XV. A) For the purpose of recognition by the State of the civil effects of canonical marriages, it will be sufficient that the marriage act be transcribed in the appropriate civil registers. This transcription shall be carried out as follows: The parish priest, within three days following the celebration of the canonical marriage, shall transmit a complete copy of the marriage act

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to the competent civil official.

[*Latin ed. p. 454*]

Acts of the Apostolic See - Official Commentary 454 so that the appropriate civil transcription may proceed.

This transcription must be completed within two days following receipt of the document itself, and within three days following the completed transcription, the Civil Registrar shall provide appropriate notification to the Parish Priest, indicating the date.

The Parish Priest who, without grave reasons, fails to send a copy of the marriage document within the established time frame will incur the penalty of disobedience, and the civil registry official who fails to transcribe it in a timely manner will incur the sanctions prescribed by the organic law governing his service.

B) The civil effects of a marriage duly transcribed shall always be effective from the date of the canonical celebration of the marriage itself. However, when the transcription of the marriage is requested after five days have passed since the celebration, said transcription shall not prejudice the rights legitimately acquired by third parties.

The death of one or both spouses does not impede the transcription.

Regarding Article XX

1. The Holy See grants the Conciliar Seminary of Saint Thomas of Aquinas in Ciudad Trujillo the title of Pontifical Institute.

For this purpose, the Government undertakes to carry out in the building that...

[*Latin ed. p. 455*]

Between the Holy See and the Dominican Republic, Solemn Agreements:

455. It is stipulated that the aforementioned works to be donated to the Seminary, and the expansions thereof, which the Parties, in common agreement, deem necessary, shall contribute to sustaining the expenses of said institution with a monthly subsidy of fifteen gold pesos for each Dominican seminarian who pursues his studies there.

2. With the aim of continually elevating the prestige of the national clergy, the State will support four scholarships for Dominican seminarians whom the ecclesiastical authority sends to pursue their studies in the Pontifical Colleges in Rome.

Regarding Article XXI: It is understood that:

1. For the opening of schools dependent on the ecclesiastical authority, no license or other formality is required.

2. The vigilance of the State, with regard to schools dependent on the ecclesiastical authority, will concern itself with matters pertaining to safety and hygiene, as well as, with respect to the institutions mentioned in para-

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graph 2 of the present article, the implementation of study programs; and this will always be carried out taking into account the special character of said schools and in agreement with the competent ecclesiastical authority.

[*Latin ed. p. 456*]

Acta Apostolicae Sedis - Commentarium Officiale 456

Concerning Article XXIII, with Article XXIII:

1. The State shall not proceed to declare national monuments or other ecclesiastical properties unless in agreement with the competent religious authority.

2. It is understood that an ecclesiastical property declared a national monument is inalienable, and that the ecclesiastical authority, being the owner of the property, shall not proceed to make modifications or renovations thereof without agreeing with the competent civil authority.

Concerning Article XXVI, with Article XXVI:

The prayer shall be as follows:

f. Domine, salvam fac Rempublicam et Praesidem ejus.

R/. Et exaudi nos in die, qua invocavérimus te.

t. Salvam fac populum tuum, Domine: et benedic hereditati tuae.

R/. Et rege eos et extólle illos usque in aeternum.

f. Domine,

R/. Et exaudi nos in die, qua invocavérimus te.

t. Salvam fac populum tuum, Domine: et benedic hereditati tuae.

R/. Et rege eos et extólle illos usque in aeternum.

f. Domine, exaudi orationem meam.

i. Domine, exaudi orationem meam.

Rf. Et clamor meus ad te veniat.

Rj. Et clamor meus ad te veniat.

i. Dominus vobiscum.

f. Dominus vobiscum.

Rf. Et cum spiritu tuo.

Rj. Et cum spiritu tuo.

Oremus.

Oremus.

Populum tuum, quaesumus, Domine, continua pietate custodi, eiusque Rectores sapientiae tuae lumine.

Populum tuum, quaesumus, Domine, continua pietate custodi, eiusque Rectores sapientiae tuae lumine.

[*Latin ed. p. 457*]

Let the Solemn Agreements between the Holy See and the Dominican

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Republic, number 457, illuminate; let them make clear what must be done; let them provide the means to accomplish what has been seen, and let them strengthen the resolve to fulfill what has been seen. Through Christ our Lord. Amen. Città del Vaticano, 16 June 1954. L. L. © S. DOMENICO TARDINI © S. RAFAEL LEONIDAS TRUJILLO MOLINA.

Having been ratified by the Solemn Agreements between the Apostolic See and the Dominican Republic, on the sixth day of August in the year 1954, in the city of "Ciudad Trujillo," the Instruments of Ratification were received and exchanged mutually. Therefore, from the sixth day of August in the year 1954, the date on which these Instruments were exchanged, the aforementioned Agreements, concluded between Our Most Holy Pope Pius XII and the Supreme President of the Dominican Republic, began to have force and effect, according to Article XXVIII of the Concordat.

[*Latin ed. p. 458*]

Acts of the Apostolic See - Official Commentary 458. ACTS OF THE HOLY CONGREGATIONS. SACRED CONGREGATION FOR THE COUNCIL. LETTER TO THE MOST EXCELLENT ORDINARIES OF PLACES: CONCERNING THE UNSEEMLY HABIT OF DRESSING.

When the August Pope decreed the celebration of the Marian Year throughout all nations, having given Encyclical Letters at the beginning of the century, defining the dogma of the Immaculate Conception of the Blessed Virgin Mary, He exhorted, especially the sacred pastors, and the entire clergy, and the entire people, that Christian morals might flourish more and more, under the auspices and patronage of our most beloved Mother of God; and that all, considering her in the hearts of her children, might diligently refer her image to their own lives, according to the particular circumstances of things. And He especially urges that "a generous and confident youth may grow pure and whole, lest the flower of its age be corrupted, infected by the spirit of this age, and grow old with vices; that its unrestrained studies and impetuous desires may be governed by a proper moderation, and that, abhorring all snares, it may strive not for what is harmful and perverse, but for whatever is holy, lovable, and excellent."

However, although these exhortations of the Supreme Pastor have aroused many salutary effects, it must nevertheless be greatly lamented that not all have brought about those improvements in public and private morals which the Supreme Pontiff desired. Indeed, it is known to no one that, especially during the summer months, spectacles are everywhere to be seen which cannot fail to offend the eyes and minds of those who do not set aside Christian virtue and human modesty, or who completely despise them. Not only on the shores of the sea, not only in country residences, but almost everywhere, even in the streets of cities and towns, in private and public places, and not rarely even in the houses dedicated to God, an

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unworthy and immodest habit of dress has prevailed.

[*Latin ed. p. 459*]

The Sacred Congregation of the Council, especially mindful of those souls easily inclined to vice, finds itself in a grave situation concerning the loss of innocence, which is the greatest and most beautiful ornament of both the mind and the body. The adornment of women, if indeed it can be called an adornment, and women's clothing, "if such things can be called clothing, in which there is nothing by which either the body or, finally, modesty can be protected," are sometimes such that they seem to serve more for immodesty than for modesty. Furthermore, whatever is wicked and dishonorable is privately and publicly acted out and displayed; newspapers, periodicals, and all kinds of commentaries brazenly report such things, and cinematographic spectacles, in the most frequented theaters, are presented before the eyes of all with the dazzling light of moving images, so that not only the soft and careless youth, but even advanced age, are stirred by these corrupting influences. How much evil results from this, how much danger enters into the morals of citizens, no one can deny. Therefore, it is necessary to commend the beauty of chastity in its proper light to all, to restrain and prohibit, as far as possible, the blandishments and invitations to vice, and finally, to bring back all with due severity to right conduct; for as the greatest Roman orator said: "We often see those broken by shame, who could not be conquered by any other means." The matter at hand, as is clear to all, is of the gravest importance, for it is not only joined to the highest Christian virtue, but also to the health of the body, and also to the strength and growth of human society. Indeed, the ancient poet aptly asserted: "The beginning of vice is to expose bodies among citizens." Therefore, as is easily seen, this matter pertains not only to the Church, but also to those who govern public affairs, for it must be among their vows that the strength of the body, and the vigor of virtue, should not be weakened and broken. But you, in particular, whom the Holy Spirit has placed as bishops to govern the Church of God, must carefully consider this matter, and with all your power, take care of and promote all that pertains to protecting chastity and fostering Christian morals. "Since we are all a temple of God, consecrated by the Holy Spirit dwelling within us, chastity is the custodian and overseer of that temple, which allows nothing impure or profane to be brought in, lest God, who dwells there, be offended and abandon the defiled dwelling."

[*Latin ed. p. 460*]

Acts of the Apostolic See - Official Commentary 460 7 quat » . However, as all can easily observe, the manner in which women, especially young women, are dressed today gravely offends modesty, which is "the companion of chastity, whose association makes chastity itself more secure." There-

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fore, it is absolutely necessary that all citizens, especially young people, be reminded and encouraged in a suitable manner to avoid the dangers of this kind of detriment, which are entirely contrary to Christian and civil virtue, and which can lead to the most serious consequences. "How beautiful is this [modesty], and how splendid a jewel of morals it is." 9 Let it not be offended, nor defiled by the easy temptations and flatteries of vices, which arise from this custom of dressing, and by other practices, which we have mentioned above, which all good people cannot fail to lament. The Holy Father earnestly desires that this cause be eagerly undertaken, especially in the Marianum, and that the Sacred Pastors omit nothing that pertains to the matter; and that, with their counsel and guidance, the rest of the clergy in their respective jurisdictions diligently, prudently, and insistently strive to achieve this goal; that fathers and mothers of families, first by their own example, and then by appropriate exhortations, which are drawn from a spirit of firmness, as befits Christians, remove their children from these dangers, and that they never rest until they see the splendor of chastity shining in the faces of their children. And those who are members of the Catholic Action organizations should take up this salutary undertaking as a primary duty. Above all, they should ensure that all those with whom they are familiar, or for any other reason, can see the splendor of Christian morals reflected in their own manner of dress and conduct; that their eyes may reflect the inner innocence of their souls; that their voices and their actions may be imbued with virtue; for only then will they be able to more easily persuade and influence others to dress decorously and to act rightly. May the Most Blessed Virgin Mary, who has been immune from any stain of sin since the very beginning, who has shown forth outstanding holiness throughout the course of her life, and who is the most loving Mother of us all, obtain this for us. And may this be accompanied by the Apostolic Blessing, which the Most Blessed Father, in the hope of heavenly gifts and with paternal benevolence, grants.

[*Latin ed. p. 461*]

The Sacred Congregation of the Council most willingly grants this document to the Most Holy Fathers, to the rest of the clergy, and to the entire Christian people, especially to those who will contribute their efforts to this salutary undertaking. This, by order, I communicate to you. Given in Rome, from the offices of the Sacred Congregation of the Council, on the fifteenth day of the month of August, in the year of Our Lord 1954, on the feast of the Assumption of the Blessed Virgin Mary. P. Card. CIMACI, Prefect. L.S., F. Roberti, Secretary.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

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PORTU AYACUCHO - BOLIVARIAN

DECREE OF DIVISION AND UNION

It appears to be undoubtedly beneficial for the spreading of the Gospel of Christ throughout the world that certain new definitions be established concerning the boundaries of ecclesiastical jurisdictions. Since the Most Excellent and Reverend Lord Armandus Lombardi, titular Archbishop of Caesarea Philippi and Apostolic Nuncio in the Republic of Venetiola, had humbly presented petitions that the boundaries of the Vicariate Apostolic of Puerto Ayacucho and the diocese of Ciudad Bolívar should be somewhat altered, the Sacred Congregation for the Propagation of the Faith, by virtue of the special faculties granted to it by the Most Holy Lord, our Pope Pius XII, Divine Providence, having considered the interests of the Ordinaries, decided to favorably grant these petitions. Therefore, by the present Decree, the aforementioned Sacred Congregation establishes that the municipality, commonly called La Urbana, be separated from the territory of the Vicariate Apostolic of Puerto Ayacucho and be annexed to the diocese of Ciudad Bolívar, thereby changing the boundaries in both cases. To accomplish all of this, this Sacred Dicastery appoints the Apostolic Nuncio in Venetiola, granting him the necessary and appropriate powers, and also delegating to him the means to achieve the aforementioned purpose.

[*Latin ed. p. 462*]

Acts of the Apostolic See - Official Commentary 462. It is the duty of every man holding ecclesiastical office to transmit, as soon as possible, an authentic copy of any act performed to the aforementioned Sacred Dicastery. Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 4th day of the month of June in the year of Our Lord 1954. P. Card. FUMASONI BIONDI, Prefect. L. © S. f Ph. Bernardini, Secretary II.

KANDI.-TRINCOMALEE.

DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES.

Most Reverend Lord Bernard Regno, Bishop of Kandy, proposed that a portion of the civil province of "Uva," which lies between the parallel of 7°05′ north latitude and the meridian of 81°20′ east longitude, be separated from the Diocese of Kandy and added to the Diocese of Trincomalee. This proposal, with the favorable vote of Most Reverend Ignatius Glennie, Bishop of Trincomalee, and after unanimous consent of the Most Reverend Fathers Cardinals in the Plenary Assembly on the 14th day of the month of June of the present year, was approved, and, by virtue of special faculties

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granted by Our Most Holy Lord Pope Pius XII, and with the present Decree, it is ordered.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 14th day of the month of June in the year of Our Lord 1954. P. Card. FUMASONI BIONDI, Prefect. L. © S. t Bh- Bernardini, Secretary.

[*Latin ed. p. 463*]

Sacra Romana Rota 463. ACTA TRIBUNALIUM. SACRA ROMANA ROTA. Citatio edictalis. URB IN AT EN. .SEU FIRMANA. NULLITATIS MATRIMONII (BASILI - BURZYNSKI).

Since the actual place of residence of the aforementioned Lord Thaddeus Burzynski, in this cause, is unknown, we summon him to appear, either in person or through a legitimately appointed procurator, before the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on October 20, 1954, at noon, to resolve the doubt presented below, or to affix his signature thereto, and to designate a day for the definitive judgment of this cause before the Rota.

The question is whether the judgment of the Rota of February 23, 1954, should be confirmed or overturned in this case.

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lord Thaddeus Burzynski, ought, insofar as possible, to ensure that he is informed of this edictal citation.

Acturus Wynen, Ponens.

From the Chancery of the Tribunal of the Sacred Roman Rota, July 29, 1954.

E. Fiore, Notarius.

[*Latin ed. p. 464*]

464 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA, SACRED CONGREGATION OF RITES. Tuesday, May 25, 1954, in the Palace of Congregations at San Callisto, in the presence of His Eminence, the Most Reverend Cardinal Clemente Micara, Promoter or Relator of the Cause of the Servants of God, Leo Ignatius Mangin and Paul Denn, professed priests of the Society of Jesus, Peter Tchou, a young layman, Anne Wang, a young woman, and other companions, who, it is asserted, were killed in hatred of the faith, the Sacred Congregation of Rites, preparatory, was convened, in which the Reverend Prelates Officials and the Reverend Theological Consultors discussed the martyrdom of the aforementioned Servants of God. Tuesday, June 22, 1954, in the Palace of Congregations at San Callisto, the Most Holy Congregation of Rites, preparatory, was convened in the presence of His Eminence,

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the Most Reverend Cardinal Clemente Micara, Promoter or Relator of the Cause of the Servant of God, John the Baptist Turpin du Cormier, with twelve other secular priests, John the Baptist Triquerie, a priest of the Order of the Friars Minor Conventual, Mary Lhuilier, with three companions, and James Burin, a parish priest, all of the diocese of Lavai, who, it is asserted, were killed in hatred of the faith, in the year 1794. In said Congregation, the Reverend Prelates Officials and the Reverend Theological Consultors discussed the martyrdom and the cause of the martyrdom of the aforementioned Servants of God. Tuesday, July 20, 1954, in the Palace of Congregations at San Callisto, in the presence of His Eminence, the Most Reverend Cardinal Clemente Micara, Promoter or Relator of the Cause of the Servant of God, Mary Magdalene de Bengy, Viscountess of Bonnault d'Houet, foundress of the Faithful Companions of Jesus, the Most Holy Congregation of Rites, preparatory, was convened, in which the Reverend Prelates Officials and the Reverend Theological Consultors discussed the heroic virtues of the aforementioned Servant of God.

NECROLOGY

2 3 9 26 27 2 11 12 1954.

Most Reverend van Schingen, Henry, titular Bishop of Felbes.

Most Reverend Boyle, James, Bishop of Charlottetown.

Most Reverend Rovelli, Roger, Archbishop of Ferrara.

Most Reverend Mariaselvam, Paul, Bishop of Vellore.

Most Reverend Verzosa y Florentin, Alfred, titular Bishop of Capsa.

Most Reverend Heredia Zurita, Joseph Felix, Bishop of Guaagosto yaquil.

Most Reverend Hilhorst, Bernard Gerard, Bishop of Morogoro.

Most Reverend Breton, Albert, titular Bishop of Arabisso.

June.

[*Latin ed. p. 465*]

Year and Volume XXXV, September 16, 1954 (Series II, Vol. XXI) - No. 12

ACTA APOSOLICAE SEDIS

OFFICIAL COMMENTARY

ACTS OF THE SUPREME PONTIFF

PIUS XII

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CONSTITUTIONES APOSTOLICAE

I. MARIANNHILLENSIS (UMZIMKULUENSIS)

CERTAIN TERRITORIES ARE DETACHED FROM THE DIOCESE OF MARIANNHILL, SO THAT A NEW DIOCESE MAY BE ESTABLISHED, TO BE CALLED UMZIMKULU.

PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY OF THE MATTER:

Since the Christian faith has made very great progress in South Africa, it appears that, with some modifications to the boundaries of the territory, a new diocese should be established there. After considering the opinion of the Most Reverend Brother Celsestinus Josephus Damianus, Archbishop with the title of Nicopolis in Epirus, and also his Apostolic Delegate in South Africa; also, what the local Ordinary thought about this matter; and after consultation with the Most Reverend Brothers, Our Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith; and after obtaining the consent of those who considered themselves to have some right in the matter; after carefully considering the matter, We, with Our authority, establish and decree the following:

From the Diocese of Mariannhill, which is in South Africa, we separate the following civil regions: Umzimkulu and Alfred, and the following civil districts: Underberg, Polela, and Port Shepstone, namely, those parts which are situated to the south of the river Umzimkulu; and from these we establish a new diocese, Umzimkulu.

[*Latin ed. p. 466*]

466 Acta Apostolicae Sedis - This is to be called the Official Commentary. The episcopal see will be in the city of Umzimkulu, but the cathedral will be in the church that the Bishop shall choose, and therefore we elevate it to the dignity of a cathedral church. The diocese of Umzimkulu will be a suffragan diocese of the metropolitan archdiocese of Durban, and will be subject to it; likewise, its prelates will be subject to the same ecclesiastical superiors. Furthermore, we grant to this diocese and its bishops all those rights, honors, powers, and privileges that are customarily granted to churches and prelates of the same rank. However, we also wish that they be subject to the same obligations as others throughout the world. The diocese of Umzimkulu will be entrusted to the care of those priests who were born in that region. It is hoped that, since they are distinguished by their faith and are devoted to seeking the glory of God, they will perfect the work of the Christian religion in that place for all time. The Bishop to whom the new diocese of Umzimkulu is entrusted will take care to establish at least an elementary seminary in his territory, so that young men called to the priesthood may be properly instructed. With regard to the Chapter, we

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wish that it be established as soon as possible. However, since it cannot be established immediately due to difficulties, we grant that, for the time being, consultors be chosen in its place, by whose counsel and labor the Bishop will be assisted in the affairs of his own diocese. The election of a Capitular Vicar or Apostolic Administrator, in the event of a vacancy, shall be made according to the law; likewise, all matters pertaining to the discipline of the clergy, the rights of the people, and other such things, shall be entirely governed by the Code of Canon Law. Furthermore, we specifically decree concerning the clergy that that part of the clergy which previously resided in the territory that was divided, in those regions from which the new Church is constituted, shall henceforth be considered as belonging to the diocese of Umzimkulu. The episcopal table, as it is called, will consist of those goods which are either obtained from the division of the goods of the Mariannhill diocese in proportion to its own share; or are offered by Christian faithful; or are provided by the Curia in any way; or finally, are sent by the Sacred Congregation for the Propagation of the Faith. Those things which we have commanded in these letters will be carried out by the venerable Brother Celestine Joseph Damiano, whom we mentioned above, or by that person who, at the time when these decrees are brought to fruition, will serve as the Apostolic Delegate in Africa. Furthermore, to whomever this task is entrusted, we grant all the powers necessary to carry out the matter, and if necessary, to delegate them to any person of ecclesiastical standing. The same venerable Brother will have the duty, once the matter is completed, to draw up documents that are worthy of faith, and to send copies of them to the Sacred Congregation for the Propagation of the Faith as soon as possible. We wish these letters to be effective now and in the future; in such a way that those things which have been decreed by them will be religiously observed by those to whom they pertain.

[*Latin ed. p. 467*]

The Acts of Pope Pius XII, page 467, should be observed, and therefore, they shall have full force. No prescriptions of any kind can oppose the effectiveness of these documents, since through these documents we abolish all others. Therefore, if anyone, whether endowed with authority or not, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be considered entirely invalid and void. Therefore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these documents, whether printed or handwritten, which bear the seal of those men established in ecclesiastical dignity, and which are also signed by a public notary, shall have the same full faith as if they were presented, and Our decrees, if anyone should despise or in any way reject them, let him know that he will incur the penalties legally established for those who do not obey the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twenty-first day of the month of

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February, in the year of Our Lord one thousand nine hundred and fifty-four, in the fifteenth year of Our pontificate. For the Holy Roman Church, Eugenius Gard. TI S SER ANT PETRUS Card. FUMASONI BIONDI, Dean of the Sacred College, Prefect of the Sacred Congregation for the Propagation of the Faith, Hamletus Tondini, Regent of the Apostolic Chancery, Franciscus Hannibal Ferretti, Protonotary, Bernardus De Felicis, Protonotary Apostolic. Loco ffi Plumbi Reg. m Cane. Ap., vol. LXXXVIII, n. 24. Apostolic.

[*Latin ed. p. 468*]

468 Acta Apostolicae Sedis - Commentarium Officiale II

HIERACENSIS (HIERACENSIS-LOCRENSIS)

THE EPISCOPAL SEE AND CATHEDRAL OF THE DIOCESE OF HIERACENSIS ARE TRANSFERRED TO THE CITY OF LOCRES; THE SAID DIOCESE, WITH A CHANGED NAME, WILL BE CALLED HIERACENSIS-LOCRENSIS.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE PERPETUAL REMEMBRANCE,

By the urgent voice of Christ, by which We are commanded to care for both the sheep and the lambs with great solicitude, whom He Himself redeemed at the price of His blood, We devote all our care to the well-being of the Christian flock.

Therefore, since the venerable Brother Pacificus M. Aloysius Ferantoni, Bishop of Hieracens, having repeatedly presented petitions to the Apostolic See, so that the episcopal see of Hieracens might be transferred to the city of Locres, for the better governance of his diocese, because that city once shone with the glory of the episcopal cathedral, and in these times has experienced great growth, and finally, by its convenient location, offers advantages; We, moved by the hope that the progress of the Catholic cause will be greatly enhanced if these petitions are favorably received, after careful deliberation by our venerable Brother, His Most Reverend Eminence, Cardinal Prefect of the Sacred Congregation of the Consistory, and with the consent of those who in every way are involved in this matter, by our apostolic authority, We decree and order the following:

We transfer the episcopal see and cathedral of the diocese of Hieracens, which until this day have existed in the city of Hieraci, to the city of Locres, and accordingly We raise that city to the dignity of an episcopal city, with all the rights, honors, privileges, and obligations that are customarily attributed to sees of the same rank.

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We wish the diocese, and its Bishop, to be called in the future by the name Hieracensis-Locrensis.

We order that both the diocese and the Prelate to whom its governance is entrusted, be subject to the Metropolitan See of Reggio and its Archbishop, as a suffragan.

We order that the temple of the Blessed Virgin Mary (called "a Mastro"), in which the episcopal cathedral is to be located, be raised to the honor and dignity of a cathedral church by these letters.

However, so that the Church of Hieracens, so illustrious with such glory, may not in the future be devoid of its splendor, but may retain its integrity...

[*Latin ed. p. 469*]

The Acts of Pope Pius XII, page 469, state: "For centuries, the name [of the church] has been honored; we now, forever, bestow upon it the title of cathedral, with all the rights, honors, privileges, and also the duties and obligations that are proper to such a church. The venerable Brother John Ferro, Archbishop of Reggio, or he who at the time when this matter is brought to completion presides over the See, will take care to ensure that what we have prescribed in these documents is carried out. To whomever completes this task, we grant all the powers necessary to carry out this matter, and he may delegate this to any man who possesses some ecclesiastical dignity; but he is charged with the duty of drawing up the necessary documents and sending faithful copies thereof to the Sacred Congregation of the Consistory as soon as possible. We intend these documents to be effective now and forever, so that those to whom they pertain will observe religiously what has been decreed therein, and thus obtain their full force. No prescriptions of any kind whatsoever shall be able to oppose the effectiveness of these documents, since through these documents we abolish all others. Therefore, if anyone, whether knowingly or unknowingly, acting with any authority, should act contrary to what We have decreed, We command that it be declared invalid and of no effect. Therefore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these documents, whether printed or handwritten, which bear the seal of a man of ecclesiastical dignity and are signed by a public notary, shall have the same validity as if they were presented. Whoever in any way disregards or rejects Our decrees in general, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twenty-second day of the month of February, in the year of Our Lord one thousand nine hundred and fifty-four, in the fifteenth year of Our pontificate. For the Holy Roman Church, [signed] Eugenius, Cardinal. [signed] Fr. Adeodatus I., Cardinal. Piazza, Dean of the Sacred College. Secretary of the Sacred Congregation of the Consistory. Hamletus Tondini, Apostolic Chancellor. Bernardus De Felicis, Protonotary Apostolic. Silvius Loco, Plumbi. In the

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Apostolic Chancery, volume LXXXVIII, number 87. Sericano, Protonotary Apostolic.

[*Latin ed. p. 470*]

Acta Apostolicae 470 Sedis - Official Commentary III. OUIDAHENSIS (PORTUS NOVI). A certain portion of the territory belonging to the Apostolic Vicariate of Ouidahen is separated therefrom, and a new Apostolic Vicariate is established from it, named "Portus Novi."

PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the fact that We have accepted the governance and direction of the entire Christian people according to the divine plan, We experience great joy when, in the lands which the heralds of the Gospel have cultivated, We can establish new Sees, so that the Christian name may be spread more and more, and, once spread, may be administered more suitably. For this reason, since it has been proposed to Us that a portion be separated from the Apostolic Vicariate of Ouidahen in West Africa, which is too extensive, and a new Vicariate be established from it, We have readily deemed it fitting to approve this.

After hearing the counsel of the venerable Brother Marcellus Lefebvre, holding the title of Archbishop of Arcadiopolis, in Europe, and the Apostolic Delegate in West Africa, and after following the opinion of our venerable Brothers, Cardinals of the Most Holy Roman Church, who are entrusted with promoting the Christian name, whom Our beloved Son, the Most Reverend Cardinal, Prefect of the same Holy Congregation, having ratified with the special faculties granted to him by Us, We, after carefully considering the matter, with certain knowledge of what We are about to do, and with the consent of all those whose interests are involved, by the supreme apostolic authority of Our own, We decree and establish the following.

From the Apostolic Vicariate of Ouidahen, We separate the entire region whose boundaries are as follows: to the north, the civil boundaries which, from Nigeria to the Ouemé River, define the region commonly known as "Cercle Civil de Savalou"; to the west, the Ouemé River and the civil boundaries of the region commonly known as "Cercle Civil de Porto-Novo," up to the Atlantic Ocean; to the south, the Atlantic Ocean up to Nigeria; and finally, to the east, the boundaries of the archdiocese of Lagos.

We reduce this region to a new Apostolic Vicariate, which shall be called the Apostolic Vicariate of "Portus Novi"; and We entrust it to the care of the members of the Society of Missions to the Africans, with the understanding that they shall act according to Our wishes and those of the Holy See.

[*Latin ed. p. 471*]

Acts of the Most Holy Fathers, XII, 471, Decree of the Congregation. To that Vicariate, which We recently established, and to its temporary Prelates, We grant all the rights and honors with which other Vicariates and their

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Prelates throughout the world enjoy; yet We wish that they be burdened and obligated with the same duties and responsibilities with which others are burdened. In order that those things which We command in these Letters may be accomplished, We choose the venerable Brother Marcellus Lefebvre, or he who, at the time these decrees are brought forward, presides over the Delegation in French West Africa; to whom, therefore, We grant all the necessary and appropriate powers to delegate to any man, if it should be necessary, provided he holds some ecclesiastical dignity. Furthermore, We command that the same venerable Brother report the completion of this business in the records, and that he will transmit, as soon as possible, trustworthy examples to the Holy Congregation for the Propagation of the Faith. We will and desire that these Letters be effective now and in the future; so that those things which have been decreed through them will be diligently observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind can be contrary to the effectiveness of these Letters, since through these Letters We abolish all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely null and void. Therefore, no one is permitted to tear or corrupt these documents of Our will; rather, the examples of these Letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which are signed by a public notary, shall have the same full faith as if they were presented. Let those who in any way despise or neglect these Our decrees know that they will incur the penalties prescribed by law, which are imposed upon those who do not obey the commands of the Supreme Pontiffs. Given at Rome, near St. Peter's, on the fifth day of the month of April, in the year of Our Lord one thousand nine hundred and fifty-four, in the sixteenth year of Our Pontificate.

CELSUS, Cardinal.

CONSTANTINE PETRUS, Cardinal.

FUMASONI BIONDI, Substitute of His Holiness, Secretary.

8th Congregation of the Propaganda Fide, Prefect.

Hamletus Tondini, Regent of the Apostolic Chancery.

Alfonsus Carinci, Archbishop titular of Seleucia, Dean.

Franciscus Hannibal Ferretti, Apostolic Prothonotary.

Loco, 8 Plumbi, In Ap. Cane. tab. vol. LXXXVIII — n. 59.

[*Latin ed. p. 472*]

472 Acta Apostolicae Sedis - Official Commentary IV D CONCERNING TUMACO (GUAPIENSIS) A CERTAIN REGION IS SEPARATED FROM THE APOSTOLIC PREFECTURE OF TUMACO, FROM WHICH A NEW APOSTOLIC PREFECTURE IS ESTABLISHED, TO BE CALLED GUAPIENSIS. PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PER-

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PETUAL REMEMBRANCE. Just as a provident father governs his house with reason and the utmost diligence, so that nothing may be amiss in the administration of the family, nor anything absurd, so too We, who have taken upon Ourselves the care of almost countless sons to guide them to eternal salvation, leave nothing untried which may properly contribute to their greater benefit. For this reason, We see and judge with a benevolent mind the counsel of Our Venerable Brothers, the Cardinals of the Most Holy Roman Church, who preside over the Congregation for the Propagation of the Faith, who, after hearing the prayers of the Venerable Father Paul Bertoli, with the title of Archbishop of Nicomedia and Apostolic Nuncio in the Republic of Colombia, deem it opportune to establish a new Apostolic Prefecture in the Republic of Colombia, separated from a certain part of the Apostolic Prefecture of Tumaco. We fully approve of their judgment; for the matter has been carefully considered by Us, and therefore We are clearly aware of what We are doing; and furthermore, with their consent, who are in some way concerned with this matter, We decree the following, by Our supreme authority. From the Apostolic Prefecture of Tumaco, which extends too widely, We separate the following territory, which is bounded as follows: to the north, by the line that, starting from the extreme shores of the river Naya, follows the civil boundaries by which the region called the Department of Valle is distinguished from the region of Cauca, up to the place called Cerro Naya; to the east, by the archdiocese of Popayan, up to the boundary of the place commonly called Cerro del Loro; from the south, by the line that, starting from the place called Cerro del Loro, separates the civil region of the Department of Cauca from the territory of Nariño, and extending westward to the sea; and finally, to the west, by the sea, from the common boundaries of the regions of the Department of Cauca and of Nariño, as mentioned above, up to the river Naya, excluding the islands called Gorgona and Gorgonilla. This territory, including the cities of Guapi and Timbiqui, is to be included in the new Apostolic Prefecture.

[*Latin ed. p. 473*]

We record in the acts that the Vicariate Apostolic of Guapi shall henceforth be called Guapiensis. We entrust this Prefecture, however, for our consideration and that of the Apostolic See, to the prudent care of the Order of the Friars Minor. To the Apostolic Prefecture of Guapi and to its Ordinaries for the time being, we grant all rights and honors, and we impose all burdens and obligations, with which other Prefectures and their superiors throughout the world are endowed and burdened. In order that those things which we command in these letters may be accomplished, we choose the venerable Brother Paul Bertoli, whom we mentioned above, or he who at the time these decrees are enacted presides over the Apostolic Nunciature in the Republic of Colombia; and to whomever it may happen to be assigned to carry out this business, we grant the necessary powers

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to delegate to any person who is distinguished by ecclesiastical dignity, if it should be necessary. We also command that, upon completion of this business, it be recorded in the acts, and that faithful copies thereof be sent as soon as possible to the Most Holy Congregation for the Propagation of the Faith. We intend these letters to be effective now and in the future, so that those things which have been decreed through them will be religiously observed by those to whom they pertain, and thus will obtain their full force. No prescriptions of any kind whatsoever shall be able to oppose the effectiveness of these letters, since through these letters we abolish all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared utterly void and of no effect. Therefore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which are signed by a public notary, shall have the same full faith as if they were presented here. Let those who in any way despise or disregard Our decrees know that they will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, near St. Peter's, on the fifth day of the month of April, in the year of Our Lord one thousand nine hundred and fifty-four, in the sixteenth year of Our pontificate.

For the Holy Roman Church:

© EUGENIUS Card. TISSERANT

PETER Card. FUMASONI BIONDI, Dean of the Sacred College

Prefect of the Congregation for the Propagation of the Faith

Hamletus Tondini, Regent of the Apostolic Chancery

Bernardus De Felicis, Proton.

Silvius SericanOj, Proton.

Apost. Loco 68

Plumbi In Cane.

Ap. tab. vol. 88 n. 51.

Apost.

[*Latin ed. p. 474*]

474 Acta Apostolicae Sedis - Official Commentary

V. HOLLAND. THE APOSTOLIC PREFECTURE OF HOLLAND IS ELEVATED TO THE RANK AND DIGNITY OF AN APOSTOLIC VICARIATE OF THE SAME NAME.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY OF THE EVENT.

Just as a solicitous father bestows gifts upon those who deserve them, so

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that he may kindle their spirits to greater daily zeal, so too We, who by the hidden will of God govern the family of Christians, with the greatest joy grant a reward, as far as We can, to the heralds of the Gospel, whom We pursue with a certain singular love, for their arduous labors. Therefore, when the General Superior of the Order of the Friars Minor earnestly requested this Holy See to elevate the Apostolic Prefecture of Holland, which is located in the territory of Nederlands Nieuw-Guinea, to the rank and dignity of an Apostolic Vicariate; and when, moreover, Our venerable Brothers, the Most Reverend Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, having heard the Most Reverend Father George de Jonghe d'Ardoye, Archbishop with the titular see of Misthia and Apostolic Internuncio in the city of Djakarta, considered it fitting to grant this request; We, having approved their judgment, which has been ratified by Our beloved Son, the Most Reverend Cardinal, Prefect of the same Sacred Council, have carefully considered the matter and, with full knowledge of what We are about to do; and having obtained the consent of those whose business it is to be involved in this matter, We, by Our supreme authority, decree and ordain the following.

We elevate the Apostolic Prefecture of Holland to the rank and dignity of an Apostolic Vicariate, also to be called by the name of Holland; and We likewise entrust it to the same Brothers, whom We have just mentioned, subject to Our will and to that of the Holy See. Therefore, We adorn the Apostolic Vicariate of Holland, and also its temporary Prelate, with those rights, honors, and obligations, with which other Vicariates and their Ordinaries are usually endowed and held accountable.

In order that those things which We command in these Letters may be accomplished, We choose the Most Reverend Father George de Jonghe d'Ardoye, whom We mentioned above, or him who, at the time when these decrees are put into effect, presides over the Apostolic Internunciature in the city of Djakarta; but whoever shall carry out this task,

[*Latin ed. p. 475*]

The Acts of the Sacred Congregation of Propaganda Fide, volume XII, page 475, state: "We grant to each of you the necessary powers to delegate, if necessary, to any man who possesses ecclesiastical dignity. We also command that the completed business be recorded in the minutes, and that faithful examples thereof be transmitted to the Holy Congregation of Propaganda Fide as soon as possible. We will and desire that these Letters be effective now and in the future; in such a way that those things which have been decreed through them be religiously observed by those to whom they pertain, and thus obtain their full force. No prescriptions of any kind whatsoever shall be able to oppose the efficacy of these Letters, since through these Letters we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly, acts contrary to what We

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have decreed, We command that such action be declared utterly void and of no effect. Therefore, no one is permitted to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies of these Letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, as would be given to these Letters if they were presented. Let those who in any way despise or disregard Our decrees know that they will incur the penalties prescribed by law to those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the fourteenth day of the month of June, in the year of Our Lord one thousand nine hundred and fifty-four, in the sixteenth year of Our Pontificate. CELSUS, Cardinal. COSTANTINI, Cardinal. PETRUS FUMASONI BIONDI, Secretary of the Holy Congregation of Propaganda Fide. Prefect. Hamletus Tondini, Regent of the Apostolic Chancery. Albertus Silvius, Loco gß Plumbi. In Ap. Cane, tab., vol. LXXXVIII, n. 84. Serafini, Sericano, Prot. Prot. Apost. Apost.

[*Latin ed. p. 476*]

476 Acta Apostolicae Sedis - Official Commentary. LETTERS CONCERNING THE TITLE AND PRIVILEGES GRANTED TO THE BASILICA MINOR CATHEDRAL CHURCH OF THE DIOCESE AND CITY OF CELSONA ARE PRESENTED. PIUS PP. XII. For the perpetual memory of the matter. — That ancient and most celebrated temples are testimonies of faith and monuments of deeds accomplished, this is known to no one. Among these, the Cathedral Church of the city and diocese of Celsona, in Spain, is to be reckoned, as has been brought to Our attention. From the tenth century, the Church of Celsona, dedicated to the honor of the Blessed Virgin Mary and the Blessed Apostle Peter through the generosity of the Count of Urgel, existed with the dignity of a parish, although its original building was entirely destroyed. However, vestiges remain of a building constructed in the twelfth century, which has been declared a "national monument" by the Spanish public authority. Along with the temple's size and artistic beauty, there flourished great piety among the clergy, nobility, and people, since, from the year 1097, the clergy serving in the Church were given the Rule of Saint Augustine by Our Predecessor, the Blessed Urban PP. XI, which later, for the sake of monastic discipline, the Blessed Eugene PP. III, in the year 1150, happily and prudently confirmed, to the spiritual benefit of the faithful. The Church of Celsona became so illustrious that Roman Pontiffs enriched it with privileges and indulgences, and the Kings of Spain desired to enrich it and to include its canons among their own. When Our Predecessor, Pope Clement VIII, of blessed memory, at the request of the King of Spain, granted the city of Celsona the Episcopal See in the year 1604, he bestowed upon the aforementioned Church the title of Cathedral, having enhanced it with new works of art. This was later overturned by serious alterations and fires during the French Revolution

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and the Spanish Civil War. Finally, with the cooperation of the Bishop, the clergy, the nobility, and faithful citizens, the Cathedral Church of Celsona was completely restored and rebuilt, and was solemnly consecrated with a ceremony by the Ordinary himself on the tenth day of the month of November in the year 1951. The ancient image of the Blessed Virgin Mary, preserved in the same Church, attracts many faithful. The Blessed Virgin herself, in whose honor a confraternity was founded, is endowed with countless indulgences.

[*Latin ed. p. 477*]

By the acts of Pope Pius XII and Pope Leo XIII, may God grant them rest, and following Our Predecessor, the heavenly Patroness of the city of Solsona, invoked as "Mother of Divine Grace," has been chosen. Therefore, the Venerable Vincent Enrique y Taracon, Bishop of Solsona, earnestly requested Us, in his own name and in the name of the clergy, the laity, and the faithful, that We would deign to elevate the esteemed Cathedral Church and the dignity of the Minor Basilica. And We, in order to bestow a special mark of Our benevolence upon the singular piety of the city and diocese of Solsona, readily deemed it fitting to grant assent to these requests. Wherefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the tenor of the present document, and forevermore, We elevate the Cathedral Church, founded in honor of the Holy Mary and the Apostle Saint Peter, and situated in the city of Solsona, to the dignity of a Minor Basilica, together with all the privileges and honors rightfully pertaining to that title. Contrary to anything to the contrary notwithstanding. These things We decree, We establish, We determine, that the present document shall forever remain valid and effective; that it shall have and obtain its full and complete effect; and that it shall fully suffice and be sufficient for those to whom it pertains, now and forever; and that it shall be duly judged and defined; and that it shall be null and void from this moment, if anything contrary to these things should happen to be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the ninth day of the month of July, in the year 1953, in the fifteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of the Congregation for Affairs of the Church, from Apostolic Briefs.

II. THE CATHEDRAL TEMPLE IS HONORED WITH THE TITLE OF MINOR BASILICA AND ITS PRIVILEGES.

PIUS PP. XII.

For the perpetual memory of this event.

— To the glorious temples, that is, to the principal dwellings of religion

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and to works of art as spectacles, it is customary to add honor and distinction by the institution of the Apostolic See. Among these, the Blessed Virgin Mary, purifying herself, should be included.

[*Latin ed. p. 478*]

478 Acta Apostolicae Sedis - An official commentary concerning the sacred cathedral church of Minorca, which, after the island of the same name was liberated, was constructed by Alfonso III, King of Aragon, in the year one thousand eight hundred and seventy-seven, and still exhibits the distinctive features of the Gothic style, which some claim. This sacred edifice, formerly a palace, later became the seat of the Prefect, and in the year one thousand seven hundred and ninety-five, the cathedral temple was honored by Pope Pius VI, my predecessor, rest in peace. However, when a civil war raged in Spain not many years ago, this excellent house of God was impiously plundered and devastated; nevertheless, with the restoration of peace, it was restored to its former state as a basilica. You will especially admire the episcopal throne, whose corner stone We ourselves examined, the large altar, skillfully crafted from marble, and everything placed before the eyes of all the faithful, as well as the chapel for the preservation of the Most Holy Sacrament of the Eucharist. Finally, the priests diligently perform their duties in the service of this temple, and the sacred furnishings are completely arranged. Therefore, the Venerable Brother Bartholomew Pascual Marroig, Bishop of Minorca, made supplications to Us so that this temple, adorned with so many praises, might be granted the title and status of a Minor Basilica. These requests being readily granted, We, after consultation with the Sacred Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Apostolic power, by these letters, perpetually elevate the cathedral church of Minorca to the dignity and honor of a Minor Basilica, with all the rights and privileges that properly belong to that title. Notwithstanding any contrary provisions. We decree, establish, and declare that these present letters shall always remain valid and effective; shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully comply with them; and that they shall be duly judged and defined; and that anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, with any authority whatsoever, shall be null and void from this moment. Given from the Palace of Gandulf, under the Fisherman's ring, on the eighteenth day of the month of September, in the year nineteen hundred and three, in the fifteenth year of Our pontificate. By special mandate of the Most Holy, to the Cardinal for public affairs of the Church, Gildo Brugnola, by Apostolic Briefs.

[*Latin ed. p. 479*]

Acta Pii Papae XII, 479, III: An ecclesiastical building, dedicated in honor

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of the Blessed Virgin Mary, in the town of Werla, within the territory of the Archdiocese of Paderborn, shall be raised to the rank of a minor basilica. PIUS PP. XII. For the perpetual remembrance of this matter. – Which all nations, according to his prophecy, praise. The temple, dedicated to the Virgin Mary, located in Werla within the territory of the Archdiocese of Paderborn, deserves to be included among those which are customarily adorned and enhanced with special honor by the Roman Pontiffs. For, although it was constructed between the years 1914 and 1916, the ancient custom, by which the devotees of the Mother of God frequented the "Church of Saint Mary of the Meadow" in Susat from the 13th century, has been transferred to this, as it were, new location, where, with undiminished zeal, it flourishes even now. Furthermore, the structure of this church is such that it can accommodate several thousand faithful, and this number can, if necessary, be increased, since even in the old church, which this temple contains, and in the area on both sides of the church, with a large throng of people present, the sacred services can be attended, thanks to the use of electric amplification. Inside, the temple, divided into three sections, is remarkable in its structure, which is of the Roman style of more recent times, and is worthy of admiration for its appearance and beauty. There, the skill of the artists is evident in the large altar and on the walls, where the Virgin Mary, the Mother of God, and the events of her life are depicted in colors. Furthermore, the three towers of the sacred building, skillfully constructed and richly decorated, add a certain grandeur and ornamentation. There is also the most precious image of the Blessed Virgin Mary, which was sculpted in the 13th century, formerly kept and devoutly venerated in Susat, but, after the hearts of many were moved away from the unity of the Catholic Church, it was transferred to the town of Werla in the year 1661, where it is perpetually honored in the temple, as we have said. Furthermore, the Franciscan friars, to whom the church belongs, perform many religious duties there, and heavenly benefits are diligently bestowed upon the faithful. It is also pleasing to remember that this excellent image was redeemed with a golden diadem in the year 1911, in the presence of a large crowd of people. Therefore, this temple is the principal center of Marian devotion in the entire extensive Archdiocese of Paderborn, to which approximately twenty-five thousand people are said to come each year for reasons of piety.

[*Latin ed. p. 480*]

480 Acta Apostolicae Sedis – Official Commentary, in which also Purple Patrons, Sacred Ministers, Nobles, and even the President of the Council for the Governance of the Republic are included. Nor should we overlook those who, in the recent war, were driven from their homes, who gather each year to implore the Most Holy Virgin, the comforter of the grieving, in all her afflictions. Furthermore, in order that the dignity of this sacred

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edifice might be increased, and that the faithful might be encouraged to greater piety towards the Mother of God, the Venerable Brother Lawrence Jaeger, Archbishop of Paderborn, requested and implored us to bestow upon it, which is so richly deserving of praise, the title and rank of Minor Basilica. With these requests, confirmed by Our beloved son, Joseph, Priest of the Holy Roman Church, Cardinal Frings, Archbishop of Cologne, and the most distinguished Conrad Adenauer, President of the Council for the Governance of the German Republic, inflamed with zeal for the propagation of the Marian cult, we willingly decided to comply. Therefore, after consultation with the Sacred Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by the force of these letters, and perpetually, we elevate the Church, dedicated in honor of the Blessed Virgin Mary, visited in the town of Werl, within the boundaries of the Paderborn archdiocese, to the dignity of a Minor Basilica, with all the rights and privileges that properly belong to temples of the same name. Contrary to anything that may be alleged to the contrary. These things we decree, we establish, we ordain, and these present letters shall remain firm, valid, and efficacious forever; and shall have and obtain their full and complete effect; and those to whom they pertain, or who may pertain to them, shall now and henceforth fully support them; and it shall be rightly judged and defined; and shall be null and void from now on, if anything contrary to these things, by anyone, knowingly or unknowingly, should be attempted. Given from the Palace of Gandulf, under the Fisherman's ring, on the sixteenth day of the month of October, in the year 1953, in the fifteenth year of Our pontificate. By special mandate of the Most Holy, for the affairs of the Church, Cardinal Gildo Brugnola, from Apostolic Briefs.

[*Latin ed. p. 481*]

Acta of Pope Pius XII, 481, Epistles I to Most Reverend Valerius, Titulus, Saint Sylvester, in the Head of the Most Holy Roman Church, Cardinal Valerius, Prefect of the Holy Congregation of Religious, whom he sends as a legate to the Marian Congress from the entire Canadian region, held at the Shrine of the Blessed Virgin Mary, called "Cap-de-la-Madeleine," in the Diocese of Trifluvian.

Pius PP. XII, Beloved Son, greetings and the Apostolic Blessing.

Indeed, there exists a great love in the Catholic nation of Canada, and a fervent zeal for the divine religion, which their ancestors first and foremost received from France, then from Ireland, and finally from elsewhere, and which they themselves have faithfully and piously observed, and have handed down to their descendants to be preserved inviolably. Furthermore, from the very beginnings of that nation, there has always been a reciprocal benevolence between it and this Apostolic See, and a custom of mutual service. How great is the piety of that people towards

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the Blessed Virgin Mary, was magnificently demonstrated by the Marian Congress, which, seven years ago, at the end of the century, was established in the very city of Octavia by the Archdiocese of Octavia, and which, graced by Our presence through a legate, achieved a most splendid and happy outcome.

Now, as this year is dedicated to the Immaculate Mother of God, a new Marian Congress from all of Canada will be held next month of August, at the shrine of Our Lady of Cap, and the image of the Virgin Mary, which is religiously venerated there, will be solemnly crowned. Therefore, We approve and commend this Congress, which is intended to promote devotion to the Mother of God among the people, and, because of Our benevolence towards the Canadian nation, We desire to be present in spirit and to preside over it.

Therefore, you, Beloved Son, who shine with the splendor of the Roman purple, because of your outstanding piety towards the Heavenly Mother, We choose and appoint you as Our legate in these letters, so that in the shrine of Our Lady of Cap, located in the Diocese of Trifluvian in Canada, you may adorn with a golden crown, in Our name and with Our authority, the most sacred image of the Virgin, and that, attending the Marian Congress from all of Canada held there, you may represent Our person.

[*Latin ed. p. 482*]

Acts of the Apostolic See - Official Commentary 482, the presiding officer. That the celebration of this Convocation may bear greater spiritual fruit, We grant You, of Our own accord, the power to, on a day appointed by You, after the Sacred pontifical rite has been performed, to bless in Our Name those present, offering them a plenary indulgence, according to the conditions of the Church. May the Apostolic Blessing, which is the intercessor and herald of divine gifts, and a particular witness of Our affection, be bestowed upon You, Our beloved Son, Venerable Bishop of Trifluvia, and upon all those who participate in these sacred ceremonies, with the greatest love in the Lord. Given in Rome, at Saint Peter's, on the second day of the month of July, in the year 1904, in the sixteenth year of Our Pontificate. PIUS PP. XII

TO THE MOST DISTINGUISHED M. CAROL FLORY, PRESIDENT OF THE ASSOCIATION OF CATHOLIC CONVENTIONS ("SEMAINES SOCIALES") IN FRANCE.

When You open the next Session of the French Social Weeks in Rennes, You will not fail to recall, with emotion and gratitude, the first of these assemblies, which, half a century ago, already gathered several hundred listeners in the great city of Lyon, always fertile in charitable and social initiatives. And We wish to express to You, first of all, Our joy at this golden jubilee, and to offer You, with all Our heart, Our paternal congratulations on this occasion.

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When, in 1904, the Social Weeks were founded under the impetus of a Marius Gonin, an Adéodat Boissard, and a few other great Christians, nourished by the teachings of Leo XIII, a double intention, doctrinal and apostolic, animated these generous pioneers. On the one hand, as Henri Lorin, their first President, declared, they wished to acquire "for themselves the clear understanding of what Catholicism requires and entails in terms of human relations"; and, on the other hand, turned towards the world of commerce and industry, they intended "to seek, in the realm of social relations, the demands of the whole reality, that is, the reality that a full faith reveals to us, as well as that which a scrupulous observation provides."

1. *Semaines Sociales de France, 5th Session, Dijon 1906, p. 9.*

[*Latin ed. p. 483*]

Acta PU Pp. XII 483: The Social Weeks have always remained faithful to this program, in a spirit of filial obedience to the Magisterium of the Church. Through the competence of carefully selected collaborators, gathered, after the death of Henri Lorin, around Eugène Duthoit and then yourselves, through the intellectual value of its teachings collected in a precious collection, and also due to the prudence of its conclusions, which cast a Christian light on the subject treated without prejudging just freedoms of action, your "Itinerant University" has gradually gained the attention of jurists, sociologists, and economists, in order to introduce the leaven of Catholic doctrine even into institutions. It has also managed, at the same time, to gain the trust of large audiences, where priests and laypeople, scholars and men of action, mingle each year. Moreover, its influence has long since crossed the borders of your homeland, and while the Sessions attract an ever-increasing number of foreign participants, it is especially important to rejoice in the fact that the Social Weeks are becoming in several countries a recognized institution, to which the episcopate and the Holy See itself attach due value. A magnificent task, carried out with perseverance despite the profound upheaval of the two World Wars which interrupted your work for some time. Many times Our Predecessors and We ourselves have blessed your undertaking. But, in this jubilee year, We wish to express Our gratitude to you and Our hope that the Social Weeks of France will continue with success a work that proves to be more useful than ever. So many threats still weigh upon society, so many errors strive to undermine its foundations, so many illusions seduce the best! Today, as yesterday, the Social Weeks, firm in doctrine, courageous in research, and fraternal in the collaboration of all, must be for Catholics and their various movements a living crossroads where, in the light of substantial presentations, experiences are confronted, convictions are formed, and initiatives of action are matured. This will be, in particular, We like to think, the present Session in Rennes. Under

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the prudent and enlightened guidance of the Cardinal Archbishop of this Catholic city in Brittany, who already welcomed your predecessors thirty years ago, you desire to celebrate this Fiftieth Anniversary in work; and the very title "Crisis of Power, Crisis of Civism" proves that you have not feared to address a serious and difficult question, the timeliness of which all observers agree to recognize. In addressing this subject, made even more complex by the interplay of...

[*Latin ed. p. 484*]

Acts of the Apostolic See - Official Commentary 484. Considering partisan factions and particular interests, those guiding the Social Week will be eager to reaffirm their understanding of the Christian principles concerning civil authority, principles so often reiterated by the Roman Pontiffs, especially since Leo XIII. Indeed, anyone lacking a clear understanding of these principles risks being misled by a seemingly plausible presentation of the new problems posed to the modern State. We recalled at the beginning of Our pontificate that the mission of the State is "to control, assist, and regulate the private and individual activities of national life, in order to harmonize them towards the common good; and this common good cannot be determined by arbitrary conceptions, nor can its primary law be found in the material prosperity of society, but rather in the harmonious development and perfection of the human person, to which the Creator has destined society as a means." 2 In short, the true notion of the State is that of an organism founded on the moral order of the world; and the first task of Catholic teaching is to dispel the errors, – that of legal positivism in particular, – which, by detaching power from its essential dependence on God, tend to break the eminently moral bond that connects it to individual and social life. Only this supreme order can found the "true and effective authority" of the State, the imperative necessity of which We reiterated in Our last Christmas Radio Message. 3 On this common foundation, the person, the State, and public authority, with their respective rights and duties, are inextricably linked: "The dignity of man is the dignity of the image of God; that of the State is the dignity of the moral community willed by God; that of political authority is the dignity of its participation in the authority of God." 4 Consequently, the State cannot violate the just liberties of the human person without undermining its own authority, and conversely, it is for the individual to ruin his own dignity by abusing his personal freedom in disregard of his responsibility towards the common good. Therefore, if a civic crisis is lamented, let us first examine the fidelity of all to these essential requirements of political morality. Even if certain circumstances make the exercise of power more difficult today, let us not fear to denounce this spiritual and moral deficiency. To a large extent, a crisis...

2 Cf. "Summi Pontificatus," A. A. S., vol. 31, p. 433.

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3 Cf. A. A. S., vol. 46, p. 15.

4 Christmas Radio Message 1944 - A. A. S., vol. 37, p. 15.

[*Latin ed. p. 485*]

The document *Acta Pontificia* of Pope Pius XII, number 485, states that the crisis of civic life is, ultimately, a crisis of man himself. Does not daily experience confirm this? If it is true that, in a democratic state, civic life imposes high demands on the moral maturity of each citizen, it must be acknowledged that many of them, even those who claim to be Christians, bear a share of responsibility for the current distress of society. The facts are present, demanding a certain correction. These include, to mention only the most notable, the lack of interest in public affairs, manifested, among other things, by electoral abstention with such grave consequences; it is also fiscal fraud, which has repercussions on the moral life, the social balance, and the economy of the country; and it is the sterile criticism of authority and the selfish defense of privileges, to the detriment of the common good. In the necessary reaction against this state of affairs, the Catholic must give an example. For, far from there being any incompatibility between fidelity to the Church and devotion to the interests and well-being of the people and the state, the two orders of duties that the true Christian must always have in mind are intimately united in the most perfect harmony. Is it not the Prince of the Apostles who already taught: "Be subject to every human authority, because of the Lord... for such is the will of God"? 6 But, from individual, incivility quickly becomes collective. And the formation of groups of interest, powerful and active, is perhaps the most serious aspect of the crisis that you analyze. Whether they are employers' or workers' unions, economic trusts, professional or social groups – some of which even serve the state directly – these organizations have acquired a power that allows them to influence the government and the life of the nation. Faced with these collective forces, often anonymous, and which sometimes, in one way or another, exceed the borders of the country, as well as the limits of their competence, the democratic state, born from the liberal norms of the 19th century, finds it difficult to control tasks that are becoming increasingly vast and complex. Certainly, the teaching of the Church recommends the existence, within the nation, of these intermediate bodies that coordinate professional interests and facilitate the state's management of the affairs of the country. 5 Radio message, Christmas 1950 - A. A. 8, vol. 43, p. 53. 6 1 Peter, 2:13-15.

[*Latin ed. p. 486*]

Acta Apostolicae Sedis - Official Commentary 486. And yet, "would these organizations, which, in defense of the interests of their members, would no longer resort to the rules of law and the common good, but would rely on the force of organized numbers and the weakness of others, dare

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to claim to serve the cause of internal peace?" 7 The same Christian sense of selflessness in service, of respect for the duties of justice and charity, is required here as well. And if those in charge of these organizations do not broaden their horizons to the perspectives of the nation, if they do not know how to sacrifice their prestige and, perhaps, their immediate advantage for the loyal recognition of what is just, they maintain in the country a state of tension that is harmful, they paralyze the exercise of political power, and ultimately they compromise the freedom of those very people they claim to serve. Therefore, it is to protect the freedom of the citizen, and at the same time to serve the common good through the active cooperation of all the vital forces of the nation, that public authorities must exercise their activity with firmness and independence. They will do so with a clear vision of their mission and its limits: they will do so "with that awareness of their own responsibility, that objectivity, that impartiality, that loyalty, with that generosity and incorruptibility, without which, as we said not long ago, a democratic government would find it difficult to obtain the respect, the trust, and the adherence of the best part 8 of the people." The fidelity of those in power to this ideal will, moreover, be their best safeguard against the double temptation that awaits them in the face of the ever-increasing scope of their task: the temptation of weakness, which would lead them to abdicate under the combined pressure of men and events; and the opposite temptation of statism, by which public authorities would unduly substitute themselves for free private initiatives in order to directly regulate the social economy and other branches of human activity. Now, although one cannot deny the State a right that liberalism denied it today, it remains true that its task is not, in principle, to directly assume economic, cultural, and social functions that fall within the competence of others; rather, it is to ensure the real independence of its authority, so that it can grant to everything that represents an effective and valid power in the country a just share of responsibility, without jeopardizing its own mission of coordinating and directing all efforts towards a common and higher goal. And even... 7 Radio Message, Christmas 1950, cited above, p. 55. 5 Radio Message, Christmas 1943, cited above, p. 15-16.

[*Latin ed. p. 487*]

From the Acts of Pope Pius XII, 487: In order to achieve a better integration of certain intermediary bodies within the national community, it could sometimes prove opportune to invite them to a closer and more organic collaboration with the Public Authorities; this matter would be susceptible to further and prudent investigation. And yet, We wish to reiterate, in concluding, that reflection on institutions and the search for remedies at the level of political structures must never lose sight of the moral foundations of any crisis of civic life. For too long, the legal sense has been corrupted by the practice of a partisan utilitarianism serving the particular interests

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of individuals, classes, groups, or movements. It is necessary that the legal order once again feel bound to the moral order. And may it please God that those who command, as well as those who submit, have before their eyes only obedience to the eternal laws of truth and justice! The leaders of the Social Week of Rennes will not emphasize these serious demands of civic duty without also highlighting the supernatural strength that must be received from God in order to remain faithful to them. Men of government burdened with heavy responsibilities, private organizations entrusted with vast collective interests, simple citizens genuinely concerned with serving the common good: it is to all that the warning of the Psalmist is addressed: "Unless the Lord builds the house, in vain do the builders labor; unless the Lord guards the city, in vain does the watchman keep watch." Therefore, with a generous heart, We call down upon Our dear sons of France, and in the first place, upon the attendees of the Social Week of Rennes, their leaders, and their so devoted President, a particular abundance of graces, as a pledge of which We grant you, in this jubilee year, Our most paternal Apostolic Blessing. From the Vatican, July 14, 1954.

PIUS PP. XII

Ps. 126, 1.

[*Latin ed. p. 489*]

The Acts of Pope Pius XII, page 489, demonstrate their economic conditions with well-ordered measures (Encyclical Letter *Firmum Propositum*). Faithful to that admonition, Muintir na Tire sponsors projects of an economic, educational, and recreational character. Apart from their other advantages, these help to make life in the country more interesting and more attractive, and in that way they serve to stem the present-day exodus of youth from rural areas towards towns and cities at home and abroad, with all the consequent spiritual and moral dangers. On more than one occasion, We have emphasized the exalted dignity and privilege of those who live and work on the land. We invoke the special blessings of Almighty God upon the work of Muintir na Tire on behalf of the population of rural Ireland, and it is Our prayer that its meritorious efforts to achieve its noble ideals may be crowned with an ever-increasing measure of success. As an earnest of that divine favour and as a mark of Our paternal interest, We impart from Our heart to you, beloved Son, to the members of the National Executive of Muintir na Tire, to those attending the Eural Week, and to all who collaborate in the work of the Organization, Our special Apostolic Benediction. From the Vatican, July 14, 1954.

PIUS PP. XII

To the Most Reverend Father, Angelo Joseph, Titular Archbishop of

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Sancta Prisca, Cardinal Roncalli, Patriarch of Venice, completing ten years from the beginning of his priesthood.

PIUS PP. XII

Beloved Son, greetings and Apostolic Benediction.

The day will soon arrive, with God's favor, when you will happily complete ten years from the beginning of your priesthood. Indeed, that illustrious office, which was once conferred upon you with Holy Orders, you have diligently and actively sustained throughout this long series of years. You, indeed, shining with piety, having been educated in the liberal arts at the Bergomensi Seminary and adorned with sacred doctrines at the Roman Seminary in the City, for nine years you rendered devoted service as an assistant to the illustrious Bergomensi Bishop Radini-Tedeschi, at the beginning of your priestly life. Meanwhile, you diligently taught theological disciplines to the students of the Bergomensi Seminary, while...

[*Latin ed. p. 490*]

490 Acta Apostolicae Sedis - Having diligently investigated the historical monuments of your region, you first published volumes to illustrate that diocese, where you yourself saw the light of day. However, when a most terrible war arose, and you were called to military service, you devoted diligent care to the institutions of health and charity, especially in hospitals, attending to the sick and encouraging all to fulfill their religious duties. Having returned to your citizens after the war, you undertook numerous works for the benefit of Cattolica, primarily promoting the cult of the Eucharist and of Marianum, and for three years you undertook the spiritual direction in the Major Seminary, prudently guiding the students, especially those from the military.

But your talents also shone in a wider field, when Benedict XV, Our blessed predecessor, called you to Rome, so that you might offer your expertise to the Apostolic See itself. First, you devoted study and care to the Pontifical Work for the Propagation of the Faith, and you were appointed to the National Council for the dioceses of Italy; furthermore, as a member of the General Superior Council, you diligently visited several branches of the Work outside of Italy. Later, with the increase of your archiepiscopal dignity, you diligently performed the duties of Apostolic Visitor in Bulgaria, then as Apostolic Delegate there, and then in Greece and the Republic of Turkey, amidst so many places and difficulties of time. Finally, as the terrible war was drawing to a close, We Ourselves sent you as Our Nuncio to France, where, amidst many hardships arising from the same war, you diligently fulfilled your office. Therefore, we have recently adorned you with the Roman purple and appointed you to the illustrious Patriarchate of Venice.

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Now, having been given this opportune occasion, we gladly congratulate you, Our beloved Son, on the sacred and episcopal ministry which you have so long and usefully exercised, and we pray that the Lord may grant you abundant gifts and consolations. And so that this celebration of your blessedness may be more beneficial to your flock, we freely grant you the power to, on a day of your choosing, after a sacred pontifical rite has been performed, to bless in Our name and with Our authority those present, offering them a plenary indulgence for the benefit of the Church.

Meanwhile, as a pledge of Our divine assistance and of Our greatest love, We impart to you, Our beloved Son, and to the entire clergy and people entrusted to your care, Our Apostolic Blessing, in the Lord.

Given at Rome, near Saint Peter, on the sixteenth day of the month of July, in the sixteenth year of Our pontificate.

PIUS PP. XII

[*Latin ed. p. 491*]

Acts, Pope Pius XII, 491. ADDRESS to those who attended the gathering of the "Children of Mary Immaculate," in Rome, of the international sodality.

"Beloved Children of Mary,

In the Encyclical *Fulgens Corona*, by which We proclaimed the present Marian Year, We requested that all the faithful dedicate this year to a more attentive study of the privileges of Mary, so that they might better imitate her and pray to her more fervently. We also invited them to participate in the festivities, congresses, or pilgrimages organized in honor of the Mother of God. And you, beloved Children, have fulfilled Our desires to the letter, with a docility and eagerness that gladdens Our heart and leads Us to anticipate the best fruits for your international association, for your various groups, and for each one of you.

Who, indeed, was better prepared to fully understand the profound meaning of these events? Are you not, in a special way, the children of the Immaculate, through your individual consecration, carefully considered, often renewed, and faithfully practiced?

This year, therefore, must mark a great date in your history. Seven years ago, the canonization of Saint Catherine Labouré providentially coincided with the centenary of your association, and just as the founding of your association preceded the definition of the dogma of the Immaculate Conception, inflaming the souls of those delighted by this great Marian privilege, so too, may this pilgrimage, which concludes today in Rome, stimulate the fervor of your piety and the generous impulse of your apostolic activities.

We know that this is the concern of your leaders and the animators of

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your groups, and We believe that, through them, as in times past through the voice of her faithful servant, Catherine Labouré, Mary wishes today to renew her invitation to fervent souls and to direct their gaze and their hearts towards her hands of grace, from which rays of light never cease to emanate: "O Mary, conceived without sin, pray for us who have recourse to you."

May you, beloved children of Mary Immaculate, pour into this invocation, diffused throughout the Christian world by the miraculous medal..."

[*Latin ed. p. 492*]

492 Acta Apostolicae Sedis - Officieel Commentarium. Met alle bewondering en vertrouwen die uw hemelse beschermheilige verdient. Maria is inderdaad de moeder van alle christenen; maar de bovennatuurlijke oorsprong van uw Vereniging, de toewijding die u hebt getoond om de grootsheid van haar voorrechten te begrijpen, de liefde waarmee u zich aan haar heeft gewijd, zijn allemaal banden die u op een bijzondere manier aan de Onbevlekte Maagd verbinden. Koester daarom jegens haar de meest vurige bewondering! Vreest nooit te veel te prijzen diegene die in de eeuwigheid zal schitteren als het meesterwerk van God, de meest wonderbaarlijke van de goddelijke perfecties. Om de Moeder van God te worden, ontving zij van haar goddelijke Zoon alle gaven van de natuur en van de genade. Daarom is de aanbidding van de Maagd, indien zij maar goed begrepen wordt, verre van het verminderen van de glorie van God, en keert zij onmiddellijk terug tot Hem, de Auteur van alle goed, die haar zo groot en zo rein heeft gewild. Heeft groot vertrouwen in het intercesie van de Allerheiligste Maagd en vraag haar dringend om u te helpen uw beloften na te komen. U zou immers niet in staat zijn om daaraan trouw te blijven zonder een "speciale hulp", want van alle kanten nodigt de wereld uit tot nonchalance, gemak en vaak zelfs tot zonde; terwijl u oprecht probeert het goede te doen, dringt het in u binnen door zijn beelden, zijn reclame, zijn voorstellingen, het dringt zijn principes in uw geest, zijn mode in uw smaak, en u zou zonder uw Vereniging niet kunnen ontsnappen aan zijn valstrikken en vervormingen. Daarom is uw Vereniging een goddelijke hulp, die u verlicht en u steunt in de spirituele strijd die noodzakelijkerwijs wordt gevoerd tussen de wereld en u. U heeft in de eerste plaats een serieuze christelijke vorming nodig. De uitleg van het catechismus, ontvangen op de leeftijd van tien of twaalf jaar, hoe zorgvuldig ook, is niet voldoende voor het hele leven. Naarmate u groeit, zult u nieuwe moeilijkheden en nieuwe problemen tegenkomen, die verduidelijking en het advies vereisen van degenen die u spreken namens de Kerk. U zult ook graag de tijdschrift van uw Vereniging lezen, die zich richt tot een groot aantal leden en gebaseerd is op een brede informatie, en die antwoord geeft op de vragen die elke Kind van Maria zich stelt. Bestudeer persoonlijk de christelijke leer in de werken die u worden aanbevolen; mediteer over de grote mysteries die de vroomheid voeden; lees

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de Evangeliën, waar de Goddelijke Meester voor altijd leeft in zijn woorden van waarheid, in zijn gebaren van barmhartigheid, in de verheven eenvoud van zijn zachtmoedige Hart. Koester de omgang met het leven van de heiligen, deze helden van het christendom, zo menselijk en zo moedig, en zoek daarin alles wat uw geloof kan voeden, verdiepen en versterken.

[*Latin ed. p. 493*]

Acts of Pope Pius XII, 493. Indeed, you live in a world constantly forgetful of God and the afterlife, where the sole preoccupation of the crowd seems to be the satisfaction of temporal needs, well-being, pleasure, and vanity. To maintain your freedom in the face of appeals, often self-interested, which come from all sides to your senses, to your curiosity, which solicit your attention, your time, your money, and sometimes even your heart, it is necessary to build within yourselves a spiritual fortress, where, in recollection and silence, you continue to listen respectfully to the voice of God; in a word, have an interior life nourished by a solid and enlightened faith. This reason alone would suffice to encourage you to unite and to study together the teachings of the Church; but there are other reasons, no less important. In your Association, you will find not only light, but also strength. Is it not a powerful support in daily action to feel numerous and fully in agreement on the ideal of your Christian life? For it is not enough to know; it is necessary to act accordingly, to commit oneself and to overcome human respect. An attitude that a young woman isolated would scarcely dare to adopt, several, who have reflected and prayed together, will take without fear. It is unnecessary to give here many details; the points on which Christian morality demands the generous effort and the decisive reaction of youth, you know well: these are, first of all, dress, then conversation, reading, spectacles, and relationships. Oh! How many young women do not believe they are committing a fault, by docilely following certain scandalous fashions. They would certainly blush if they knew the impression and the sentiments of those who look at them. What do they not see of the harm caused by the excesses of certain exercises of gymnastics and sport, which are not suitable for virtuous young women? How many sins are committed or provoked by conversations that are too free, by immodest spectacles, by dangerous readings! Oh! How lax consciences have become and how pagan are the manners! Most of you, dear children of Mary Immaculate, are destined for marriage. May you, in your meetings, under the prudent guidance of experienced leaders, understand, in the light of your future responsibilities, what your conduct should be today and how one prepares oneself properly for the exalted mission of mother of a family. How will you answer before God for the souls of your children, if you do not know how to impose upon yourselves now restraint and self-control, without which it becomes impossible to observe the commandments of God and to fulfill the duties of an educator? And if the divine grace invites you to the perfect life, fear

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of remaining...

[*Latin ed. p. 494*]

494 Acta Apostolicae Sedis - Commentarium Officiale, lest you be deaf to her call and render yourselves unworthy of so great a gift through culpable negligences and indulgences. Whatever manner of life God reserves for you, conduct yourselves from now on, with the aid of the Most Holy Virgin, according to the nobility acquired at baptism. For the divine filiation, which gives to man not only the name, but also the quality of being a child of God, Mary, our Mother, will make us understand and love its obligations. Jesus Himself, from the summit of His cross, wished to ratify, through a symbolic and efficacious gift, the spiritual motherhood of Mary towards men, when He pronounced the memorable words: "Woman, behold thy son." Through the person of the beloved disciple, He thus entrusted all of Christendom to the Most Holy Virgin. The "Fiat" of the Incarnation, her cooperation in the work of her Son, the intensity of the sufferings endured during the Passion, and that death of the soul which she experienced at Calvary, had opened the heart of Mary to the universal love of humanity, and the decision of her divine Son imprinted the seal of omnipotence upon her motherhood of grace. Now, the immense power of intercession, which her title of Mother confers upon her with Jesus, she dedicates entirely to saving those whom Jesus designates to her from heaven, saying to her again: "Woman, behold thy children." Ask, dear Children, of the Immaculate Virgin, that she obtain for you a filial spirit towards God. May she teach you to pray, as she did in her Magnificat, with your gaze turned towards the Almighty with joy and gratitude; may she teach you docility, as she did at Cana, when she suggested to the servants to do whatever her divine Son would tell them; may she finally obtain for you an immense fraternal and apostolic charity, as she did through her prayer among the first Christians gathered in the Cenacle. While We express these wishes, We also assure you of all the affection of Our paternal heart, and We give you, as a pledge of the abundant favors of heaven, for yourselves, your families, and all those who are dear to you, Our Apostolic Blessing.

[*Latin ed. p. 495*]

Acts of Pope Pius XII, Nuntius 495, Radiophonic I, to the Faithful of Great Britain, Pilgrims to the Shrine of Sainte Anne d'Auray.

Beloved sons and daughters of Brittany, pilgrims of Sainte Anne d'Auray, At the very moment when the most venerable and most worthy Cardinal Archbishop of Rennes prepares to recite the consecration which will renew the offering of yourselves, of your families, of your sick, of your schools, of your parishes, to the Immaculate Heart of Mary, the Father of all the faithful turns His attention to this great act, and comes to encourage and strengthen you. If it is permitted to us to repeat the words which Our Holy Predecessor,

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Pope Pius X, addressed in 1906 to Cardinal Labouré, we wish to say to you, on this solemn occasion, that "in the midst of the hatreds with which the Catholic faith is the object," it is especially from you that "We expect... the best part of Our joy." Brittany, We know, has always been a land of Mary, and it wishes to remain so. The signs of your devotion to the Most Holy Virgin are countless: in your dioceses, how many churches are dedicated to her; in the shrines of your lands, how many crowned Virgins receive each day the homage of your prayers; in your families, how many have received at holy baptism the name of Mary! Oh! let all of you carry in your hearts this blessed name of the Mother of God! Honor it with your piety, honor it even more with your life! May the solemn consecration of today be for you a bulwark against temptations, a reason for confidence in prayer, a stimulus in the daily struggle in the service of God. Whoever has consecrated himself to Mary belongs to her in a special way. He has become like a sanctuary of the Most Holy Virgin; the image of Mary helps him to firmly reject every evil thought; the love of Mary gives him the courage to undertake great things, to overcome human respect, to shake off selfishness, to serve and to obey patiently. With his gaze fixed inwardly upon her, he grows fond of the purity, the humility, the charity, of which the soul of the Virgin shone; he detests sin;

* Given on the 26th day of the month of July, in the year 1954.

[*Latin ed. p. 496*]

The Apostolic Acts – Official Commentary 496: The struggle within him and the war he wages with all his strength. When he sees the Immaculate One trampling down the infernal serpent, when he contemplates the Mother of God raising her divine Son between her arms, his will can no longer find any indulgence for evil; on the contrary, he is proud to belong to Jesus and Mary, and he knows that Mary urges him to do all that Jesus commands or desires. Therefore, place yourselves with confidence under the mantle that she opens with her two maternal arms to welcome all her children; may all the sons of Brittany be united under her patronage; may they pay her homage and provide her with an escort of honor, and may they everywhere and always show themselves to be worthy sons of such a Mother. There are many examples, in your history, of extraordinary and very fruitful devotion to Mary. We will cite only one, undoubtedly the most remarkable, that of Saint Louis-Marie Grignion de Montfort, whom We were pleased to raise to the highest honors of the Church on July 20, 1947. Receiving the following day the numerous Breton, Vendéan, and Poitevin pilgrims who had come to Rome on this occasion, We declared: "Surely, all the saints have been great servants of Mary, and all have led souls to her; he (Saint Louis-Marie) is undoubtedly one of those who have worked most ardently and most effectively to make her loved and served." Today, addressing all those who intend to make their consecration to the Immacu-

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late Heart of Mary an important and definitive act, We say to them: Imitate Saint Louis-Marie Grignion de Montfort and all the Breton saints, and love and serve Mary. This presupposes, above all, that you yourselves practice the virtues of Mary: the delicacy of her Immaculate Heart; the recollection and spirit of prayer, of which the Gospel speaks, when it recalls twice 1 that she kept in her heart the memory of the graces of God and the actions of the Infant Jesus; the love of God, humble, ardent, and joyful, which bursts forth in the Magnificat; the love of others as well, of all others, of her parents, of her friends, of all men, that incomparable charity which makes her fly to serve her cousin Elizabeth, as soon as she learns of her impending motherhood, which makes her attentive to the distress of the spouses when wine is lacking at the wedding of Cana, which finally unites her in such a painful and profound way with the sufferings of her divine Son for the salvation of the human race. Yes, the Most Holy Virgin, whose condition was so humble, of whom the Gospel reports so little 1 Luke 2:19; 2:51.

[*Latin ed. p. 497*]

From the Acts of Pope Pius XII, page 497: Few things, of which silence fills almost the entirety of her life, the Holy Virgin saw God accomplish in her the greatest things, without losing that astonishing modesty which fills all with admiration. And for this reason, she remains the model for all Christians. With the Savior Himself, she remained hidden in Nazareth, united to Him in gentleness and humility, in the fulfillment of daily duties and household tasks, in patience and prayer. We know of no miracles performed by her, no extraordinary actions, but she loved God with all her heart, with all her soul, with all her mind, and with all her strength. This is the first commandment. And she loved her neighbor as herself. "There is no commandment greater than these." (Marcus 12:31). However, the faithful who feel a special devotion for the Most Holy Virgin often wish to dedicate their entire lives to her service and to unite with others to promote her cult. For centuries, there have existed in the Church Associations placed under the patronage of Mary, which have played a providential role in the sanctification of many Christians and in the exercise of apostolic zeal, a role often praised by Our Predecessors and by Ourselves. We wish to speak, among others, of these Marian Congregations, which We have called the Catholic Action in the spirit of the Most Holy Virgin, and whose Apostolic Constitution "Bis saeculari," of September 27, 1948, has defined their nature and spirit. We have learned with joy that they have fervent promoters in Brittany, and We desire that they find in this land of the Virgin fertile ground, from which will emerge legions of fervent and apostolic souls. What they accomplish in the most diverse and distant nations from Christendom, why would they not do so in this beloved Brittany, whose ancestral faith knew such brilliant epochs, such ardent renewals? You would

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be astonished, dear sons and daughters of Brittany, if, today, on this feast of Saint Anne, and here, in Auray, where she is venerated in such a moving way, We did not have a remembrance for the one whom you rightly call the Good Mother. Love her well, this good Saint Anne. Continue to place your homes under her protection. By bringing Mary into the world, she gave to humanity the most wonderful of creatures, the most holy of women, the masterpiece of God. Is this not enough for you to love her and honor her in a unique way?

Marcus 12:31.

Acts, vol. XXII, p. 12. — September 16, 1954.

[*Latin ed. p. 498*]

Acts of the Apostolic See 498 - Official Commentary.

Therefore, imploring the intercession of Saint Anne and the Most Holy Virgin, We invoke upon you all, upon your homes, your schools, your parishes, your dioceses, upon all of Brittany, the most abundant outpouring of the graces of God, and from the depths of our heart, We grant you for a pledge Our paternal Apostolic Blessing. Hail, Mary, full of grace! Hail, Saint Anne, Patroness of the Bretons!

TO THE FAITHFUL FROM THE ENTIRE CANADIAN REGION, GATHERED FOR THE MARIAN CONVENT AT THE SANCTUARY OF CAP-DE-LA-MADELEINE IN THE TRIFLUVIAN DIOCESE:

"The Lord hath made thy name exceedingly glorious."

These words, with which the Church in her liturgy salutes the Virgin Mother of God, spontaneously come to mind at the moment when We join you in spirit, dear sons of Canada, at the conclusion of your memorable Marian Congress. More than in spirit, We are truly present among you in the person of Our most worthy Legate, who brings to your beloved Bishop, to the entire hierarchy, and to his flock, Our paternal and affectionate greetings.

But you have asked for something more; you have desired to receive a message from Our own lips, to hear Our voice across the seas, and We are pleased to be able to satisfy you through this brief discourse.

"The Lord hath made thy name exceedingly glorious," O Virgin Mary! Certainly, these words have been fulfilled year after year among the loyal and devoted children of the Church in Canada. You are precisely at this moment gathered in one of the most sacred places of Marian tradition, at the confluence of three rivers, where heroic missionaries from Catholic France dedicated their first permanent chapel to the Immaculate Conception of Mary. It was in 1634 that Jerome Lalement wrote: "On the feast of the Conception of the Holy Virgin, the second baptisms of sixteen people were performed... it seems that we have every reason to recognize and commemorate this holy day, destined for the memory and honor of the

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first greatness of this..."

Given on the 15th day of the month of August in the year 1954. 1 Epist., on the feast of the Seven Sorrows of the B.V.M. - From the book of Judith, 1g, 25.

[*Latin ed. p. 499*]

Acta Pii PP. XII 499, to the most holy Virgin, for the sake of the birth of this new Church, and the beginning of the happiness and blessing of this land. We are rightly convinced that she, in whose honor this feast is celebrated, set her hand to this work, and has guided it ever since, to the point that we see with our own eyes, with a consolation that cannot be expressed.

It is your duty, dear children, to fully measure the abundance of these blessings, which surpasses all that the glorious founders of your Church had ever dreamed of. Blessings of a faith that has never wavered throughout the centuries; of a family life, where the voices of many children fill the home with joy; of honest labor, sustained by fidelity to the Mass and the sacraments; of priestly and religious vocations, which are a tangible witness of a noble spirit of sacrifice, and a guarantee that the divine work of redemption begun by Christ will continue, with the help of His grace, in your homeland and in mission lands. Your beautiful country, endowed by the Creator with inestimable resources, a meeting place where two great cultures harmonize their own characteristics, can look to the future with confidence. Just as each of you is aware of contributing through your work to the prosperity of your homeland, what responsibilities you bear before God and the Church!

To the rapid evolution of society and its institutions, there must correspond, on the religious level, a parallel effort. It is important that the Christian be present wherever a decisive influence is exerted for the good. Attentive to following the movement of ideas, he intervenes in time to defend and promote the principles of sound morality, supported and illuminated by the light of Revelation; in legislation, associations, professional and cultural movements, and the means of information, he safeguards fully the rights and prerogatives of the human person with regard to his temporal and eternal destiny. The Virgin Mary will help you in this important task. It will suffice to look at her, to contemplate her long and to let flow from your hearts the sentiments of praise and admiration that she naturally inspires. "Lift up your souls, then, beloved children, and let Canada from coast to coast and up to the frozen fields of the North echo the praise and prayer that rise from grateful, loving hearts to swell the chorus of three centuries in veneration of her, whom the dying Christ gave to be." (2 Relations, Ed.

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Thwaites, vol. XVII, p. 33-34).

[*Latin ed. p. 500*]

500 Acta Apostolicae Sedis - Commentarium Officiale. Your mother. Raise your eyes for a moment from this sin-sodden earth to contemplate the sheer white purity of life; distract yourselves for a brief space from the weaknesses of human nature and recall that in her, nature has never wavered in its burning love of God, has never weakened its complete union with Christ Jesus. The holiness of her Son was unthinkably beyond and above the holiness of His mother; but the growth of her holiness so far surpasses all other created holiness, as to recede into unapproached heights of splendour before the dazzled gaze of saints and angels. Oh, sinless, pure, grace-filled soul! When will men learn to value the gifts of this passing world at their true worth; to understand that Truth is a more precious possession than wealth; that a soul sanctified by God's love is a greater treasure than empires; that a world at enmity with God has lost its right to hope for lasting peace, because justice without God has a hollow ring? Oh, Mary, Virgin Mother of God and our Mother, accept the homage of affection and veneration which the Congress of Trois-Rivières brings to your throne in the name of all the faithful of Canada. Show them always the path that leads to union with your divine Son; protect them against the evil spirits that lurk along the way, so that one day they may join their mother and the whole court of heaven in adoration of the one true God forever. *Que cette prière porte à la Vierge les souhaits que Nous formulons au terme de votre Congrès.* While We invoke the blessings of Heaven upon you, Venerable Brothers, upon all the priests, religious men and religious women, and upon all the faithful of Canada, We give you as a pledge, in the fullness of Our paternal heart, Our Apostolic Blessing.

[*Latin ed. p. 501*]

Acta Pii PP. XII 501

ORATIO AD PROPITIANDUM DEUM, OB EXSECRANDA VERBA IN EUM ET IN BEATOS CAELITES PROLATA OFFENSUM.

O Trinitas augustissima – Pater, Filius et Spiritus Sanctus – qui, quamquam per omnem aeternitatem in te et propter te infinite beati estis, dignamini benigne accipere illud omne quod ab universa creatura ad altum vestrum thronum elevatur; avertite, obsecramus, oculos vestros et auritum divinum vestrum a his infelicibus, qui, vel obcaecati passione, vel impulsu diaboli perducti, iniquissime blasphemant nomen vestrum et nomen purissimæ Virginis Mariæ et Sanctorum. Retinete, Domine, brachium justitiæ vestræ, quod idoneum esset ad redigendum ad nihil eos qui audent se reos tantae impietatis facere. Accipite hymnum gloriosæ, qui inconstantiter ab omni natura ascendit: ab aqua fontis, quae clara et tacita fluit, ad sidera, quae lucent et vertuntur immensis cursu, moventur

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amore, in altis caelis. Accipite in expiationem chorum laudum, qui, quasi thus in altari, ascendit ab animis multis sanctorum, qui, numquam declinantes, ambulant in viis legis vestræ, et operibus assiduis caritatis et poenitentiae, studenunt placare justitiam vestram offendendam; audite cantum spirituum multorum electorum, qui vitam suam consecrant ad celebrandam gloriam vestram, laudem perpetuam, quam in omnibus horis et sub omnibus caelis Ecclesia vobis offerit. Et facite ut, cum corda blasphemantium ad vos conversi sunt, omnes linguae et omnes labia ad intonandum concorditer hic illud cantum valeant, qui sine fine resonat in chori angelorum: Sanctus, Sanctus, Sanctus est Dominus Deus virtutum. Caelum et terra plena sunt gloria vestra. Amen.

PIUS PP. XII

(Mille dies indulgentiæ quotiescumque)

[*Latin ed. p. 502*]

Acts of the Apostolic See - Official Commentary 502 SACRED ACTS OF THE HOLY CONGREGATIONS CONSISTORY MEETING I CONCERNING THE DIOCESES OF PISA AND LUGO: DECREE REGARDING THE ALTERATION OF THE BOUNDARIES OF THE ARCHDIOCESES.

Most Reverend Father Hugh Camozzo, Archbishop of Pisa, with the consent of Most Reverend Father Anthony Torrini, Archbishop of Lugo, recently petitioned the Apostolic See to have the territory of the parish of the Saints Anne and Anthony, located in the village of Palagnana, in the town of Stazzema, which currently belongs to the Archdiocese of Pisa, be transferred, for the good of the faithful residing there and for the advancement of ecclesiastical discipline, to the Archdiocese of Lugo, to which it is more closely adjacent.

Therefore, the Sacred Consistory Congregation, having considered the expediency of the matter, by virtue of the special faculties granted to it by the Most Holy Pope Pius Divine Providence XII, and having, where necessary, obtained the consent of those concerned or presumed to be concerned, by the present Consistory Decree, which shall have the same validity as if Apostolic Letters sealed with the papal seal had been issued, decrees that the territory of Palagnana, with its parish and territory, be separated from the Archdiocese of Pisa and added to the Archdiocese of Lugo, thereby altering the boundaries of both archdioceses in this manner.

Furthermore, to carry out these matters, the same Sacred Consistory Congregation appoints Most Reverend Father Hugh Camozzo, Archbishop of Pisa, granting him the necessary and appropriate faculties for this purpose, including the power to delegate any person holding an ecclesiastical office, to perform the aforementioned task, and to send, as soon as possible, to the aforementioned Sacred Congregation an authentic

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copy of the executed act.

Notwithstanding any objections to the contrary.

Given at Rome, from the offices of the Sacred Consistory Congregation, on the 19th day of the month of February, in the year 1954.

[Signature]

Fr. A. I. Card. PIAZZA, Bishop of Sabina and Mantenola, Secretary.

L. & S. Iosephus Ferretto, Assistant.

[*Latin ed. p. 503*]

The Sacred Consistorial Congregation, 503 II, CARTHAGINENSIS IN HISPANIA - ORIOLENSIS VALENT IN AE, concerning a Decree on the Modification of Boundaries.

Whereas, through a Convention between the Holy See and the Spanish Republic, initiated on August 27th of the year 1953, it was established that the territories of the Spanish dioceses should be more suitably arranged; and whereas, the Apostolic See, always having the greater good of souls in view, has deemed it fitting to make certain modifications to the boundaries of the dioceses of Carthaginensis in Hispania, Oriolensis, and Valentinae.

Therefore, Our Most Holy Lord Pope Pius, by the Divine Providence, PP. XII, with the advice of His Excellency, the Most Reverend Hildebrand Antoniutti, titular Archbishop of Synnada in Phrygia, and Apostolic Nuncio in Spain, and after receiving the favorable opinions of the Most Reverend Lords, Raymond Sanahuja y Mareé, Bishop of Carthaginensis in Hispania, Joseph Garcia y Goldaraz, Archbishop of Valladolid, and Apostolic Administrator of the diocese of Oriolensis, and Marcellinus Olaechea Loizaga, Archbishop of Valentinae, and in order to provide for all that is necessary, and with the consent of those whose interests are involved or who are presumed to have an interest, He has deigned to establish the following Decree by this Consistorial Decree:

1. From the territory of the diocese of Carthaginensis in Hispania, the parishes commonly known as Santiago de Villena, S. Maria de Villena, and Sax, together with the chapel commonly known as Encina, are separated, and these, thus separated, are permanently attached to the diocese of Oriolensis;

2. From the diocese of Oriolensis, the territory of the parish commonly known as Ayora, with the chapel of S. Luciae, is detached and permanently attached to the archdiocese of Valentinae.

Furthermore, it is decreed that the clergy who have a legitimate domicile in the aforementioned parishes shall be considered incardinated in the diocese to which they are respectively attached; that the norms of the Code of Canon Law shall be strictly observed with regard to ecclesiastical goods and pious foundations; and that all documents and records pertaining to the clergy, the faithful, and temporal goods of the aforementioned parishes,

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which are kept in the curias in which they are located, shall be transmitted as soon as possible to the curias of the dioceses to which the clergy, the faithful, and the temporal goods are attached.

[*Latin ed. p. 504*]

Acts of the Apostolic See - Official Commentary 504. To accomplish all of these things, the same Holiness has deigned to appoint the aforementioned Most Reverend Father Hildebrand Antoniutti, granting him the necessary and appropriate powers, including the power to delegate, so that, for the purpose in question, any man holding an ecclesiastical office may be charged with transmitting to this Sacred Congregation Consistorial an authentic copy of the completed act. Concerning these matters, the present Consistorial Decree has been issued, and it shall be valid as if Apostolic Letters sealed with the papal seal had been given. Given in Rome, from the offices of the Sacred Congregation Consistorial, on the 13th of March, in the Marian year of 1954. +B Fr. A. I. Card. PIAZZA, Bishop of Sabina and Mailand, Secretary. L. © S. Iosephus Ferretto, Third Assistant.

DECREE OF THE ROMAN, PORTUENSE, AND SAINT RUFINE DIOCESES CONCERNING THE DELIMITATION OF TERRITORIES.

Since the dioceses of Rome, Portuense, and Saint Rufine, in the terminal region which extends from north to south, have uncertain boundaries of their own territories, and since, there, with the construction of new buildings, the number of inhabitants is constantly increasing, so that better care and governance of the spiritual needs of these faithful may be provided, the Most Reverend Father Eugenius, Cardinal Tisserant, Bishop of Ostia, Portuense, and Saint Rufine, Dean of the College of Cardinals, and the Most Reverend Father Clemens, Cardinal Micara, Bishop of Velletri, and General Vicar for the Roman diocese for His Holiness, have proposed a new and more suitable delimitation of the territories between these two dioceses. Therefore, His Holiness Pope Pius, by Divine Providence, XII, having considered the expediency of the matter, and having heard the Sacred Congregation Consistorial, has deemed it fitting to approve the proposed delimitation of the territories of the aforementioned dioceses. Wherefore, with the understanding that the consent of those who are or are presumed to be interested is obtained, the present Consistorial Decree, which shall be valid as if Apostolic Letters sealed with the papal seal had been given, establishes the following between Ro-

[*Latin ed. p. 505*]

The Sacred Consistorial Congregation, in its wisdom, decrees that the following boundaries be established for the diocese and its neighboring territories of Portuense and St. Rufina:

1. Beginning from the current boundary established by the *Fosso del Cuore* (a ditch), the boundary descends along its course until it reaches

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the point where it flows into the *Fosso della Valchetta* (another ditch); it then follows the course of the latter for approximately 500 meters, and from there, it follows the cadastral boundary between the properties of Mr. Cartoni (within the territory of Rome) and Mr. Gambino (within the territory of Porto and St. Rufina), until it intersects the *Via de La Giustiniana* at kilometer 6.900.

2. South of the *Via de La Giustiniana*, the boundary follows, for approximately one kilometer, the property boundary, and then runs along the small drainage ditch until it reaches the point where it touches the *Fosso della Crescenza* (a larger ditch); it then follows the *Crescenza* for approximately 200 meters until its confluence with the aforementioned *Crescenza* and the *Fosso della Volusia*; it then follows the valley of the *Volusia* until it reaches the *Via Cassia* at kilometer 11.700.

3. From kilometer 11.700 of the *Via Cassia*, the boundary descends, towards the southwest, along the small drainage ditch until it reaches the *Fosso dell'Acqua Traversa* (another ditch); it then follows the course of this ditch until it reaches an elevation of 94 meters, and from there, following the valley floor, it reaches the *Via Trionfale* at kilometer 10.

4. From the *Via Trionfale* towards the west, at kilometer 10.200, the boundary takes the company road that runs behind the railway crossing; it follows this road until it reaches the *Fosso degli Ebrei* (ditch of the Jews), and then the *Fosso degli Ebrei* until its confluence with the *Fosso dell'Acquasona*, and from there, the *Fosso dell'Acquasona* until it reaches the *Fontanile del Mascherone* (fountain of Mascherone).

5. From this point on the *Acquasona*, the boundary ascends the valley of the *Fontanile del Mascherone* and continues, always towards the south, along the roads of *Mazzalupetto* and *Palmarola*, until the latter crosses the *Fosso della Palmarola* (ditch of Palmarola); it then runs along the aforementioned ditch and its continuation, known as the *Fosso della Maglianella*.

6. Approximately two kilometers from the intersection with the *Via Aurelia*, the boundary leaves the *Fosso della Maglianella* and ascends along the cadastral boundaries of the *Tenuta Maglianella* (Maglianella estate) belonging to Mr. Canestro, following them along the *Fosso della Quistione* and then, after that, until they reach the *Via della Monachina*; it then runs along the *Via della Monachina* until it reaches the point where this road intersects the *Via Aurelia* at kilometer 12.

7. South of the *Via Aurelia*, the boundary follows the *Via di S. Maria Nuova* (road to St. Mary the New) and its branch known as the *Via del Pescaccio* until it reaches the new *Raccordo Anulare* (ring road) of Rome; it then follows this ring road until it crosses the *Fosso della Lupara* (ditch of Louvres); from there, it runs along the *Fosso della Lupara* and its continuation, known as the *Tagliente*, until it reaches its confluence

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with the Tiber River.

[*Latin ed. p. 506*]

Acts 506 of the Apostolic See - Official Commentary. To carry out these matters, Our Holy Lord has deigned to appoint the same Reverend Father and Doctor, Eugene Tisserant, Cardinal of the Holy Roman Church, granting him the necessary and appropriate powers, including the power to delegate, to any cleric in office, to send to this Sacred Congregation for Ordinary Causes, as soon as possible, an authentic copy of the completed execution. Given in Rome, from the offices of the Sacred Congregation for Ordinary Causes, on the 5th of April, 1954.

[Signatures:] Fr. A. I. Card. Piazza, Bishop of Sabina and Mondello, Secretary. L. S. Joseph Ferretto, Assistant IV.

TOLEDO - JAÉN - GUADIX. DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES.

Considering the greater good of souls, the Apostolic See has decided to make certain alterations to the boundaries of the dioceses of Toledo, Jaén, and Guadix, especially since, on August 27, 1953, an agreement was established between the Holy See and the Spanish Government, concerning the more suitable arrangement of the territories of the dioceses in Spain. Therefore, Our Holy Lord, Pope Pius XII, with the advice of the Most Reverend Father and Doctor Hildebrand Antoniutti, titular Archbishop of Synnada in Phrygia and Apostolic Nuncio in Spain, after receiving the favorable opinions of the Most Reverend Father and Doctor Henry, Cardinal Pia y Deniel, Archbishop of Toledo, the Most Reverend Fathers and Doctors Raphael García y García de Castro, Archbishop of Granada and Apostolic Administrator of the diocese of Jaén, and Raphael Alvarez Lara, Bishop of Guadix, and with the understanding that, where necessary, the consent of those whose interests may be affected shall be obtained, by the present Decree of this Ordinary Congregation, certain ecclesiastical jurisdictions are detached from the boundaries of the archdiocese of Toledo, namely those commonly called the archpresbyterates of Cazorla and Huesca, and are permanently attached, one to the diocese of Jaén and the other to the diocese of Guadix, together with all churches, houses, ecclesiastical properties, and pious foundations, thereby altering the boundaries of the dioceses in this manner.

[*Latin ed. p. 507*]

The Sacred Consistorial Congregation has decreed that, furthermore, His Holiness has determined that Clergy who have a legitimate domicile within the aforementioned archpresbyterates shall, immediately upon the present Decree being put into effect, be considered incardinated in the diocese to which those same parishes are now assigned; and likewise, that all acts and documents pertaining to Clergy, the faithful, and the

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temporal goods of the parishes, as mentioned above, shall be transmitted from the curia of Toledo to the curias of Jaén and Guadix, respectively. To accomplish all of these things, the Most Holy Lord has deigned to appoint the aforementioned Reverend Father Hildebrand Antoniutti, granting him the necessary and appropriate powers, including the power to delegate, to any man holding an ecclesiastical office, in order to effect the aforementioned purpose, with the obligation of submitting to the Sacred Consistorial Congregation, as soon as possible, an authentic copy of the act completed. Regarding the matters above, the present Consistorial Decree has been issued, to be of equal validity as if it were given under the Apostolic seal. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the twenty-third of April, in the Marian year of 1954. £8 Fr. A. I. Card. PIAZZA, Bishop of Sabina and Mantenola, Secretary. L. © S. Iosephus Ferretto, Assistant V.

DECREE CONCERNING THE CATHEDRAL CHAPTER

Since the Most Reverend Father John Charles Aramburu, Bishop of Tucumán, had requested from the Apostolic See that the Cathedral Chapter of Tucumán be newly constituted, with certain modifications, the Sacred Consistorial Congregation, having considered the favorable opinion of the Most Reverend Father Mario Zanin, titular Archbishop of Traianopolis in Rhodope and Apostolic Nuncio in the Republic of Strasbourg, approved this innovation, considering it beneficial for the exercise of divine worship. Therefore, by virtue of the powers granted to him by the Most Holy Lord, our Pope Pius Divine Providence XII, and supplementing, as necessary, the consent of those whose interests may be involved, the present Decree is issued, to be of equal validity as if it were given under the Apostolic seal.

[*Latin ed. p. 508*]

The Acts of the Apostolic See, dated May 5, 1947, in the Tucuman Chapter, abrogated the offices of cantor, namely, the master of ceremonies and the treasurer, and reduced them to simple canons, retaining the same names and functions as assigned to them in the Chapter Constitutions. Since these aforementioned offices are currently filled, the Holy Congregation grants that they be abolished as soon as they become vacant, and therefore, the current canons, the cantor, the master of ceremonies, and the treasurer, shall retain their office and dignity. Thus, the Tucuman Chapter, with all other matters remaining as prescribed in the Apostolic Letters of erection, sealed with the lead seal, of November 29, 1947, shall consist of three dignitaries: namely, the dean, the archdeacon, and the archpriest, and seven canons. To accomplish all of this, the Holy Consistorial Congregation appoints the aforementioned Reverend Father M. Zanin, and grants him the necessary and appropriate powers, including the power to delegate, to

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any man holding an ecclesiastical office, to carry out the aforementioned purpose; with the obligation of promptly transmitting to the same Holy Congregation a certified copy of the completed act. Given in Rome, from the offices of the Holy Consistorial Congregation, on April 27th, in the Marian year of 1954.

[Signature]

Fr. A. I. Card. PIAZZA, Bishop of Sabina and Mondello, Secretary.

L. m s. Iosephus Ferretto, Assistant.

POPAYAN - CALI DECREE ON DIOCESAN BOUNDARIES

For the better spiritual benefit of the faithful of the parish commonly called Robles, which forms the extreme limits of the archdiocese of Popayan and the diocese of Cali, it was requested by the Apostolic See that a portion of said parish, which is located in the territory commonly called Departamento El Valle, be separated from the archdiocese of Popayan and attached to the diocese of Cali. Therefore, Our Most Holy Lord Pope Pius XII, with the advice of the Reverend Father P. Bertoli, titular Archbishop of Nicomedia and Apostolic Nuncio in the Republic of Colombia, has decreed...

[*Latin ed. p. 509*]

The Sacred Consistorial Congregation, with the favorable vote of the Most Reverend Didacus Maria Gómez Tamayo, Archbishop of Popayán, and also of the Most Reverend Julius Caicedo, Bishop of Cali, and with the understanding that this is done with the consent of those who have an interest in the matter, or are presumed to have such an interest, by this Consistorial Decree determines that the aforementioned parish of Robles, divided into two parts, namely, the part located in the civil region commonly called Cauca, shall remain within the Popayán archdiocese; and the other part, which belongs to the civil region commonly called El Valle, together with its churches, houses, and pious foundations, shall be permanently assigned to the Cali diocese, thereby changing the boundaries of both dioceses accordingly. To accomplish these things, the same Holiness has deigned to appoint the Most Reverend Paul Bertoli, granting him the necessary and appropriate powers, including the power to delegate, for the purpose in question, any man holding an ecclesiastical office, with the obligation of submitting to the Sacred Consistorial Congregation, as soon as possible, a certified copy of the completed execution. Concerning these matters, the present Consistorial Decree has been issued, and it shall be valid as if Apostolic Letters sealed with the papal seal had been issued. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 21st of May, in the Marian year of 1954. [Signed] Fr. A. I. Card. PIAZZA, Bishop of Sabina and Manten, Secretary. L. S. Joseph Ferretto, Assistant Secretary.

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SACRED CONGREGATION FOR RITES

CONCERNING THE CANONIZATION OF BLESSED ANTHONY MARY PUCCI, CONFESSOR, PRIEST OF THE ORDER OF SERVANTS OF THE BLESSED VIRGIN MARY.

ON THE QUESTION OF WHETHER A COMMISSION FOR THE REOPENING OF THE CAUSE OF CANONIZATION SHOULD BE APPOINTED IN THIS CASE AND FOR THIS PURPOSE.

After the honors of the altar were solemnly conferred upon Blessed Anthony Mary Pucci on June 22, 1952, and indeed on the very day of his beatification, new miracles, attributed to his intercession, were reported, by which God seems to clearly demonstrate that this Servant of God is indeed worthy.

[*Latin ed. p. 510*]

The Acts of the Apostolic See – its official commentary – are to be esteemed as having been elevated to the highest degree of honor throughout the world. For the Almighty Judge of all things has promised that He will glorify those who glorify Him (1 Kings 2:30). How diligently the Blessed Anthony Mary Pucci dedicated his life to the salvation of souls, how lovingly he embraced all, especially the humble, those afflicted by poverty or illness, lying in distress, and with what prudence, as a forerunner of the Catholic Action, he established pious societies for his faithful and established them with the best laws, and how diligently he sought to please God in all things, being formed into a model for the flock, is now known to all who hold him in veneration. Therefore, consideration was given to the resumption of the cause for the canonization of the aforementioned Blessed, and letters were sent to the Supreme Pontiff, Pope Pius XII, by numerous Postulators, Cardinals, Archbishops, Bishops, and members of the Order of Servites of Mary. At the instance of the Reverend Father Philip M. Ferrini, General Postulator of the same Order of Servites of Mary, and the Eminent and Reverend Lord Alexander Verde, Promoter of the aforementioned cause, in ordinary meetings of the Congregation of Sacred Rites held on the designated day at the Vatican, a question was proposed for discussion: Whether a commission should be appointed for the resumption of the cause, and for the purpose of which we are speaking. Furthermore, the Reverend Fathers, Cardinals, entrusted with the safeguarding of sacred rites, after the report of the Cardinal Promoter, and after hearing the Reverend Father D. Salvatore Natucci, General Promoter of the Faith, and with all due respect to the procedures to be observed, judged it fitting to respond affirmatively, namely: "A commission should be appointed for the resumption of the cause for the canonization of the Blessed Anthony Mary Pucci, if it pleases the Most Holy [Pope]." On December 15, 1953, the aforementioned Cardinal, on the designated day, provided the Most Blessed

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Father with a faithful report, and His Holiness, approving the response of the Eminent Fathers, deigned to sign with His own hand the commission for the resumption of the cause for the canonization of the Blessed Anthony Mary Pucci, Confessor, of the Order of Servites of Mary. Given at Rome, on January 12, in the Marian Year of 1954. C. Card. CICOGNANI, Prefect. L. S. A. Carinci, Archbishop, Secretary.

[*Latin ed. p. 511*]

Diarium Romanae 511

CURIAE

DIARIUM ROMANAE CURIAE

SEGRETERÌA

DI STATO

BY ORDER OF

By an Apostolic Brief, the Most Holy Father Pius XII, reigning happily, has deigned to appoint:

November 9, 1953.

His Excellency, Reverend Monsignor Forni Efrem, titular Archbishop of Darni, Apostolic Nuncio to Belgium and Apostolic Internuncio to Luxembourg.

November 12.

The Most Reverend and Venerable Signor Cardinal Costantini Celso, Protector of the Missionaries of Mary Immaculate and of Saint Catherine of Siena (Medellin).

February 23, 1954.

The Reverend Priest Ramon Lamas Lourido Pietro, Prelate Auditor of the Tribunal of the Sacred Roman Rota.

March 31.

The Most Reverend and Venerable Signor Cardinal D'Alton Giovanni, Protector of the Sisters of the Presentation of the Blessed Virgin Mary (Rawalpindi).

April 3.

The Most Reverend and Venerable Signor Cardinal Cicognani Gaetano, Protector of the Sisters of the Third Regular Order of Saint Francis in Allegany (New York).

The Most Reverend and Venerable Signor Cardinal Valeri Valerio, Protector of the "Hermanas Franciscanas Misioneras de Maria Auxiliadora"

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(Cartagena, Colombia).

May 6.

The Most Reverend and Venerable Signor Cardinal Innitzer Teodoro, Protector of the Sisters of the Third Order of Saint Francis (Vöcklabruck).

November 12.

The Most Reverend and Venerable Signor Cardinal Micara Clemente, Protector of the Brothers Hospitallers, Sons of the Immaculate Conception (Concezionists), (Rome).

June 3.

The Most Reverend and Venerable Signor Cardinal Cicognani Gaetano, Protector of the Missionary Crusaders of the Church (Buenos Aires).

November 18.

His Excellency, Reverend Monsignor O'Hara Geraldo Patrizio, Archbishop-Bishop of Savannab-Atlanta, Apostolic Delegate in Great Britain.

[*Latin ed. p. 512*]

Acta Apostolicae Sedis - Official Commentary 512, July 19, 1954. The Most Reverend and Illustrious Signor Cardinal Ottaviani Alfred, Protector of the Religious Sisters of the Sacred Hearts of Jesus and Mary (Rome).

The Most Reverend and Illustrious Signor Cardinal Tisserant Eugene, Protector of the Sisters of the Visitation of Japan in Kamalcura.

August 9. The Most Reverend and Illustrious Monsignor De Jorio Arturo, Prelate Voting Member of the Supreme Tribunal of the Apostolic Signature.

The Most Reverend and Illustrious Monsignor Piolanti Anthony, Prelate Voting Member of the Supreme Tribunal of the Apostolic Signature.

With letters from the Secretariat of State, the Holy Father Pius XII, happily reigning, deigned to appoint:

Assistants to the Papal Throne:

January 9, 1954. His Excellency, Most Reverend Monsignor Federico, titular Bishop of Lidda.

April 22. His Excellency, Most Reverend Monsignor Lajeunesse Martin, titular Bishop of [unspecified location].

April 24. His Excellency, Most Reverend Monsignor Del Rene Salvatore, Bishop of Cerreto Sannita.

May 4. His Excellency, Most Reverend Monsignor Bouter William, Bishop of Nlore.

May 5. His Excellency, Most Reverend Monsignor Philippe Joseph, titular Bishop of Janina.

June 2. His Excellency, Most Reverend Monsignor Binz Leo, titular Archbishop of Silio.

June 5. His Excellency, Most Reverend Monsignor Bonefacic Quirino

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Clement, Bishop of [unspecified location].

July 11. His Excellency, Most Reverend Monsignor Cushing Richard George, Archbishop of Boston.

July 25. His Excellency, Most Reverend Monsignor Salis-Seewis Francis, titular Bishop of [unspecified location].

HONORS

With an Apostolic Brief, the Holy Father Pius XII, happily reigning, deigned to bestow:

The Commander's Cross of the Order of Saint Gregory the Great, civil class:

July 22, 1954. Upon Signor Scoca Salvatore (Rome).

[*Latin ed. p. 513*]

A. D. 1954, October 15th (Series II, Vol. XXI) - No. 13.

ACTA APOSTOLICAE SEDIS, OFFICIAL COMMENTARY.

ACTS OF POPE PIUS XII.

LETTER TO THE REVEREND SS. FERDINAND, APOSTOLIC PROTOTONOTARY; SALVATOR LATERANENSIS; TO THE REVEREND GEBARD KOBERGER, ABBOT GENERAL OF THE CONGREGATION OF REGULAR CANONS OF THE LATERAN OF AUSTRIA; TO THE REVEREND ANGELIN LOVEY, ABBOT PREPOSIT OF THE CONGREGATION OF SS. NICOLAI AND BERNARDI OF MOUNT JOVE; TO THE MOST REVEREND D. LUDOVICUS HALLER, BISHOP TITULAR OF BETHLEHEM, SUPREME MODERATOR OF THE HELVETIC CONGREGATION OF ST. MAURICE OF AGUEMEN; TO THE REVEREND ENGELBERT EBERHARD, GENERAL MODERATOR OF THE ORDER OF THE FRATRES EREMITAE OF ST. AUGUSTINE; TO THE REVEREND EUGENIUS AYAPE OF ST. AUGUSTINE, GENERAL MODERATOR OF THE ORDER OF THE RECOLLETS OF ST. AUGUSTINE; TO THE REVEREND RAIMUND G. M. OF THE MOST HOLY SACRAMENT, GENERAL MODERATOR OF THE ORDER OF THE FRATRES EREMITAE OF THE DISCALCED SAINTS OF ST. AUGUSTINE.

SIXTEENTH CENTURY FROM THE BIRTH OF ST. AUGUSTINE, DOCTOR OF THE CHURCH.

PIUS PP. XII,

To Our beloved sons, greetings and the Apostolic Blessing.

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Although, as Augustine himself reminds us, the Church does not usually celebrate the birth of mortal saints – except for the Blessed Virgin Mary, Mother of Jesus Christ, and her Son – nevertheless, the outstanding sanctity of the Bishop of Hippo, and the brilliance of his human and divine wisdom, are such that his birthday, in the sixteenth year approaching the end of the century, cannot be passed over in complete silence. Furthermore, through the laudable initiative you have undertaken,

[*Latin ed. p. 514*]

The Acts of the Apostolic See – Official Commentary. In commemorating the 1514th event worthy of celebration, we most earnestly desire, and indeed are confident, that salutary fruits will arise: namely, that the doctrine of Augustine, which not only detected, with the keenest intellect and the power of persuasive argument, all the errors of his age, dissolving and refuting them, but also provided the best instruments for exposing and refuting the fallacies of our own times, may be placed in its fullest light; and also that his outstanding virtue and the fervent zeal of his apostolate may serve as an example to all, especially to those who have dedicated themselves to his spiritual order, now called religious, through vows. After being most happily recalled through the tearful prayers of his most pious mother to the integrity and unity of the Catholic religion, under the guidance and auspices of Ambrose, and with the divine grace inspiring him, he progressed with such rapid strides along the path of evangelical perfection and through the course of all disciplines, that he came to be held in the highest esteem and veneration by all. The Roman Pontiffs raised him up with the highest praises; the solemnities of the Church, both in ancient and more recent times, have not infrequently used his words to declare and safeguard the dogmas of the Catholic religion; and the Saints and Doctors, in defending the Christian truth from error, have most frequently turned to his writings, drawing from them the most powerful and wisest arguments. Therefore, to offer but a few examples, Jerome calls him with these words: "You are celebrated throughout the world; the Catholics venerate you as the restorer of the ancient faith, and what is a sign of greater glory, all heretics detest you." In our own times, our Predecessor of blessed memory, Leo XIII, when speaking of the Saints who illuminated the Church with their doctrine, said: "…Augustine seemed to have surpassed all others, who, endowed with a powerful intellect, and thoroughly versed in both sacred and profane disciplines, fought most fiercely against all the errors of his age with unwavering faith and equal doctrine. What place in philosophy did he not touch upon? Indeed, what did he not investigate most diligently, whether when opening up the highest mysteries of the faith to the faithful, or when defending against the mad attacks of adversaries? How subtly did he argue about angels, about the soul, about the human mind, about the will and free will, about religion and the blessed life, about time and

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eternity, and even about the very nature of mutable bodies?" Our next Predecessor of immortal memory, Pius XI, when the fifteenth century since the death of the Bishop of Hippo had passed, issued Encyclical Letters, and spoke of the supreme wisdom of Augustine and his merits.

[*Latin ed. p. 515*]

The acts of Pope Pius XII, number 515, celebrate him, "whose keen intellect, as he himself writes, and whose profundity and eloquence, his sanctity which elevated him to such a high degree, and his unwavering defense of the Catholic truth, are matched by very few, if any, from the beginning of human history."

It is beneficial for all to meditate on the life of Augustine and to examine his most wise writings. We believe it is particularly fitting for those who are still trapped in the snares of sin and who earnestly desire to finally free themselves from them. For them, these words, which he addressed to his people, seem appropriate: "As long as you live, brothers, it is so: so too are we who have grown old in this warfare; we have smaller enemies; but still we have... The battle of the young is fiercer: we know it; we have passed through it... As long as you carry this mortal body, sin fights against you; but it does not reign. What is 'it does not reign'? That is, to yield to its desires. If you begin to obey, it reigns. And what is obedience, if not to offer your members as weapons of iniquity to sin?... Do not offer your members as weapons of iniquity to sin."

But those who have already been bound by the allure of sin and as if by chains, when they have finally been able to break these bonds, can repeat these beautiful words of Augustine, supplicating God: "For you are always mercifully adhering, and you cleanse all my illicit pleasures with bitter offenses, so that I may seek a life that is pleasing without offense, and where I could not find anything, except you, O Lord." And also that well-known passage: "You made us for yourself, and our hearts are restless until they rest in you."

Nor is it less useful for those who, with intent minds, meditate on the writings of the Bishop of Hippo, who have strayed far from the Catholic doctrine through the paths of error, but who still hunger and thirst for truth. Augustine consoles them all with these most loving words: "Let those who do not know with what labor truth is found, and how difficult it is to avoid errors, rage against you... But I, who after much wandering, have finally been able to see what that sincerity is, which is perceived without empty narratives... who has finally rejected all the fancies that hold and constrain you, and who has curiously and attentively listened, and boldly believed... I cannot rage against you at all."

[*Latin ed. p. 516*]

With the greatest benevolence and charity, he urges them to turn their

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minds to Him, from which one light can arise in their minds; and from Him, having humbled themselves, to seek the truth. "Come to Christ...—so He Himself says—there your end is: elsewhere, there is a way." "And whoever forsakes his beginning, and turns away from his Creator, like a river into the sea, is swept away into the bitter malice of this age."

Elsewhere, moved by the greatest compassion for those who, captivated by the empty splendor of fleeting doctrines, add faith to the words of human wisdom alone, and seek nothing else, he says: "Woe to that man who knows all things, but does not know the Lord God his Master: blessed is he who knows you, even if he knows nothing else. But he who knows both you and these things, is not more blessed because of these things, but only because of you; if, knowing you as God, he glorifies you, and gives thanks, and does not perish in his thoughts."

These and other writings of the Bishop of Hippo, especially those that pertain to the universality of the Church, or "catholicity," so deeply moved that illustrious man and keen investigator of truth, H. Newman, that, having rejected all preconceived opinions, with a heart that was both great and sincere, he willingly and eagerly entered the one fold of Jesus Christ. If Saint Augustine is an excellent master and guide for those who are erring, and even for those who are entangled in the snares of sin, then the Bishop of Hippo offers himself in a most particular way as an example for those of you who strive with eager and studious hearts for the perfection of the Christian life, an example that you should actively imitate.

Scarcely had he turned himself from the paths of error and sin to the path of truth and virtue, that, as we have said, he progressed with such rapid pace, that he reached the summit of sanctity, and that he desired nothing more than to seek God and to be closely united with Him. For he affirmed that these things had been given to him as a warning: "You are not... called to embrace the earth, but to seek the heavens; you are not called to earthly happiness, but to heavenly happiness; not to temporal success and fleeting, transient prosperity, but to eternal life with the angels."

And he also observed, expressed in these beautiful sentences: "As long as a man turns away from Him from whom he was created, he is something; but when he turns away from Him, he becomes cold; when he approaches Him, he becomes fervent."

[*Latin ed. p. 517*]

Acta, Pontificum, Papae XII, 517: "Recedendo tenebrescit; accedendo clarescit." "A quo enim habet ut sit, apud illum habet ut bene sit."

Indeed, if these sentiments can be salutary for all, they ought most especially to be for those who, having embraced the institute of life, ought to live in such a way that, by loving, praying, and working, they are daily more closely united with Jesus Christ, and, strengthened and spurred on

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by this divine friendship and grace, they may also draw others, as far as they are able, to Him, both through speech, and through diligent works, and through the example of their own outstanding virtues. Therefore, may Saint Augustine offer you, above all, an invitation and a model of sanctity, which you should follow and imitate; we say this to you who have embraced that evangelical and common form of life – adapted to our times and conformed to the particular institutions and prescriptions of each of your religious families – which he proposed to the clergy of his Diocese with such abundant fruit and wisdom. And may these, we hope, and for which we earnestly pray to God, be the salutary benefits of this secular celebration, which the Bishop of Hippo may bring to you all through his patronage, and may He increase them even more abundantly through heavenly grace. In the meantime, may the grace of this divine blessing, and a witness to Our paternal benevolence, be the Apostolic Benediction, which We impart to each of you, beloved sons, and to all Religious Congregations, for the sake of your individual endeavors, in the Lord.

Given at Rome, near Saint Peter, on the twenty-fifth day of the month of July, in the year 1904, in the sixteenth year of Our Pontificate.

PIUS PP. XII

1 4 Ibid., Enarr. in Ps. 70, serm. I, n. 6; Migne, P. L., XXXVI, 896.

[*Latin ed. p. 518*]

618 Acta Apostolicae Sedis - Official Commentary

APOSTOLIC CONSTITUTIONS

I. OF THE APOSTOLIC PREFECTURE OF OUHAIGOUYA (KOUDOUGOU)

THE APOSTOLIC PREFECTURE OF OUHAIGOUYA IS ELEVATED TO THE RANK AND DIGNITY OF AN APOSTOLIC VICARIATE, AND SHALL THEREAFTER BE CALLED KOUDOUGOU.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

As a most loving father bestows gifts upon his deserving children, so that he may stir their minds to greater and more fruitful diligence, so too do We, to whom the care of almost countless generations of Christians has been entrusted by the divine will, with the greatest joy, reward the heralds of the Gospel, whom We embrace with a certain and distinguished love, and whom We, as far as We can, afflict with due recompense for their arduous

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labors.

Therefore, since the Apostolic Prefecture of Ouhaigouya, in French West Africa, has produced great and joyous fruits of virtue for the Holy Church, thanks to the diligent care and most astute industry of the members of the Society of African Missionaries, to whom it has been entrusted, it seemed good to the Holy Congregation for the Propagation of the Faith to raise it to the rank and dignity of an Apostolic Vicariate.

Furthermore, when Our Venerable Brothers, the Cardinals of the Holy Roman Church, who preside over the same Holy Congregation, having heard the Venerable Brother Marcel Lefebvre, Archbishop with the title of Arcadiopolis in Europe and Apostolic Delegate in French Africa, considered that this was the best course of action; We fully approve of their judgment.

Therefore, having carefully considered the matter with a clear understanding of what We are doing, and with the consent of those whose involvement in this matter is in any way relevant, We, by Our supreme authority, decree and establish the following.

We raise the Apostolic Prefecture of Ouhaigouya to the rank and dignity of an Apostolic Vicariate; which, however, We wish to be called henceforth by the name of the city, Koudougou, and We entrust its governance to those same members, commonly called "White Fathers," whom We mentioned above, subject to Our guidance and that of the Holy See.

Therefore, the Apostolic Vicariate of Koudougou, and its Prefect for the time being, are adorned with the corresponding rights and honors.

[*Latin ed. p. 519*]

The Acts of Pope Pius XII, page 519, and with burdens and offices we have charged, by which other Vicariates and their Ordinaries are usually honored and maintained. But that those things which we command in these Letters may be accomplished, we choose the venerable Brother Marcel Lefebvre, whom we mentioned above, or he who at the time these decrees are brought forward presides over the Apostolic Delegation in French Africa; and to whomever it may happen to carry out this work, we grant the necessary powers to delegate to anyone, if it should be necessary, to a man who excels in ecclesiastical dignity. We also command that, when the business is completed, it be recorded in the acts, and that faithful examples thereof be sent to the Holy Congregation for the Propagation of the Faith as soon as possible. We will that these Letters be effective now and in the future; so that those things which have been decreed through them may be religiously observed by those to whom they pertain, and thus obtain their force. The effectiveness of these Letters will not be hindered by any kind of contrary prescriptions, since through these Letters we abolish all such. Therefore, if anyone, with any authority, knowingly or unknowingly,

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acts contrary to what We have decreed, We command that it be declared entirely void and of no effect. Therefore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were presented. Let anyone who in any way disregards or rejects Our decrees in general know that he will incur the penalties prescribed by law to those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the fourteenth day of the month of June, in the year of Our Lord one thousand nine hundred and fifty-four, in the sixteenth year of Our Pontificate.

CELSUS, Cardinal.

COSTANTINI PETRUS, Cardinal.

FUMASONI BIONDI, Secretary of the Holy Congregation for the Propagation of the Faith.

Prefect, Albert Serafini.

Silvius Sericano.

Place © Plumbi Reg. in Ap. Cane, tab., Vol. LXXXVIII, n. 97.

Protonotary.

Apostolic Protonotary.

Apostolic.

[*Latin ed. p. 520*]

520 Acta Apostolicae Sedis - Official Commentary II DE PONTIANAK (DE KETAPANG): CERTAIN TERRITORIES ARE SEPARATED FROM THE APOSTOLIC VICARIATE OF PONTIANAK, FROM WHICH A NEW APOSTOLIC PREFECTURE OF KETAPANG IS ESTABLISHED. PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE: Since, by the will of God, we have been raised to the office of Supreme Pastor in the holy Church, all our concern is directed towards ensuring that the flocks of Christians not only receive support, but also that the safeguards and protections provided are most suitable for guarding and preserving them. Therefore, when our venerable Brothers, the Most Reverend Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, after hearing the Most Reverend Brother George de Jonghe d'Ardoye, Archbishop with the titular see of Misthia, and Apostolic Delegate in Indonesia, and the local Ordinary, who are concerned with the matter, have judged that the Christian cause would make excellent progress on the island of Borneo, if certain territories were separated from the Apostolic Vicariate of Pontianak, and a new Apostolic Prefecture were established; and when our beloved Son, the Most Reverend Cardinal, Prefect of the same Sacred Congregation, has judged that this should be done with the best of intentions, we, supplementing

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their consent, and fully approving all that has been decreed by the Sacred Congregation, decree the following, exercising the fullness of our apostolic authority: We separate from the Apostolic Vicariate of Pontianak the territory known by the common people as "Ketapang," as well as that part of the civil territory of "Sanggau" which is located south of the river Kapuas, and we establish it as a new Apostolic Prefecture. We wish to call this Prefecture "Ketapang," and we command that religious men, consecrated and known as "Sodalists of the Cross and Passion of Our Lord Jesus Christ," be sent there, at our discretion and that of this Apostolic See. For it is our hope that these men will spare no effort so that the new ecclesiastical Prefecture may flourish joyfully and yield abundant fruits. Therefore, we grant to this newly established Apostolic Prefecture all the rights, honors, and privileges that are customarily granted to all Apostolic Prefectures; and we also wish to subject it to all the obligations that burden others. In order that all may know (

[*Latin ed. p. 521*]

The Acts of Pope Pius XII, number 521, which we have mentioned above, should be brought to a conclusion. We choose the venerable Brother to be the Apostolic Delegate in Indonesia, or he who, at the time when this business is completed, presides over the same Delegation. We grant him all the powers necessary to carry out this matter, powers which he may delegate to anyone, provided that the person is established in ecclesiastical dignity; however, he is charged with preparing the documents and, with faithful copies, transmitting them to the Sacred Congregation for the Propagation of the Faith as soon as possible. We wish these Letters to be effective now and in the future; in such a way that those to whom they pertain will religiously observe what has been decreed through them, and thus obtain their full force. Nothing of any kind contrary to the effectiveness of these Letters can be prescribed, since through these Letters we nullify all such things. Therefore, if anyone, knowingly or unknowingly, acts in opposition to what We have decreed, We command that it be declared entirely void and of no effect. Therefore, no one is permitted to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies of these Letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, as would be given to these Letters themselves, if it were shown. Whoever in any way disregards or rejects Our decrees in general should know that he will incur the penalties prescribed by law to those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the fourteenth day of the month of June, in the year of Our Lord nineteen hundred and fifty-four, in the sixteenth year of Our Pontificate.

CELSUS

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Card.
COSTANTINI PETRUS Card.

FUMASONI BIONDI

S. R. E.
Chancellor
8. Congregation for the Propagation of the Faith
Prefect
Hamletus Tondini
Regent of the Apostolic Chancery
Albertus Silvius
Loco ¡EB
Plumbi
In Ap. Cane, tab., vol. LXXXVIII, n. 88.
Serafini, Proton. Apost.
Sericano, Proton. Apost.

[*Latin ed. p. 522*]

Acta Apostolicae Sedis - Official Commentary 522 III. CONCERNING THE ARCHDIOCESES OF ACHERUNTINA AND MATERANA (ACHERUNTINA-MATERANA), WHICH ARE EQUALLY PRINCIPAL AND PERPETUALLY UNITED, THEY ARE NOW SEPARATED.

The servants of Pius, to the servants of the bishops, for the perpetual memory of the matter: The cities of Acheruntina and Matera, renowned cities, have, in these times, presented supplications to this Apostolic See, so that the two metropolitan Churches, which derive their names from these cities and which, in the year one thousand eight hundred and twenty-two, were perpetually united, might henceforth be separated, and that each might have its own pastor, who would reside in its own archiepiscopal seat and better attend to the present needs of the faithful; for the ecclesiastical buildings are too far apart, and the roads and routes cause difficulties. Since, therefore, we know that these archdioceses, over the course of centuries, have alternated between being united and separated, and that they now, for just reasons, require a distinct administration, we gladly accede to such requests. For this reason, after careful deliberation by the venerable Brother, Our Most Reverend Cardinal, Prefect of the Sacred Congregation of the Consistory, and after the matter has been thoroughly considered and with the agreement of those who are deemed to have an interest in this matter; by Our apostolic authority, with which, by the supreme will of God, all things pertaining to the Kingdom of God are bound and loosed, We decree the following:

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The archdioceses of Acheruntina and Materana, which are now vacant, We separate, so that, from this day forward, they may be equally principal and perpetually united, so that each may henceforth maintain its metropolitan dignity, have its own Archbishop, and be finally limited to the same boundaries as hitherto. From these now separated metropolitan sees, We establish two ecclesiastical provinces, Acheruntina and Materana, and We appropriately assign them. The ecclesiastical province of Acheruntina, therefore, consists of the following suffragan dioceses.

[*Latin ed. p. 523*]

The acts of the Most Holy Fathers of the Council, number XII, paragraph 523, establish that the metropolitan see shall be that of the same name, together with the suffragan dioceses of Potentia, Venusina, Marsico Nuovo, which we separate from the ecclesiastical Province of Salerno, and Murana, which we separate from the Province of Campania. The Province of Matera shall be composed of the metropolitan see of the same name, and the suffragan Churches of Anglona-Tursi and Tricarico. We also decree that the title of the Abbey of Saint Michael the Archangel on Monte Caveoso, by which the Archbishops of Acerenza and Matera have hitherto been distinguished, shall henceforth pertain to the Archbishop of Matera alone. The boundaries of the Provinces shall be equal to the boundaries of all the dioceses together from which they are composed, which are assigned to them by these documents. Furthermore, We wish that the Archbishops of Acerenza and Matera be endowed with all the rights and honors to which other Metropolitans of the same rank and dignity are entitled, namely, to carry a cross before them within the territory of their respective ecclesiastical Provinces, and to be adorned with the pallium according to the liturgical laws, after it has been requested and obtained in a public Consistory; they shall also be subject to the same offices and duties. These metropolitan sees shall possess the same dignity, shall enjoy the same rights, and shall be subject to the same obligations as other Churches of the same rank. The execution of these Our decrees shall be entrusted to the venerable Brother Augustus Bertazzoni, Archbishop and Bishop of Potentia and Marsico Nuovo, to whom We grant all the powers necessary for this purpose, or to any person delegated by him who holds an ecclesiastical office, or to any person appointed to settle any disputes that may arise. We also command that the same venerable Brother, or the person who has carried out this task, shall report the matter in writing, and shall take care to send trustworthy copies to the Sacred Congregation of the Consistory as soon as possible. We wish these documents to be effective now and in the future, so that those to whom they pertain shall observe the decrees contained therein with religious devotion, and thus give them effect. Nothing of any kind shall be able to impede the effectiveness of these documents, since by these documents We repeal all that is contrary to them. Therefore, if any-

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one, whether endowed with authority or not, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared entirely null and void. Therefore, no one is permitted to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies of these documents, whether printed or handwritten, which bear the seal of a person holding an ecclesiastical office, and which have been signed by a public notary, as would be given to the original documents themselves. If anyone should disregard these Our decrees in any way, or treat them with contempt...

[*Latin ed. p. 524*]

Acta Apostolicae Sedis - Official Commentary 524: Let him who has treated this matter know that he will incur the penalties prescribed by law, those who have not obeyed the orders of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the second day of the month of July, in the year of Our Lord nineteen hundred and fifty-four, in the sixteenth year of Our Pontificate. CELSUS Card. COSTANTINI © Fr. ADEODATUS I. Card. PIAZZA S. R. E. Chancellor of the Sacred Congregation of the Consistory, Secretariate Albertus Silvius Serafini, Sericano, Proton. Proton. Apost. Apost. Loco £B Plumbi Reg. in Ap. Cane, tab., Vol. LXXXIX, n. 6. LETTERS I TO THE MOST REVEREND ADEODATUS JOHN, BISHOP OF SABINA AND MANDELEN, SECRETARY OF THE SACRED CONGREGATION OF THE CONSISTORY, WHOM WE SEND AS OUR LEGATE TO THE MARIAL CONVENTION HELD IN THE CITY OF SÃ£o Paulo, FROM ALL OF BRAZIL. PIUS PP. XII, Beloved Son, health and the Apostolic Blessing. — In the fourth century since the noble city of SÃ£o Paulo in Brazil was founded, a plan was initiated to offer solemn acts of thanksgiving to God for the benefits received. In order that this praiseworthy act of piety and religion may be carried out more acceptably before the eternal God, it seemed very opportune to entrust it to the intercession of the Blessed Virgin Mary; moreover, since this year marks the anniversary of the definition of the dogma of the Immaculate Conception of the Virgin, and also fifty years since the august image of Our Lady "da Conceiçâo Aparecida," the Patroness of Brazil, was redeemed with a golden crown, whose cult certainly had its beginnings in the archdiocese of SÃ£o Paulo itself and flourishes most there today. Therefore, a Marial Congress has been convened in that city, from all of Brazil, which promises to be magnificent, with the splendor of sacred ceremonies, the attendance of the clergy and the faithful, and with arguments that will be beneficial. The very cathedral temple...

[*Latin ed. p. 525*]

The Acts of the Most Holy Father, Pope XII, page 525, are recorded, and in order to complete its structure and to care for its adornment, ecclesiasti-

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cal and civil authorities, and the Christian people, have for a long time and diligently striven. We, however, who know well the piety of the people of Brasiliae, and their connection with the Roman See, and how Saint Paul, through his teaching and his ecclesiastical province, has contributed to the advancement of civil virtues and the Catholic name in other regions of Brasiliae, not only approve and commend the aforementioned celebrations with merit and praise, but we also desire to add to the sacred joy, through our own presence. Therefore, beloved Son, who, as a member of the College of Cardinals, dedicates so much important work and care to us in governing the Church, we choose and appoint you as our Legate from our side, so that, representing our person, you may preside over the solemn Marian Congress, to be held in Paulopolis in Brasilia during the month of September. Furthermore, we grant you the faculty, on the appointed day, after the Holy Mass has been celebrated according to the pontifical rite, in the presence of the faithful, to impart a blessing in our name, offering to them a plenary indulgence for the benefit of the Church. We do not doubt at all that you will perform the honorable office entrusted to you with success and happiness. May the Heavenly favor and protection, which are the bond and messenger, and the particular witness of our charity, be the Apostolic Blessing, which we bestow with the greatest love in the Lord upon you, beloved Son, and upon all those who will in any way contribute to the aforementioned celebrations. Given in Rome, at Saint Peter's, on the thirtieth day of the month of July, in the sixteenth year of our pontificate. PIUS PP. XII. TO THE MOST EXCELLENT D. JOSEPH CLEMENT MAURER, ARCHBISHOP OF SUCRENSEM, CONCERNING THE NATIONAL MARIAN CONGRESS HELD IN THE CITY OF SUCRE FROM ALL OF BOLIVIA. PIUS PP. XII. The piety of the Bolivian people towards the Most Holy Virgin has gathered the faithful of the nation in that city, the historic Sucre, presided over by their prelates, to celebrate, in this year consecrated to Her, the Second National Marian Congress, and thus to pay a solemn tribute to the Queen of Heaven.

[*Latin ed. p. 526*]

526 Acta Apostolicae Sedis - Commentarium Officiale.

Since we announced our desire to commemorate the dogmatic definition of the mystery of the Immaculate Conception of Mary, we have exhorted our children to consider the greatness of this privilege, which presents the Mother of Jesus always full of grace and a model of the most excellent virtues, so that they, drawn by the splendor of so much beauty, may strive to imitate her faithfully. Therefore, this Congress, convened to foster Marian devotion in that beloved country, is a response to our paternal call and a source of profound satisfaction, for we see in it a foretaste of the fruits that will come from this Marian Year.

The dogma of the Immaculate Conception, by showing Mary free from

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original sin, never a victim of sin, is a loving invitation to follow, as far as possible, the exalted example of always keeping the soul pure. Once regenerated by the waters of baptism, it is clothed in a spotless whiteness, but with evil deeds it is separated from the right path and is stained anew. If the fault is grave, it loses the grace of God and becomes deserving of eternal punishment. And is there a greater misfortune than this?

It is of the utmost importance for the Christian not to offend God, not to sin, to ensure that the soul always lives in grace. The true children of Mary desire to be like such a holy Mother, and therefore they must combat against passions, against the allurements of the world, against everything that can lead to sin. In this way, they will appreciate the great gift of divine filiation and will live at all times a fervent Christian life.

But if sin brings such evils to individuals, when it is committed within the family, it is even of worse consequences. One of the greatest needs of the modern world is to restore to the home the sacred and Christian character that it once had in our countries. Conjugal fidelity, the concord and mutual help of spouses, the religious education of children are the foundation of the happiness of the domestic society, and transgressions against these three things produce enormous evils.

Mary, in the life of Nazareth, is an example of family virtues, and all must learn from her the rules of life to which they are bound. In times past, when the family gathered at the close of the day, the Queen of Heaven was honored with the recitation of the Holy Rosary; the devout life of the home and the piety instilled in the children made vocations to the priesthood and religious life flourish there; the manner of enduring adversities and sorrows taught the Christian spirit of sacrifice. If Mary is imitated, the family will be a seedbed of virtues, and peace will always reign within it.

[*Latin ed. p. 527*]

Acta Pii Pp. XII 527 In hoc mundo hodierno, pleno insidiarum et periculorum, multi sunt qui strenue pugnant ad spargendum errorem inter fideles. Audax propaganda, aperta vel occulta, se insinuat inter catholicos, ut eos a fide debita Christo et verae Ecclesiae abstineant, et eorum animis fidem eripiant. Et, proh dolor, inter eos qui fortiter suas opiniones defendunt, non desunt qui eas relinquunt. Quam haec defectio cordi Mariae displicet! Illa, quae nobis causam redemptionis nostrae, Iesum Christum, dedit, pro stabilitate fidei fidelium vigilabit et eos illuminabit, ut perfidias inimici cognoscant. Congregati in illa urbe, unum cordis et animi, elevate, carissimi filii, preces vestras ad Altissimum, per intercessionem Reginae Caelorum, ut ex hoc Concilio copiosi et divitiae fructus oriatur. Petite ut hoc sit annus renovationis et poenitentiae, puritatis et sanctitatis; ut familia luceat moribus sanis et piis; ut haereditas spiritualis populi vestri, radicata in gloriosis traditionibus Christianis patrum vestrorum, semper inviolata conservetur; ut Ecclesia habeat medios necessarios – praesertim sacerdotes

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abundantes et zelantes – ut actionem apostolicam et benificentem suam ad ultimam regionem patriae perferre possit. Ut Sanctissima Virgo super hanc amatam Nationem matris suae protectionem extendat. Illa, quae tam in Sucre quam in La Paz, in Santa Cruz quam in Potosí, in Tarija quam in Oruro sentit venerationem suorum filiorum, cujus Imaculato Cordi in praeterito Congressu Mariano Nationali consecrati sunt, ut divinae misericordiae super Venerabilem Episcopatum et Clerum, super Autoritates, super omnes fideles descendat, de quibus signum esse vult Benedictio Apostolica, quam ex animo vobis mittimus. Ex Vaticano, 13 Augusti, 1954. PIUS PP. XII.

[*Latin ed. p. 528*]

528 Acta Apostolicae Sedis - Official Commentary III TO THE MOST REVEREND MONSIGNOR CAJETAN TITUS, BISHOP OF THE HOLY CECILIA, HOLY ROMAN CHURCH, PRELATE, CARDINAL INCONSISTITIAL, AND PREFECT OF THE SACRED CONGREGATION FOR RITES, CELEBRATING THE FIFTIEH ANNIVERSARY OF THE BEGINNING OF HIS PRIESTHOOD. PIUS PP. XII, Beloved Son, health and the Apostolic Blessing. — We have already made known our esteem and affection for you, celebrating happily the fourth anniversary, and now the fifth since the beginning of your episcopate, recalling with pleasure your outstanding merits for the Church. Now, on this, the fiftieth anniversary of your priesthood, a joyful opportunity is again offered to us to augment your happiness and to follow with fervent prayers. For the concern for souls, which you have always nurtured, and which you actively exercised in the first duties entrusted to you, has become increasingly evident in later and more important offices, for the benefit of the Apostolic See. Thus, after the heroic Belgium, laboriously rising again after the European war, you rendered zealous service as Auditor of the Apostolic Nunciature. In Bolivia, where you were appointed Nuncio, while the centenary of the Republic's liberation was being celebrated, you acted as the Extraordinary Legate of the Holy See and, before the illustrious image of the Virgin of Copacabana, most religiously venerated by the local people, whose sanctuary overlooks the Lake of the Incas, you placed a golden crown, with a not inconsiderable increase in the piety of the Mariana Islands. Then, in Peru, you devoted special care to defending the religion of the citizens and resolving social issues, and as Papal Legate, you presided over the first National Eucharistic Congress in Lima. Finally, after a brief assignment in Austria, which you nevertheless sustained amidst many difficulties of public affairs, you were transferred to Spain, where so many and such grievous wounds of the civil war were to be healed. Therefore, observing your constant prudence and sagacity, we have recently welcomed you into the Senate of the Church, and we have placed you at the head of the Sacred Council for the preservation of rites. Now, having been offered this opportunity, we sincerely congratulate you on the sacred ministry so long and so usefully performed, earnestly

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praying that God may generously bestow upon you the consolations of heavenly gifts. In the meantime, may the protection of the Supreme One be with you, and may our special...

[*Latin ed. p. 529*]

As a pledge of our paternal affection, We impart to you, Our beloved Son, and to your companions in labor, the Apostolic Blessing. Given in Rome, near Saint Peter, on the eighteenth day of the month of September, in the sixteenth year of Our Pontificate. PIUS PP. XII.

ADDRESS TO THE FAITHFUL, CONCEIVED AS DELEGATES FROM CONGREGATIONS FROM THROUGHOUT THE WORLD, GATHERED IN ROME FOR THE FIRST SESSION OF THEIR WORLD FEDERATION.

It is a great joy for Us to welcome this evening, upon their arrival, the thousands of members of the congregations of the Most Holy Virgin, gathered in Rome for the first session of their World Federation. May the Immaculate Mary, whose blessed Nativity the Church celebrates today, be favorable to you, dear sons and daughters from all over the world who have come to this Congress; may she bless your union and increase your devotion!

We wish, first of all, to express to you how deeply Our heart is touched by the tribute of your prayers and the gifts that accompany them, for We know the faith and profound affection that they signify. You have also, with a delicate thoughtfulness, wished to commemorate the sixtieth anniversary of Our own consecration as a member of the congregation, and for this also We thank you.

In this Marian Year, you are here in the very place where, on December 8, 1854, Our predecessor of blessed memory, Pope Pius IX, proclaimed, amidst the universal joy of the Christians, the infallible faith of the Catholic Church in the Immaculate Conception of the Virgin Mary, Mother of God. How could you not celebrate in a special way this happy centenary, dear members of the congregations, who are dedicated to the Most Holy Virgin?

Your pilgrimage is not simply an act of filial piety; it also manifests your will to progress ever more in the path of Christian perfection to which you aspire; therefore, expect from Us encouragement and guidance to better realize your ideal of piety and apostolate.

The Congress that opens today must indeed be the starting point of a spiritual renewal of all the congregations of the world.

*Habita die 8 Septembris mensis a. 1954. 34 - ACTA, vol. XXI, n. 13 — 15-10-1954.

[*Latin ed. p. 530*]

The *Acta Apostolicae Sedis* – Official Commentary, volume 630, has as its theme: ”The greatest glory of God through a greater selection, a

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greater union with the Hierarchy, and a greater collaboration with other apostolic associations." We have already had the opportunity to write to the Director of your central Secretariat that this program appears excellent to Us, because it contains, in a few words, the principal indications that We have formulated in Our Apostolic Constitution *Bis saeculari*. This document, to which We have given a solemn form to emphasize its importance, sets forth the obligations and prerogatives of the Marian Congregations affiliated with the Prima Primaria of the Roman College. We desire that it remain the charter of the Congregations, establishing both their internal governance and their position within the Church. Today, We will emphasize only the three points of the program that We mentioned a moment ago: selection, union with the Hierarchy, and apostolic cooperation. The first of these is essential to ensure the desired renewal. Congregations are not merely pious associations, but schools of perfection and apostolate. They are intended for Christians who, not content with doing a little more than is necessary, are determined to respond generously to the allure of grace, to seek and practice, according to their state of life, all that is pleasing to God. Therefore, no one should be admitted to them based on any tradition, to honor the Congregation or to receive esteem and dignity from it. Only the desire for greater perfection, for a Christian life radiant with personal fervor and apostolic zeal, should be considered. Let the advisors called upon to give their opinion, and especially the director, who alone assumes the responsibility for admission, seriously consider these essential points. The candidate's aptitude will be manifested by their faithfulness to meetings, their love of prayer, the practice of the sacraments of Penance and Eucharist, and, in a word, by their constant striving to grow in love of God, the foundation of zeal for souls. Indeed, this zeal, in order to be maintained and to bear fruit, requires a supernatural virtue. For neither faith, nor hope, nor charity, proceeds from a fortunate temperament or from spontaneous activity: they are divine gifts, which must be humbly and constantly requested, and cultivated with care. He who aspires to be a member of a Congregation worthy of the name clearly engages in the struggle against less virtuous tendencies; resolved to free himself entirely from the grip of sin, he strives for ever closer imitation of Jesus, the Son of Man, meek and humble of heart; he burns with the same desire to fulfill the smallest desires of his Father, to please Him in all things, and despite all things. May this alluring and austere ideal be in...

[*Latin ed. p. 531*]

The Acts of Pope Pius XII: "To each of you, dear sons and daughters, [I present] the principle of the most brilliant spiritual renewals, the support of an effort silent and slow as life, but irresistible as the action of God. Union with the Hierarchy, a visible sign of sincere attachment to Christ, will also be the touchstone of the purity of zeal. If We have taken care

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to include the Marian Congregations, as defined by the Constitution 'Bis saeculari,' among the most authentic forms of Catholic Action, it is because they expressly work to instill in their members the spirit of the Church, 'sentire cum Ecclesia.' This disposition is the only one that is fitting when one claims to collaborate in the apostolate of the Hierarchy. Responsible for the glory of God on earth, and the depositary of divine powers, the Hierarchy assigns a task to each of the volunteers who offer themselves to continue the work of Christ. In order to render effective aid, it is not enough to submit to its approval every existing institution or every new initiative; but it is important to enter into its spirit, to understand its intentions, to anticipate its desires: this requires humility and obedience, devotion and self-denial, solid virtues that the serious formation of the Congregations does not fail to develop. Animated by a will to serve at all costs, the members of the Congregations never seek to form a separate group or to claim certain sectors for themselves, but on the contrary, they are ready to work where the Hierarchy sends them. They serve the Church not as a foreign power, nor even as a human family, but as the Spouse of Christ, inspired and guided by the Holy Spirit Himself, and whose interests are those of Jesus. The Apostle Paul already suffered to observe that some—indeed, he said, all—"seek their own interests, not those of Jesus Christ." 1 May such a warning keep you alert! Forgetful of yourselves, quick to repudiate all narrow-mindedness, accept the directives of the Church, as coming from your divine Head. Thus you will be able to say with the Apostle: "At the day of Christ... my course and my labor have not been vain." 2 The theme of your Congress also considers greater cooperation with other apostolic associations. Besides its practical aspect, this union of efforts provides an unmistakable sign of the presence of Christ among those who, in action as in prayer, obey the same inspiration. 'That they may be one,' Jesus earnestly requested of His Father in His priestly prayer, 'as You, Father, are in us...' 3"

1 Philippians 2:21.

2 1 Corinthians 15:16.

3 John 17:21.

[*Latin ed. p. 532*]

Acta Apostolicae Sedis - Official Commentary 532 "that they also may be one in us, that the world may believe that you have sent me." The apostolate participates in a certain way in the divine mission of Jesus; it manifests to men the love of the Father and the Son in the gift of their unique Spirit. You undoubtedly remember how the Acts of the Apostles emphasize this wonderful fruit of the Holy Spirit following Pentecost: "The multitude of believers had but one heart and one soul. And no one said that anything belonging to him was his own, but everything was held in common. With great power, the apostles testified to the resurrection of the Lord Jesus,

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and they all enjoyed great favor." This extraordinary apostolic radiation in the early Christian community has been renewed in various ways throughout the history of the Church, especially in critical moments when only the vigorous impetus of young forces, with intact convictions, united in a single and common effort, could overcome seemingly insurmountable obstacles. Is this not the kind of testimony that the present time particularly expects from you? So many generous initiatives are scattered along divergent paths, ignoring each other, and sometimes, alas, even coming to oppose each other. And meanwhile, evil relentlessly pursues its conquest and penetrates everywhere, lacking good understanding and coordination among the good. Just as in the early Church, where the powerful intercession of Mary merited for the community of Jerusalem perfect concord in charity, We earnestly desire that the Blessed Virgin, Queen of the Apostles, may animate all of you, dear sons and daughters here assembled, and all your companions from the Congregations throughout the world whom you represent before Us, with a spirit of sincere collaboration. May it be said of you, echoing the words of Saint Paul cited above: "No one sought his own interests, but only the interests of Jesus Christ." This is the wish that We express to conclude. May Mary preserve and make fruitful in all the places where you will return, carrying with you from Rome and from this Congress the memory of a Pentecostal breath and the will to respond with generosity to so many graces obtained under the patronage of Mary Immaculate. As a pledge of the divine favor that Our most fervent prayers invoke, We grant to you yourselves, dear sons and daughters, to each of your Congregations, to each of your national Federations, and to your worldwide Federation, Our most paternal and most cordial Apostolic Blessing. 3 John 17:21. 4 Acts 4:32-34.

[*Latin ed. p. 533*]

Acts of Pope Pius XII, 533, II. To those who were present at the third International Conference on Poliomyelitis, held in Rome:

"Gentlemen, to appreciate the significance of your presence in Rome, and the true importance of the 'Third International Conference on Poliomyelitis,' it is only necessary to consider for a moment the current state of the struggle against this terrible disease. Formerly confined to temperate zones, infrequent, and dangerous only to children, it now invades all latitudes, multiplies its appearances, and proves harmful even to adults. Medicine, lacking decisive remedies, watches with anguish as this invasion becomes increasingly threatening year after year. Furthermore, if one considers the ever-increasing burdens imposed on society by therapeutic equipment and social assistance to the infirm, one understands the great utility of these international gatherings of distinguished scholars, where the exchange of experiences and results contributes so much to bringing closer the moment desired by all, when

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poliomyelitis can finally be vanquished. Therefore, Gentlemen, We express Our esteem to you, and to all those who, with admirable devotion, are concerned with surrounding the sick with the most delicate care and with facilitating their efforts to regain, with diminished physical means, a life as similar as possible to that of the normal man. What a sum of patience and ingenuity has been expended, and is still being expended, to erase, as much as possible, the devastating consequences of this disease! But while attention is readily given to the progress of therapeutics and rehabilitation, there is no doubt that scientific research, though less spectacular and less accessible to the uninitiated, is also worthy of admiration and recognition. Whether it concerns epidemiological investigations, the development of new methods for cultivating the virus, or attempts at immunization, the results obtained bear witness to tireless labor, constantly renewing trials despite failures and complications, which sometimes arise and overturn already established theories. If the program of your conference covers the main aspects of the subject, the study of epidemiology and immunity is of particular interest. * [Die 11 Septembris mensis a. 1954.]"

[*Latin ed. p. 534*]

534 Acta Apostolicae Sedis - Commentarium Officiale presents the most arduous difficulties. To achieve an effective prophylaxis against poliomyelitis, it would be indispensable to know quite exactly the sources of the virus, its conditions of existence, and its behavior in the external environment; it would be necessary to be able to identify it quickly enough to determine how it spreads within the population. But the work of researchers here encounters seemingly contradictory and sometimes very confusing facts. Thus, it must be noted that the systematic implementation of the rules of classical prophylaxis remains ineffective, or even seems to favor the development of the disease. The problems concerning immunity also offer curious data: does one not observe that the virus preferentially attacks healthy and well-constituted individuals, that it does not spread in the environment of the sick person during the acute stage of the infection, but that the convalescent, and even the healthy, will be more dangerous agents of contagion? What, therefore, are the factors that determine the human resistance to the virus? Why does the disease usually evolve in the abortive form, completely sparing the central nervous system? To these questions, only conjectures have been offered so far. Of more immediate interest are the numerous attempts that have been made up to now using vaccines, serums, or chemotherapy. No method has yet succeeded in achieving the goal in a satisfactory manner. However, the hope of soon reaching the end is more vivid and justified than ever, and recently one has seen the enthusiasm with which the children of the United States have participated in a new trial. We sincerely wish that an undeniable success may quickly crown the tenacity of the scientists, and that medicine may add to its ti-

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tles of glory that of having triumphed over such a formidable enigma. Although essential objectives remain to be conquered in the fight against the agent responsible for poliomyelitis, the care of the sick has patiently accumulated numerous experiences, constantly correcting and perfecting its methods to remedy the various neurovegetative disorders, to avoid the appearance of deformities, and to restore, as much as possible, the integrity of the functioning of the muscles. Although the destroyed nervous tissue is irrevocably lost, a skilled and diligent practice of rehabilitation exercises usually achieves very appreciable results, and here one admires once again the flexibility and the wonderful faculty of adaptation of the human body, and its possibilities of compensating for lost functions. Unfortunately, there remain cases in which the destructions operated by the...

[*Latin ed. p. 535*]

The effects of illness, as documented in the Acts of Pope Pius XII, 535, are often so extensive as to preclude any significant recovery of strength. In the case of the severely infirm, those whose health, and consequently their profession, economic status, and social standing, are permanently compromised, the medical problem quickly gives way to a psychological one, both for the individual and for those around them. It is impossible to suddenly witness the collapse of future prospects and the loss of most of the natural attractions that sustain a person in their daily struggles, without experiencing a profound upheaval, and without anxiously questioning the meaning of existence, its value, and its purpose. Because these questions touch upon the deepest aspects of a person's being, they overshadow purely physical difficulties. Perhaps it has not always been sufficiently noted how they even influence the most commonplace and seemingly trivial aspects of daily life. Thus, they condition the patient's behavior towards their environment: it often happens that they gradually and almost unconsciously transform into an egoist, eager to be served, avoiding the slightest effort, and indulging in self-pity in order to compensate for their inferiority. However, it would be erroneous to believe that moral and psychological equilibrium is restored more easily than the functioning of the muscles: except in exceptional cases, the person, overwhelmed by the suddenness of the catastrophe, awaits assistance in order to react positively and healthily, to regain control of their life and to rebuild it on a new foundation. Even though the damage may be extensive, the infirm person remains a human being burdened with a moral responsibility before their own conscience and before society, capable of affection and called to self-sacrifice, to generosity, and to selflessness. Even if they are forced to pursue a profession far humbler than their dreams, even if they are reduced to near immobility, nothing prevents them from acquiring the highest virtues; within a damaged body, a soul yearning for greatness can refine within itself the most exquisite qualities. The trial itself will

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be a springboard: by closing the common path of moral progress, it will force them to rise more quickly and higher, and to attain a human value to which they might never have aspired under normal circumstances. But very often, access to this higher level is not easy: it requires the collaboration of those who, through family ties or their medical role, are in contact with the paralyzed. It is important, in this regard, not to forget that religious sentiment is one of the most powerful forces of moral action, and that it includes, as particularly effective factors, not only faith in a better life in the afterlife, but also, and above all, the conviction of the merit and usefulness of suffering, within the supernatural perspective of Redemption.

[*Latin ed. p. 536*]

Acts of the Apostolic See - Commentary 536. Gentlemen, you can readily perceive how your influence can extend from the realm of therapeutics to that of human problems. There, as in the scientific domain, your task is great. How many are afflicted, first in their bodies, and then in their hearts, deprived of hope, courage, and reason to live! What they expect from you is not only flawless professional competence, but perhaps even more, a complete understanding of man and the spiritual conditions of his life; it is, even if their desire does not clearly express itself, a discreet and understanding guidance, an invitation not to vainly lament the goods that elude them, but to rely on other, more lasting realities, to which they have hitherto attached less importance, and to suddenly discover, although they are not yet ready to surrender to them as the true means of salvation. May God help you in your endeavors! May He crown them with success! May He grant to you yourselves, to your devoted collaborators, to your families, His almighty protection and the most precious gifts of the mind and heart. With all our paternal concern, We give you assurance of Our Apostolic Blessing.

To those who participated in the history, at the International Congress of the Art of Medicine held in Rome. The two hundred and twenty-fifth anniversary is reached since Martin V, the Supreme Pontiff, established this distinguished College of Pharmacists in this city: and, as it was deemed fitting to commemorate this event, it was decided that a Congress should be held in Rome, attended by representatives from all nations, in which the history of the art of medicine would be presented and illustrated. You, most beloved, who have come to this Congress, have, at your pious request, sought to be received before Us, so that you might receive something from Our mouth, which might bring you some comfort and light. Our wishes fully respond to your expectations, and we are eager, indeed vehemently, to offer you the best possible esteem, which the composers of medicines have received from Our predecessors for many centuries. * Held on September

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11th of the year 1954.

[*Latin ed. p. 537*]

The acts of the Popes, page 537, recount the history from Martin V to Pius IX, a history which we openly acknowledge. In the remote times of Roman antiquity, the origin of pharmacists is hidden, those who were skilled in healing the diseases of the body. And as this art increased in strength and growth, the names of Aulus Cornelius, Celsus, Largus Scribonius, Dioscorides, Pliny, and Galen came to light. We believe that our predecessor, Martin V, with full wisdom, took care to place your seat in the sacred church of St. Lawrence in Mirande, which was once a temple of Antoninus and Faustina, in the sight of the Roman Forum, with the majestic silence of ruins, so that it might manifestly signify that the new honor was to be joined with the institutions of ancient times. Now, it is fitting for us to recall the verses of Virgil, in which he, depicting the heroic aspects of your healing art, sings of the stone, son of Iasus, who healed Aeneas. "To auguries, to the lyre, to swift arrows inclined, He preferred to know the power of herbs and the use of medicine, and to practice the silent arts, without glory." 1 How aptly, then, does Virgil's significant word "silent" apply to your art. You are truly from that most excellent order of citizens, who dedicate their time, their intellect, their strength, and themselves entirely to alleviating the miseries of men, driving away diseases that afflict the body, and, through discipline and the careful application of remedies, removing, as far as possible, the threats of illness and restoring health. It is a grave burden that you have undertaken; it is a constant concern that affects you; it is a formidable task that is demanded of you. But far from the view and applause of the common people, your work is hidden in silence, in a shadowy workshop, where the great labor of your work is silently testified. And you are also deprived of those comforts that temper the often harsh work of physicians and those who care for the sick, when they see the suffering and pain of the afflicted relieved. However, we do not believe that, in the peace of Maro, you should be considered "without glory," for now, as the law of evangelical charity shines like the sun, you, compared to those who wage war or practice liberal arts, are to be called "glorious." Christ the Redeemer, who preached the Gospel of the Kingdom and healed every infirmity, is the healer of all human nature.

1 Aen. X, 395-398.

2 Cf. MATTH. 9, 35.

[*Latin ed. p. 538*]

Acta Apostolicae Sedis - Commentarium Officiale 538 3. The physician, when he commanded: "Heal the sick, raise the dead, cleanse the lepers, cast

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out devils," wished that the constant solicitude of fraternal love be directed towards that innumerable multitude of men, who, whether in mind or body, are afflicted by the infirmity of health. And when our Redeemer entrusted it to His priests to heal broken or sin-stained souls through heavenly sacraments, the proclamation of heavenly truth, examples of life, and words which are more fragrant and wholesome than fragrant herbs, He entrusted to physicians and to you, pharmacists, especially the study and the care of healing the body. But, urged by the command of this same charity, it is fitting and beneficial that those who serve at the sacred altars, you great ones, you be honored, you be encouraged with exhortations and warnings, all the more so now that you perhaps are led by less than others. In the opinion of most people, at least to a great extent, the art to which you are dedicated seems to be a mercantile one, since every day more and more medicines are developed, which are not at all prescribed by the doctor, but are prepared and sold by large companies, and are sold only to you. Yet, it is known that many of you have devoted their efforts to discover or to bring to the height of perfection the formulas of such widely known medicines. Furthermore, there are still fields and boundaries where your private industry is sought, for example, in the preparation of those things which induce sleep, prevent or alleviate harmful contagion in wounds, or produce anesthesia. Therefore, we praise you and encourage your studies to achieve even greater things, which seek new methods and powers of healing, and we do so sincerely, so that even those diseases may be vanquished which now resist the skill of medicine. What could be more desirable than that men, with vigorous senses and limbs, may reach even old age, as long as with age, the honorable gray hair of wisdom grows? That this may come to fruition for the common good, let the legislators, magistrates, teachers of children, and many others, whose duty it is to shape good morals, change their vigilance in eradicating diseases, lest they allow, under the pretext of freedom, unpunished wickedness, bad neglect, and especially the deplorable corruption that arises, to infect young minds and souls. It is also the duty and the greatest honor of pharmacists that they may excel in their limited knowledge and that they may not be led astray by a false conscience.

[*Latin ed. p. 539*]

Acta Pontificii Pauli XII, 539: "Let those who deal in unguents be warned." For it can easily happen that something very harmful and disastrous will result, if even a small error occurs in selecting medicinal ingredients, in determining the proper proportions, or in judging their lasting efficacy. Who would dare to impose such a burden upon themselves, unless their mind has been trained through long experience in the arts of botany, physics, chemistry, and biology? Now, in this age, when, due to the widespread corruption of morals, sin against both natural and divine

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law is easily committed, the dictates of Christian and human dignity urge you, more than ever, not to be distracted from the fulfillment of your duty. Sometimes, even buyers may approach you, importuning you to make you a participant in their wickedness. But you, knowing that these things, or that which you sell to them, can harm their health, their life, the integrity of their members, or even extinguish the hidden germ in the womb, must in no way yield to their demands, to greed, or to the false allure of profit. Let no one imitate that infamous practitioner of medicine who, when asked by Fabricius what he could promise, boasted that he could easily bring about the death of King Pyrrhus. Rather, let him constantly compare himself to Fabricius, whom Pyrrhus praised to the heavens for exposing a wicked plot: "He is Fabricius, who is more difficult to turn away from honesty than the sun from its course." Finally, we wish to touch upon one thing, beloved to us, gently, as in passing. Since you are so well-intentioned, please, see to it that, when selling medicines, you do not demand a price that is excessively high. We are not unaware of the keenness of wise minds in preparing medicines, nor of the long labor required by your chemical formulas, nor of the rarity of the ingredients you use. Nevertheless, in the scales on which you weigh the drops of your medicines, place also the drops of sweat of those who toil in mines, in quarries, in workshops, or elsewhere, earning their living through hard labor; place the tears of parents who are willing to sacrifice everything to snatch their beloved children from the jaws of death, and see to it that what is offered for sale is not weighed down more heavily. Let mercy not be absent in the prices that are set by large companies for the manufacture of medicines; for piety is due from man to man as much as possible. Forgive us, we implore you, if anything burdensome has fallen from our lips, since we are obligated by our apostolic office to defend the cause of the poor with constant effort and diligence. Now, there is nothing left for us but to bless you and your endeavors with paternal charity, invoking the help of Almighty God, and of the Virgin Mary."

[*Latin ed. p. 540*]

Acts of the Apostolic See - Official Commentary, 540, for which this year is sacred, having obtained the patronage [of Mary], whose name is salutary to ears, lips, and souls, like cinnamon and balsam, like myrrh from Alet, diffusing the vapor of a sweet fragrance, [she] is the hope of all life and virtue. NEWS: 4, because in her most pure Heart, 5, RADIOPHONES TO THE FAITHFUL FROM ALL OF BELGIUM IN THE CAPITAL CITY ((BRUSSELS)) FOR A MARIAL GATHERING.

Venerable Brothers, dear sons and dear daughters of Belgium, since last December 8th, when We solemnly proclaimed the opening of the Marian year, you have responded with enthusiasm to Our invitation and have multiplied the proofs of your filial love towards Mary. Therefore, We are

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deeply happy to be present among you today, in this grand manifestation of devotion to the Mother of God. May Belgium be a Marian land; the miraculous statues which, on this day, have passed through the plateau of Koekelberg in a triumphant procession, eloquently testify to this. Most of them have received your homage for several centuries. Others, on the contrary, have appeared recently as a renewed sign of the living presence of Mary among you. But, whether ancient or recent, you readily confide in them, you expose to them your difficulties, your sufferings, your hopes. Intimately united to the life of your people, they have gone through so many vicissitudes with it and have experienced so many anxieties; they have also witnessed the magnificent expansion and the astonishing achievements of Catholicism in your country. Each day, they hear your prayers, they give you the courage to wage a patient struggle against all forms of evil, they bestow upon you the blessings of body and soul, and those countless favors with which a Mother ceaselessly fills her children. Therefore, you are right to come on pilgrimage from all corners of Belgium to a site which you consider a high place of your faith, and to gather there, for a national tribute, the most famous of [the statues]. 4 Cf. Eccles. 24, 20-21. 5 Cf. Ibid. 25. * Given on the 5th day of September in the year 1954.

[*Latin ed. p. 541*]

Acts of the Holy See, Pope Pius XII, 541, concerning miraculous Virgins, ambassadors of countless other images scattered throughout your churches, chapels, along the roads, and in the hearts of homes. The various terms by which you invoke Mary detail the infinite richness and boundless goodness of the Immaculate Creature, the Mother of God and Virgin, of whom the world will never cease to offer praise, and of whose goodness it will never tire. As a proof of your gratitude, you wish to address this glorious Sovereign with an act of consecration. Weigh well, dear sons and daughters, the importance of this act and the commitments it entails. By placing your personal, familial, and national activities under the protection of Mary, you invoke her protection and aid in all your endeavors, but you also promise to undertake nothing that might displease her, and to conform your entire life to her guidance and her desires. The love of a Mother knows how to impose the most stringent demands on her children when their well-being is at stake. Not only does she not tolerate that they wound, by their conduct, the honor of the family, but she desires to see them perform outstanding deeds, so that she may rejoice with them in their successes and merits. Mary expects from you, heirs to a long tradition of fidelity to the service of Christ, that you continue in this present time the age-old struggle that divides good and evil. She first asks you to remain steadfast in the faith. Even if you do not suffer from open persecution, as is, alas, the fate of so many other countries, you must defend yourselves against a materialism that is gradually invading society, its institutions, and its activ-

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ities. In many, it will be betrayed by the pursuit of a comfortable existence, fully assured of tomorrow, but closed to supernatural realities, to any call to self-sacrifice, and incapable of understanding the sometimes desperate needs of other social classes or other peoples. It is so easy to forget that temporal well-being is not the primary goal of human life, and that there are other riches, infinitely more precious and more lasting, those of divine charity, which make a man forgetful of himself and attach him to God and to His work. It is the role of the Virgin to allow men to glimpse a reflection of heaven amidst all the concerns that chain them to this earth, and to constantly remind them that the sufferings of this world are nothing compared to the glory that God prepares for His children. 1 The consecration to Mary will sanctify your homes. Who is better than the Virgin at preserving the intimacy and fervor of family affections? 1 Cf. Rom. 8:18.

[*Latin ed. p. 542*]

642 Acta Apostolicae Sedis - Commentarium Officiale: How can we elevate them, by communicating to them the purity of that entirely faithful love in which God has made them a depositary? What inspires mothers with the courage and patience necessary to care for the many needs of their family, to educate their children in piety, to defend them from the snares that a paganized world constantly sets before them? It is within the home, through the daily and constant interactions that imprint the image of the parents in the souls of the children, that the experience of Christian life is transmitted. It is there that a tender and vigilant presence is needed; it is there, one might say, the chosen place where the Mother of Jesus continues the work that was hers par excellence, the maternal care of the Son of God, which now extends to the members of her Church. May Mary reign in your homes, not only because you have placed her image or statue there, but because you often pray together, seek her counsel, and practice her virtues. It is not to be wondered at if, in the hearts especially devoted to her, the Queen of Virgins awakens the desire to imitate the perfection of her love for Christ and for men. Following the advice of the Divine Master, young men and young women leave their families and strive, through a life of prayer, renunciation, and charity, to call down upon souls the graces of salvation and to show them the way through word and example. We especially think, and not without emotion, of the magnificent missionary effort of Belgium, of all the religious congregations that, at the cost of great sacrifices, proclaim the message of Christ in Africa and in many other parts of the world. Maintain this glorious tradition that testifies to the vitality of your Catholicism and brings honor to the Church and to its divine Head. The Virgin also inspires the many diverse forms of lay apostolate, especially those of Marian associations and groups of Catholic Action. To souls who desire to live more sincerely and more fully the doctrine of Jesus, to those who burn to make it known to others, especially to their work companions,

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to those who wish to restore the order of justice and charity in social institutions, and to make manifest in the temporal order of society a reflection of the perfect harmony that unites the children of God, the Virgin Mary obtains the grace of apostolate; she puts words on their lips that convince without offending, she animates them with ingenious zeal and with an humble, patient, and devoted affection, without which the apostle runs the risk of quickly becoming weary. Nourished by a deeper knowledge and a more ardent affection for their Sovereign and their Patroness, Marian associations will redouble their supernatural ardor in prayer, in mortification, and in all works of charity.

[*Latin ed. p. 543*]

Acts of Pope Pius XII, 54: With zeal and conquering audacity, as befits those who, unconcerned with their personal advantages, seek only ever greater fidelity in fulfilling their obligations to Mary. On this Marian day, you have wished to conclude by attending the Holy Mass and receiving the Holy Communion. You could not more effectively confirm the promises made to the Virgin. Mary has no other desire than to lead men to Christ, to introduce them to the heart of the central mystery of Christianity, that of Redemption. That Son whom she once brought forth into the land of Palestine, she continues now to give to the Church. If she delights to see her children gathered together for a vibrant manifestation of faith and love, it is to lead them together towards the mystical Bread, a symbol of the unity, peace, and eternal joy of heaven. May Jesus, through Mary, continue to reign over your nation, your homes, and in the depths of your souls. May He raise up among you a constantly growing and ardent multitude of apostles, priests, religious, and laypeople. May He maintain in your country the Christian spirit in all its generosity and a devotion ever more eager towards the Holy Virgin. May you be able, in all truth, to repeat with enthusiasm the words of the beautiful canticle: "Be Queen among us!" As a pledge of the maternal protection of the Virgin, for whose most abundant favors We implore, We grant you, with all the outpouring of Our heart, Our Apostolic Blessing.

TO THE FAITHFUL, ON ACCOUNT OF THE MARIAN CONVIVIAL GATHERING HELD IN THE CITY OF SÃO PAULO, IN BRASILIA, ON THE FOURTH CENTENARY OF THE FOUNDATION OF THAT CITY.

Venerable Brothers and beloved Sons,

Although already present in the person of Our most worthy Cardinal Legate, We gladly accede to the desire expressed by you, and with all the affection of a Father speaking to sons, who are all the more present in his spirit and heart, the more distant they are in space, We address you, so that together with you, and in this grand theater of the Centennial Celebrations of São Paulo, We may magnify and give thanks, honor and invoke Our Lady.

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*Given on the 7th day of September in the year 1954.

[*Latin ed. p. 544*]

Acts of the Apostolic See - Official Commentary 544, Aparecida, most exalted Patroness of all Brazil and particular glory of this industrious State. In this Marian Year, in which the entire Catholic world celebrates with admirable fervor and intense joy the ineffable prerogatives of the Immaculate Virgin, Mother of God, and under Her maternal patronage enlists in the Crusade for the restoration of a better world, Brazil, and more particularly the noble City and State of Sao Paulo, have a doubled and tripled duty to commemorate. If Brazil was born in the shadow of the Cross, it was organized, grew, and prospered, always supported by the Most Holy Mother, venerated with tenderness and invoked under numerous titles, each one more beautiful and expressive. Already from the three caravels of the fleet that carried the first sketch of its political organization to the Lands of Santa Cruz, two remained, as it were, crystallized in the two great churches of the first Capital, Our Lady of Help and Our Lady of the Conception of the Beach, under whose protection the great battles were to be fought and won, which saved the integrity of the Fatherland and the unity of the Faith. And these two churches, in these four centuries of history, were to multiply into a hundred Cathedrals and more than a thousand parish churches, not to mention the countless modest churches and simple chapels, which have as their patron the Mother of God in one of Her mysteries, and which adorn the Brazilian territory from the Amazon to the Plata, from the Atlantic to the Andes. All of them, more than venerable monuments, are living and eloquent testimonies of the love and devotion of the Catholic Brazilian people to their most august Sovereign, and of the tender protection with which Mary has assisted them in all aspects, prosperous or adverse, of their existence. Among the Marian titles, that of the Immaculate Conception prevails, which adorns, along with many secondary titles, more than three hundred and fifty of the principal temples. And this was natural. From the very beginning, devotion to the Immaculate Conception of Mary flourished in the Lands of Santa Cruz, planted by the discoverers. But Her cult intensified after 1646, when, at the proposal of the Restorer Monarch, who received full apostolic confirmation from Our predecessor Clement X, Our Lady of the Conception was proclaimed in Cortes as the "particular, unique, and singular Patroness and Protector" of the Metropolis and all its dominions, with a vow to defend, even at the price of blood and life, Her most singular privilege, "certain of the support and defense from our enemies, with great benefits..., for the glory of Christ our God, the exaltation of our Holy Catholic Roman Faith, the conversion

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of the nations, and the reduction of the

[*Latin ed. p. 545*]

Acta PP. XII 545, heretics. And so that the memory of the solemn Consecration and Oath might not be obliterated by time, stones were erected to remind them, which in 1654, exactly 300 years ago, a new sovereign decree ordered to be placed at the entrances and gates of all towns and cities, or in the council halls, of which Brazil still preserves precious relics. 1 In this continuous flourishing of Marian devotion, the city of São Paulo could not fail to be noted, which has as its founder the apostolic Manuel da Nóbrega, the first panegyrist of the Virgin Mediatrix, of whom 2 history preserves explicit memory, and among the immediate collaborators in the foundation, the venerable Anchieta is esteemed, the inspired singer of *De Beata Virgine Dei Matre Maria*. Indeed, among the most effective and expressive factors of devotion to the Mother of God, the Marian Congregations stand out, true gardens of sanctifying and apostolic piety, which, in the centuries past, as well as today, have flourished throughout Brazil. Now, at the beginning of the 18th century, the Congregation of the Immaculate Conception of the College of São Paulo, as historical documents attest, was celebrated for being the most exemplary and the best, not only of the State, but of all of Brazil. 3 Precisely at that time, the Image of Our Lady of the Conception appeared in the waters of the Rio Paraíba. And who could then foresee the torrents of piety towards the Immaculate Virgin and the corresponding downpours of heavenly graces that the ancient Image would bring forth? The progressive increase is well symbolized and attested by the primitive hermitage, which in a few years was replaced by a spacious church and subsequently expanded into a grand basilica; which, even now, with its very rich treasury of countless ex-votos, foreshadows the growing piety of the sons and devotees of Aparecida; who therefore yearn and strive to build another, more ample and magnificent one, which will be a residence worthy of the Queen and Patroness of Brazil. This is attested by the precious gold crown, with which, exactly 50 years ago, by decree of the Chapter of the Holy Patriarchal Basilica Vaticana, the miraculous Image was crowned, "in a solemnity without precedent in the Catholic life of Brazil." 1 See the Documents collected in D. MAUBÍCIO, *Iniciativa da Consagraçâo de a Portugal a A 7 "Senhora de Conceiçâo.* Brotéria, vol. XLIII, 1946, pages 255 and following. 2 Cf. SERAFIM LEITE, S.I., in the *Revista da universidade Catól. do Rio "Verbum,"* vol. VIII, 1951, page 258. 3 SERAFIM LEITE, S.I., *Historia da Companhia de Jesus no Brasil,* vol. VI, pages 352-354. 35 - ACTA, vol. XXI, no. 13. - 15-10-1954.

[*Latin ed. p. 546*]

546 Acta Apostolicae Sedis - Official Commentary, above all, and with the greatest eloquence of facts and words, Our immediate Predecessor of

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immortal memory, when, twenty-five years ago, he constituted Our Lady of Aparecida the Principal Patroness of Brazil, venerated in "her ancient and prodigious Image," declared that he did so, heeding the plebiscitary request of the Episcopate and the Brazilian people, "who, with constant fervor and piety, from the years of the discovery of the Brazilian regions until our times, have venerated and do venerate the Immaculate Virgin, Mother of God." 4 Venerable Brothers and beloved Sons! The mere evocation of these facts, among so many that, like a filigree of gold, adorn the religious annals of Brazil, comforts and fills the soul with gentle joy, compelling it to praise and magnify the Lord, the fount and source of all good, and the Virgin Immaculate, the most loving Mediatrix and Dispenser of His graces. For "to celebrate the gifts of Heaven, to recognize them as received from the hand of God, and to give Him infinite thanks for them, is the first obligation of faith and the first confession of gratitude, and are the first impulses of Christian joy and well-ordered devotion." And you have done so, throughout this Centenary Year of the Immaculate Conception, and you do so now more solemnly and exemplarily at this first National Congress of the Most Excellent Patroness, and in the triumphant demonstrations of Marian piety that accompany it. You have studied, with a most fitting choice, the incomparable greatnesses of Mary, condensed in the dogmas of the Immaculate Conception, the Divine Motherhood, and the glorious Assumption into Heaven. Thus, the Congress will contribute to making your piety ever more enlightened and conscious, and consequently, your love more fervent, your gratitude more profound, your confidence in your most august Queen and Patroness and Mother more steadfast, who has always and with so many proofs of her affection, favored you. But it will also serve to better equip you with the duties that are imposed by the nobility of your filial devotion, lest, with the last echoes of the solemnities, enthusiasm should wane and the fruits disappear. How many, kneeling at the feet of the Immaculate Queen and Patroness of Brazil, have sworn renewed fidelity and love to her! It is necessary that you rise as determined champions of her maternal sovereignty, resolved not to rest until you see her reigning sovereignly in all things and in all people: first in yourselves, in your own lives and activities, as loving children who glory in imitating the virtues of their Mother; then, around... Pius X I, Apostolic Letter, July 16, 1930 - Acta Ap. Sedis, vol. 23, page 7.

[*Latin ed. p. 547*]

From the Acts of Pope Pius XII, 547, concerning you, families, communities, and social organizations, and in all particular and public activities; so that your great homeland may be worthy of its celestial Queen and Patroness, marking this great Crusade for a better world, which should be the fruit of the Marian Year; and with so much greater value and zeal, as greater is the influence that it can exert throughout the entire continent and

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in the League of Nations. With these wishes, and imploring from Heaven blessings upon you, upon the noble City and State of São Paulo, and upon all of Catholic Brazil, through the intercession of Our Lady of the Conception of Aparecida, we bestow upon you, our beloved children, as a pledge of our paternal affection and benevolence, the Apostolic Blessing.

[*Latin ed. p. 548*]

Acts of the Apostolic See - Official Commentary

ACTA SACRA

SS. CONGREGATIONS

CONGREGATION CONSISTORIAL

PROVISION FOR CHURCHES

Most Holy Lord, Our Pope Pius XII, by successive decrees of the Sacred Consistorial Congregation, has, through Divine Providence, provided for the following churches with new pastors:

On July 28, 1954. — To the Cathedral Church of Barbastro, he appointed the Reverend Don Segundo García de Sierra y Méndez, parish priest of Saint Joseph in the town commonly called Gijón, in the diocese of Oviedo.

On August 5. — To the Archiepiscopal Church of Ferrara, he appointed His Excellency Most Reverend Natalio Mosconi, formerly Bishop of Comacchio (-Pomposa).

On August 13. — To the titular episcopal Church of Alba Maritima, he appointed His Excellency Most Reverend Francisco M. Picaud, formerly Bishop of Bayeux-Lisieux.

On August 18. — To the titular episcopal Church of Bubastis, he appointed the Reverend Don Camillo Faresin, of the Society of Saint Francis of Sales, whom he appointed as Coadjutor with the right of succession to His Excellency Most Reverend Joseph Selva, titular Bishop of Metrae and Prelate Nullius of Registro.

On August 19. — To the titular episcopal Church of Arsinoe in Arcadia, he appointed the Reverend Don Emmanuel Serrano Abad, canon theologian of the cathedral chapter of Cuenca, whom he appointed as Auxiliary to His Excellency Most Reverend Daniel Hermida Ortega, Bishop of Cuenca.

On August 24. — To the Cathedral Church of Volterra, he appointed the Reverend Don Mario Ismael Castellano, of the Order of Preachers, prior and member of the Reverend Commissary of the Holy Congregation of the Holy Office.

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On August 24. — To the titular episcopal Church of Avissa, he appointed the Reverend Don Alfonso Toriz Cobián, prefect of studies and professor in the major seminary of the archdiocese of Guadalajara, whom he appointed as Coadjutor to His Excellency Most Reverend Leopold Diaz Escudero, Bishop of Chilapa.

[*Latin ed. p. 549*]

The Sacred Consistorial Congregation, on August 81st. — To the Cathedral Church of Guanare, newly erected, the Most Reverend Peter Paul Tenreiro, formerly the titular Bishop of Orthosia in Phoenicia. On September 1st. — To the titular episcopal Church of Gilba, the Reverend Honoratus Van Waeyenbergh, from the archdiocese of Mechlin, Apostolic Protonotary, of the first class, and Magnificent Rector of the Pontifical University of Leuven, whom He appointed as Auxiliary to the Most Reverend and Reverend Joseph Ernest, Cardinal Van Roey, Archbishop of Mechlin. On September 2nd. — To the titular episcopal Church of Vinda, the Reverend John Villot, from the archdiocese of Lyons, Apostolic Protonotary of the first class, Director of the Episcopal Secretariat in France, whom He appointed as Auxiliary to the Most Reverend and Reverend Maurice, Cardinal Feltin, Archbishop of Paris. On September 5th. — To the Cathedral Churches, also principal vicariates, of Calven and Teano, the Most Reverend Matthew Guidone Sperandeo, formerly the Bishop of Murano. On September 6th. — To the titular episcopal Church of Rhasus, the Reverend John Anthony Donovan, a pastor in the city, of Saint Aloysius, and chancellor of the metropolitan curia of Detroit, whom He appointed as Auxiliary to the Most Reverend and Reverend Edward, Cardinal Mooney, Archbishop of Detroit. — To the titular episcopal Church of Tymbrias, the Reverend Henry Edmund Donnelly, a pastor in the city, of Saint Catherine, in the archdiocese of Detroit, whom He appointed as Auxiliary to the Most Reverend and Reverend Edward, Cardinal Mooney, Archbishop of Detroit. On September 8th. — To the titular archiepiscopal Church of Novae Patrae, the Most Reverend Dominic Menna, formerly the Bishop of Mantua. — To the Cathedral Church of Mantua, the Most Reverend Anthony Poma, formerly the titular Bishop of Thagaste. On September 80th. — To the titular episcopal Church of Caesarea in Bithynia, the Most Reverend John Sismondo, formerly the Bishop of Apua. On October 4th. — To the Cathedral Church of Barcelona in Venezuela, newly erected, the Reverend Joseph Humbert Paparoni, director of the college commonly known as "Padre Arias," from the archdiocese of Mérida in Venezuela.

[*Latin ed. p. 550*]

550 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR THE PROPAGATION OF THE

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FAITH

BOLIVAREN. - CARONEN.

DECREE CONCERNING A CHANGE OF BOUNDARIES.

After a Decree was issued by this Sacred Congregation for the Propagation of the Faith, whereby the Vicariate Apostolic of Tucupita was established, through the division of the Vicariate Apostolic of Caroní in the Republic of Venezuela, in order that better provision might be made for the spiritual welfare of the faithful, certain changes of boundaries between the remaining part of the aforementioned Vicariate Apostolic of Caroní and the Diocese of Ciudad Bolívar were deemed opportune. Wherefore, this Holy Congregation, for the propagation of the Christian Name, having received the favorable opinion of His Excellency, the Most Reverend Armand Lombardi, titular Archbishop of Caesarea Philippi and Apostolic Nuncio in the Republic of Venezuela, and after mature deliberation, decreed that the parishes belonging to the Vicariate Apostolic of Caroní, namely, "St. Anthony's parish at Upata, the parish of the Immaculate Conception at St. Feliz, St. Michael's parish at El Palmar, the parish of the Blessed Virgin Mary of the Most Holy Rosary at Guasipati, the parish of the Blessed Virgin Mary of Mount Carmel at El Callao, and the parish of the Blessed Virgin Mary of Bethlehem at Tumeremo," together with the territory surrounding them, as well as with the churches and chapels, should be attached to the Diocese of Ciudad Bolívar; also, that the territory of the aforementioned Diocese which lies to the left of the river Paraguay should be assigned to the Vicariate Apostolic of Caroní.

Therefore, the boundaries of the Vicariate of Caroní shall be as follows: To the North, a line running from Cerro Venamo, near 6° North latitude, westward along the mountain ranges, called Serranías, following the watershed between the Cuy River and the Caroní River, up to the point where these mountains intersect with the Caroní River, thereby including the regions traversed by the Carrao and Antavari rivers, which flow on the right side into the Caroní River; then, following the course of the Caroní River towards the northern parts, up to its confluence with the Paraguay River, and thence, along the left bank of the Caroní River, up to the mouth of the El Pao River; to the West, the watershed of the rivers.

[*Latin ed. p. 551*]

The Sacred Congregation for the Propagation of the Faith, 551, on one side, between the rivers Aro and Caura, on the other side, up to the civil boundaries of Brasiliae; to the South and to the South-East, the same boundaries; finally, to the East, the civil boundaries of British Guiana,

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up to the aforementioned Cerro Venamo mountain. All of these, the aforementioned Sacred Council, with the power specially granted to it by the Most Holy Lord, Our Pope Pius XII, Divine Providence, confirms and ratifies, and grants to the aforementioned Apostolic Nuncio in the Republic of Venezuela the power to carry out these things, either by himself or through any man constituted in ecclesiastical dignity, with the obligation to transmit a true copy of the completed act. Concerning these matters, the present Decree has been issued, to be of the same validity as if Apostolic Letters had been issued under the seal. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 30th day of the month of July, in the year of Our Lord 1954. L. S. P. Card. FUMASONI BIONDI, Prefect of the Sacred Congregation. Corvo, Under-Secretary. II. NOMINATIONS. By Decrees, as indicated below, the Sacred Congregation for the Propagation of the Faith has announced, to its satisfaction: on April 23, 1954. — Reverend Father Aloysius Franciscus Irizar Salazar, of the Order of Discalced Carmelites, Apostolic Prefect of Tumaco. on April 30. — Reverend Father Michael ab Arruazu, of the Order of the Friars Minor Capuchin, Apostolic Prefect of Aguarico. on May 1st. — Reverend Father Robert Dehler, of the Congregation of the Resurrection of Our Lord Jesus Christ, Apostolic Prefect of the Islands of Her-rnud. on July 18th. — Most Reverend Father Michael Bernard, titular Bishop of Aegeaensem, formerly Apostolic Vicar of Konakriensem, Apostolic Vicar of Brazzaville. on July 19th. — Reverend Father Felix Erviti, of the Congregation of the Oblates of the Most Blessed Virgin Mary Immaculate, Apostolic Prefect of Sahara Hispanica and Ifni.

[*Latin ed. p. 552*]

ACTS OF THE APOSTOLIC PENITENTIARY (OFFICE OF INDULGENCES)

OFFICIAL COMMENTARY OF THE HOLY SEE

DECREE: Regarding the granting of new indulgences for the recitation of the Rosary of the Blessed Virgin Mary within the family.

His Holiness, Pope Pius, by the Divine Providence, XI, having received, in an audience held on October 11, 1954, with the Cardinal Penitentiary Major, the prayers of certain Holy Prelates, and wishing "that the domestic gathering be strengthened with unwavering faith," 1 in addition to the partial indulgence of ten years already granted, which can be obtained once each day, and the plenary indulgence, which can be obtained twice each month, for the recitation of the Rosary of the Blessed Virgin Mary within the family, 2 has, with paternal benevolence, deigned to grant, for the benefit of the faithful, that those who recite the third part of the Rosary

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of the Blessed Virgin Mary within the family daily throughout the week, may gain a plenary indulgence on each Saturday, and furthermore on two other days of the week, and also on each of the feasts of the same Blessed Virgin Mary which are found in the universal calendar 3, provided that they have been duly confessed and have participated in the Holy Eucharist. All contrary decrees are hereby set aside.

Given at Rome, from the offices of the Sacred Apostolic Penitentiary, on October 11, in the year of Our Lord 1954, on the feast of the Maternity of the Blessed Virgin Mary.

N. Card. CANALI, Major Penitentiary

L. £8

S. S. Luzio, Secretary

References:

1. Encyclical *Fulgens Corona*.

2. *Enchiridion Indulgentiarum*, edition 1952, n. 395.

3. Immaculate Conception, Purification, Apparition of the Blessed Virgin Mary of Lourdes, Annunciation, Seven Sorrows (the Friday after the Sunday of the Passion), Visitation, Blessed Virgin Mary of Mount Carmel (Haifa), Blessed Virgin Mary of the Snows, Assumption, of the same Blessed Virgin Mary of the Immaculate Heart, Nativity, Holy Name, Seven Sorrows (September 15), Blessed Virgin Mary of Mercy, Holy Rosary, Maternity, Presentation.

[*Latin ed. p. 553*]

From the Diary of the Roman Secretariat of State, dated May 5, 1954. By the authority of the Holy Father Pius XII, may He reign happily, the following appointments have been made:

Assistants to the Papal Throne:

May 16, 1954: His Excellency, Reverend Monsignor Michele Fogarty, Bishop of Killaloe.

July 7, 1954: His Excellency, Reverend Monsignor Francesco Marchesani, Bishop of Chiavari.

Apostolic Protonotaries, with the same privileges as Participants:

October 20, 1953.

October 26, 1953.

October 27, 1953.

April 14, 1954.

May 7, 1954.

May 10, 1954.

May 15, 1954.

May 25, 1954.

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June 8, 1954.

June 12, 1954.

June 13, 1954.

June 23, 1954.

July 1953: Monsignor Luigi Eckert, of the diocese of Limburg.

July 1953: Monsignor Giacomo Rauch, of the same diocese.

July 1953: Monsignor Luciano Martin, of the diocese of Saint-Jean-de-Québec.

July 1953: Monsignor Luigi Baccino, of the archdiocese of Montevideo.

1954: Monsignor Antonio Maria Bettanini, of the diocese of Padua.

1954: Monsignor Patrizio Barry, of the diocese of Brooklyn.

1954: Monsignor Giacomo Casey, of the same diocese.

1954: Monsignor Francesco Connelly, of the same diocese.

1954: Monsignor Martino Fitzpatrick, of the same diocese.

1954: Monsignor Giuseppe Kelly, of the same diocese.

1954: Monsignor Giuseppe McClancy, of the same diocese.

1954: Monsignor Guglielmo McKenna, of the same diocese.

1954: Monsignor Giuseppe McLaughlin, of the same diocese.

1954: Monsignor Boleslao Puchalski, of the same diocese.

1954: Monsignor Francesco Pokluda, of the diocese of Amarillo.

1954: Monsignor Giovanni A. Steinlage, of the same diocese.

1954: Monsignor Giovanni Gerardo Van Schaik, of the archdiocese of Utrecht.

1954: Monsignor Giuseppe Augusto Schmidt, of the diocese of Harrisburg.

1954: Monsignor Stefano Rondini, of the diocese of Novara.

1954: Monsignor Maurizio Ledere, of the diocese of Mont-Laurier.

1954: Monsignor Antonio Santin, of the diocese of Vittorio Veneto.

1954: Monsignor Antonio Martins Madeira, of the diocese of Coimbra.

1954: Monsignor Angelo Mercati (Rome).

[*Latin ed. p. 554*]

Acta Apostolicae Sedis - Official Commentary - 554, July 31st » August 6th, 11:24 AM » August » » » » 1954. Monsignor Oddone Lorenzo, of the diocese of Casale Monferrato. » Monsignor Giardinieri Francesco, of the diocese of Todi. » Monsignor Primeau Vittorio, of the Archdiocese of Chicago. » Monsignor Barili Giovanni, of the diocese of Parma. » Monsignor Morabito Francesco, of the Archdiocese of Reggio Calabria. » Monsignor Zoccali Stefano, of the same Archdiocese. Domestic Prelates of His Holiness: March 5th, August 2nd, 1950. Monsignor Banward Giuseppe, of the dio-

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cese of Basle. 1953. Monsignor Hiller Adamo, of the diocese of Spires. » Monsignor Marques dos Santos Emanuele, of the diocese of Leiria. August 7th » Monsignor Tubino Mongilardi Fedele, of the Archdiocese of Lima. September 28th » Monsignor Bonomi Giovanni, of the diocese of Hamilton. October 20th » Monsignor Cavanagh Carlo, of the diocese of Ossory. » » » Monsignor Feltmann Ugo, of the diocese of Hildesheim. » » » Monsignor Morotini Carlo, of the same diocese. August 26th » Monsignor Beauséjour Achille, of the diocese of San Giovanni di Québec. » » » Monsignor Neveu Alfonso, of the same diocese. August 27th » Monsignor Mendes de Matos Lewis, of the diocese of Guarda. November 5th » Monsignor Martin Luigi, of the Archdiocese of San Germano di Rimous. March 1st, 1954. Monsignor Reck Evaldo, of the diocese of Madison. » » » Monsignor Hastrich Gerolamo, of the same diocese. » » » Monsignor Koelzer Giovanni, of the same diocese. » » » Monsignor McDonnelì Francesco, of the same diocese. » » » Monsignor Thomas Theodore, of the same diocese. August 22nd » Monsignor Tornasi Severino, of the diocese of Ales. April 12th » Monsignor Rolbiecki Giovanni, of the diocese of La Crosse. » » » Monsignor Barry Patrick, of the Archdiocese of New York. » » » Monsignor Foley George, of the same Archdiocese. » » » Monsignor Halligan James, of the same Archdiocese. » » » Monsignor Kett Francesco, of the same Archdiocese. » » » Monsignor Krug Giuseppe, of the same Archdiocese. » » » Monsignor Voight Giovanni, of the same Archdiocese. August 21st » Monsignor Kelley Giovanni, of the diocese of Pueblo. » » » Monsignor Warnat Giuseppe, of the same diocese. August 22nd » Monsignor Dibbins Carlo, of the diocese of Kansas City. » » » Monsignor Dunn Paul, of the same diocese. » » » Monsignor Kennedy Peter, of the same diocese. » » » Monsignor Roels William, of the same diocese. May 5th » Monsignor Byrne Giuseppe, of the diocese of Lansing. » » » Monsignor Kenny Patrick, of the same diocese. » » » Monsignor Mayotte Henry, of the same diocese.

[*Latin ed. p. 555*]

Diarium Romanae Curiae, May 5th.

I) 8, 1954.

Most Reverend Mr. McEachin, Gerolamo, of the same diocese.

Most Reverend Mr. Mleko, Michele, of the same diocese.

Most Reverend Mr. Sheridan, Earl V., of the same diocese.

Most Reverend Mr. Aitken, Ambrose, of the diocese of Brooklyn.

Most Reverend Mr. Bernard, Peter, of the same diocese.

Most Reverend Mr. Bittermann, George, of the same diocese.

Most Reverend Mr. Brady, Philip, of the same diocese.

Most Reverend Mr. Carberry, John, of the same diocese.

Most Reverend Mr. Delea, John, of the same diocese.

Most Reverend Mr. Del Fiorentino, Dante, of the same diocese.

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Most Reverend Mr. Faustmann, Paul, of the same diocese.
Most Reverend Mr. Fenarty, Thomas, of the same diocese.
Most Reverend Mr. Flynn, John, of the same diocese.
Most Reverend Mr. Goeller, Joseph, of the same diocese.
Most Reverend Mr. Hamilton, Thomas, of the same diocese.
Most Reverend Mr. Higgins, Edward, of the same diocese.
Most Reverend Mr. Holland, John, of the same diocese.
Most Reverend Mr. Jarka, Alexis, of the same diocese.
Most Reverend Mr. King, Jeremiah, of the same diocese.
Most Reverend Mr. McMahon, James, of the same diocese.
Most Reverend Mr. Mulz, John, of the same diocese.
Most Reverend Mr. Nolan, Robert, of the same diocese.
Most Reverend Mr. Reilly, Joseph, of the same diocese.
Most Reverend Mr. Sala, Thomas, of the same diocese.
Most Reverend Mr. Sharp, John, of the same diocese.
Most Reverend Mr. Sherman, George, of the same diocese.
Most Reverend Mr. Smith, Joseph, of the same diocese.
Most Reverend Mr. Sweeney, Edward, of the same diocese.
Most Reverend Mr. Sweeney, Joseph, of the same diocese.
Most Reverend Mr. Caravaglio, Theodore, of the Archdiocese of Brindisi.
Most Reverend Mr. Bosen, Wilfred F., of the diocese of Amarillo.
Most Reverend Mr. O'Brien, Bartholomew, of the same diocese.
Most Reverend Mr. O'Brien, Thomas, of the same diocese.
Most Reverend Mr. Bateski, Theodore, of the diocese of Marquette.
Most Reverend Mr. Laforest, George, of the same diocese.
Most Reverend Mr. McKevitt, IsTolan, of the same diocese.
Most Reverend Mr. Albert, of the same diocese.
Most Reverend Mr. Pelissier, Seifert, Joseph, of the same diocese.
Most Reverend Mr. Durkin, John, of the diocese of Monterey.
Most Reverend Mr. Fresno.
Most Reverend Mr. Earley, Thomas, of the same diocese.
Most Reverend Mr. O'Connell, Michael, of the same diocese.
Most Reverend Mr. O'Doherty, James, of the same diocese.
Most Reverend Mr. O'Mahoney, Charles, of the same diocese.
Most Reverend Mr. Boyle, James, of the Archdiocese of Saint Anthony.
Most Reverend Mr. Leopold, Louis, of the same Archdiocese.
Most Reverend Mr. Manning, Joseph L., of the same Archdiocese.
Most Reverend Mr. Morkowsky, John, of the same Archdiocese.

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Most Reverend Mr. Staff, Gustav, of the same Archdiocese.

Most Reverend Mr. Van Loon, Alfonso, of the diocese of Breda.

[*Latin ed. p. 556*]

Acta Apostolicae Sedis - Commentarium Officiale 556 15 20 25 » May » » 31 » » » » » »)) » » » » 1 11 14 16 » » » » » June » 1954. The Most Reverend Mr. O'Shea, James, of the diocese of San Diego. The Most Reverend Mr. Garvin, William, of the diocese of Bismarck. » The Most Reverend Mr. Pinto, Joseph, of the diocese of Bellary. » The Most Reverend Mr. Bartol, Thomas James, of the same diocese. The Most Reverend Mr. Burke, Joseph G., of the same diocese. » The Most Reverend Mr. Horrigan, William, of the same diocese. The Most Reverend Mr. Keller, Harold, of the same diocese. » The Most Reverend Mr. Maher, Robert, of the same diocese. » The Most Reverend Mr. Casey, James V., of the Archdiocese of Dubuque. The Most Reverend Mr. Dunn, Joseph E., of the same archdiocese. The Most Reverend Mr. Fischer, John M., of the same archdiocese. The Most Reverend Mr. Gannon, Timothy, of the same archdiocese. The Most Reverend Mr. Gorman, Daniel, of the same archdiocese. The Most Reverend Mr. Hruby, Francis R., of the same archdiocese. The Most Reverend Mr. Kearn, James D., of the same archdiocese. » The Most Reverend Mr. Kelly, Emmett G., of the same archdiocese. The Most Reverend Mr. O'Hagan, Edward G., of the same archdiocese. The Most Reverend Mr. Peters, Vernon G., of the same archdiocese. » The Most Reverend Mr. Schulte, George N., of the same archdiocese. » The Most Reverend Mr. Slowey, James E., of the same archdiocese. The Most Reverend Mr. Smith, John, of the same archdiocese. » The Most Reverend Mr. Stemm, George L., of the same archdiocese. The Most Reverend Mr. Schnyder, Francis, of the diocese of Basle. The Most Reverend Mr. Marcoux, Edward, of the Archdiocese of Sherbrooke. » The Most Reverend Mr. Costa, Anthony, of the Archdiocese of Catania. The Most Reverend Mr. Simaan, Nemeh, of the Latin Patriarchate of Jerusalem. » » » 18 25 26 29 » » » 8 12 July » » » » » » » » » » 13 » » » » » » » » » 17. 23 29 31)) » » » » » » » The Most Reverend Mr. Vergani, Anthony, of the same Patriarchate. The Most Reverend Mr. Ferrino, James, of the Archdiocese of Brindisi. The Most Reverend Mr. Merra, Vincent, of the diocese of Andria. The Most Reverend Mr. Parisella, Alfred, of the diocese of Terracina. The Most Reverend Mr. Flores, Martin James, of the diocese of Salamanca. The Most Reverend Mr. Agrimi, Anthony, of the diocese of Lech. The Most Reverend Mr. Rosolen, John, of the diocese of Vittorio Veneto. The Most Reverend Mr. Stefani, Peter, of the same diocese. The Most Reverend Mr. Artoni, Igino, of the diocese of Guastalla. The Most Reverend Mr. de Santiago, Robert, of the Archdiocese of Montevideo. The Most Reverend Mr. Giordano, David, of the same archdiocese. The Most Reverend Mr. Maritorena, Romano, of the same archdiocese. The Most Reverend Mr. Tamburini, Dominic, of the same archdiocese. The Most Reverend Mr. Biggi, Julius, of the diocese of

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Piacenza. The Most Reverend Mr. Riposati, Anthony, of the diocese of Rieti. The Most Reverend Mr. Giusti, Martin, of the Archdiocese of Lucca. The Most Reverend Mr. Babutiu, George, of the diocese of Cleveland. The Most Reverend Mr. Leonardo, Felix, of the diocese of Teano.

[*Latin ed. p. 557*]

Diarium Romanae Curiae, July 3, 1954.

Most Reverend Monsignor De Iorio Luigi, of the same diocese.

Most Reverend Monsignor Paternostro Agostino, of the Archdiocese of Capua.

Most Reverend Monsignor Semeraro Orazio, of the Diocese of Ostuni.

Most Reverend Monsignor De Lucia Pasquale, of the Diocese of Acerra.

Most Reverend Monsignor Pascarella Biagio, of the same diocese.

Most Reverend Monsignor Stompanato Mario, of the same diocese.

Most Reverend Monsignor Angela Giovanni Battista, of the Diocese of Ivrea.

Most Reverend Monsignor Blandino Michele, of the Diocese of Susa.

Most Reverend Monsignor Mazzoccone Giovanni, of the Archdiocese of Lanciano.

Secret Chamberlains *in commendam* of His Holiness:

1946. Most Reverend Monsignor Courei Emidio, of the Diocese of Tucumán.

1948. Most Reverend Monsignor Vignati Cornelio, of the Archdiocese of Buenos Aires.

August 24, 1949. Most Reverend Monsignor Pérez Giuseppe Alberto, of the Diocese of Catamarca.

March 21, 1951. Most Reverend Monsignor Maniás Silvio, of the Archdiocese of Santa Fé, Argentina.

October 27. Most Reverend Monsignor Videla Cuello Giovanni, of the Archdiocese of San Juan de Cuyo.

July 14, 1952. Most Reverend Monsignor Mensa Albino, of the Diocese of Pinerolo.

August 10. Most Reverend Monsignor Eismann Adamo, of the Diocese of Treves.

August 15. Most Reverend Monsignor Franca Santos Cid, of the Diocese of Lorena.

March 17, 1953. Most Reverend Monsignor Calderón Pietro Leone, of the Diocese of Nueva Pamplona.

Most Reverend Monsignor Cortés Francesco da Paola, of the same diocese.

Most Reverend Monsignor Mendoza Demetrio, of the same diocese.

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Most Reverend Monsignor Hopmann Carlo, of the Archdiocese of Colonia.

April 8. Most Reverend Monsignor Ostlender Enrico, of the same Archdiocese.

Most Reverend Monsignor Albers Gustavo, of the Diocese of Muenster.

Most Reverend Monsignor Bevilaqua Vidigal Clodoveo, of the Diocese of Caxias.

Most Reverend Monsignor Pinheiro Bogeia Enrico, of the same diocese.

Most Reverend Monsignor Nafria Gregorio, of the Diocese of Rio Preto.

May 2. Most Reverend Monsignor Burlage Koppernagel Enrico, of the Diocese of Muenster.

Most Reverend Monsignor Heimbach Agostino, of the Archdiocese of Colonia.

Most Reverend Monsignor Blaschke Paolo, of the Diocese of Muenster.

Most Reverend Monsignor Castaño Vincenzo, of the Diocese of Armenia.

Most Reverend Monsignor Alvarado Gonzalez Antonio, of the Diocese of Petrópolis.

June 22. Most Reverend Monsignor Da Costa Giuseppe, of the same diocese.

Most Reverend Monsignor De Amarai Mello Luigi Gerardo, of the same diocese.

Most Reverend Monsignor Wolff Paolo, of the Archdiocese of Colonia.

Most Reverend Monsignor Kroener Filippo, of the Archdiocese of Bamberg.

July 3. Most Reverend Monsignor Schneider Giuseppe, of the same Archdiocese.

Most Reverend Monsignor De Mello Giovanni Onorio, of the Diocese of Campina Grande.

May 30. July 13.

[*Latin ed. p. 558*]

Acta 558, 8 July, Apostolicae Sedis - Official Commentary, 1953. Monsignor Oscar Golombeck, of the Archdiocese of Kolin. Monsignor Giuseppe Maria Matias da Silva, of the Diocese of Guaxupé. 8 August, Monsignor Gualtiero Velten, of the Archdiocese of Kolin. 17, Monsignor Alderico Melanson, of the Archdiocese of Moncton. Monsignor Natanaele De Veras Alcantara, of the Diocese of Valencia in Brazil. 20, Monsignor Geraldo Borowski, of the Diocese of Santos. Monsignor Primo Neves da Motta Vieira, of the same diocese. 22, Monsignor Giovanni Lenzen, of the Archdiocese of Kolin. 5 September, Monsignor Giuliano Angelo Mondoñedo, of the Archdiocese of Trujillo. 9, Monsignor Francesco

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Garcerant, of the Archdiocese of Cartagena. 3 October, Monsignor Francesco Martins, of the Archdiocese of Goa and Damão. 26, Monsignor Luciano Messier, of the Diocese of St. John of Quebec. Monsignor Giuseppe Poissant, of the same diocese. 5 November, Monsignor Emanuele Miller Simòes, of the Diocese of Aveiro. 11, Monsignor Luigi Eisenreich, of the Diocese of Passau. Monsignor Francesco Saverio Fischer, of the same diocese. 1 February 1954. Monsignor Giovanni Giuseppe Keulers, of the Diocese of Ruremond. 5, Monsignor Giuseppe Gilles, of the Diocese of Namur. Monsignor Ruggero Lefevre, of the same diocese. Monsignor Giuseppe Theyssen, of the same diocese. 22 March, Monsignor Abramo Atzori, of the Diocese of Ales. 21 April, Monsignor Francesco Faistl, of the Diocese of Pueblo. Monsignor Giorgio Holland, of the same diocese. Monsignor Pietro Maas, of the same diocese. Monsignor Elwood Voss, of the same diocese. 22, Monsignor Guglielmo Conrad, of the Diocese of Kansas City. Monsignor Robert Hayes, of the same diocese. Monsignor Federico Knoebber, of the same diocese. 26, Monsignor Agostino Blujaki, of the Archdiocese of the Most Holy Assumption. Monsignor Raimondo Bogarin, of the same archdiocese. Monsignor Pantaleone Garcia, of the same archdiocese. 7 May, Monsignor Giacomo Asip, of the Diocese of Brooklyn. Monsignor Salvatore Cañero, of the same diocese. Monsignor Guglielmo Casey, of the same diocese. Monsignor Eugenio Crawford, of the same diocese. Monsignor Giorgio Dawson, of the same diocese. Monsignor Francesco Donnelly, of the same diocese. Monsignor Matteo Hickey, of the same diocese. Monsignor Ronald McDonald, of the same diocese. Monsignor Giuseppe Reagan, of the same diocese.

[*Latin ed. p. 559*]

Diary, 7th of October. 20th, 21st, 31st. 8th, 9th, 31st. 14th, 18th, 19th, 23rd, 26th. 6th, 12th, 13th, 22nd, 11th, 3rd. Roman Curia, 559, May 1954.

Most Reverend Mr. Smiddy Thomas, of the same diocese.

Most Reverend Mr. Bottoms Archibald M., of the diocese of Amarillo.

Most Reverend Mr. Matthiesen Leroy T., of the same diocese.

Most Reverend Mr. Chisholm Robert, of the diocese of Marquette.

Most Reverend Mr. Ehlinger Paul, of the Archdiocese of Saint Anthony.

Most Reverend Mr. Hubertus Bruno, of the same Archdiocese.

Most Reverend Mr. Popp Bernard, of the same Archdiocese.

Most Reverend Mr. Wangler Alexander, of the same Archdiocese.

Most Reverend Mr. Layode Lawrence, of the Archdiocese of Lagos.

Most Reverend Mr. Oni Julius, of the same Archdiocese.

Most Reverend Mr. Heezemans Hubert Francis, of the diocese of 's-Hertogenbosch.

Most Reverend Mr. Briscoli Justin A., of the Archdiocese of Dubuque.

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June.

Most Reverend Mr. Altieri Louis, of the diocese of Caserta.

Most Reverend Mr. Ristoro Julian, of the same diocese.

Most Reverend Mr. Galli Arthur, of the diocese of Como.

Most Reverend Mr. Del Paggio Pasquale, of the diocese of Teramo.

Most Reverend Mr. Moisan Rosario, of the Archdiocese of Sherbrooke.

Most Reverend Mr. O'Bready Maurice, of the same Archdiocese.

Most Reverend Mr. Guglielmino Joachim, of the Archdiocese of Catania.

Most Reverend Mr. Magliocchetti Francis, of the diocese of Veroli.

Most Reverend Mr. Franco Armando, of the Archdiocese of Brindisi.

Most Reverend Mr. Forer Henry, of the diocese of Bressanone.

Most Reverend Mr. Oberkofler John Baptist, of the same diocese.

Most Reverend Mr. Vidal Adolph, of the Apostolic Vicariate of Jamaica.

Most Reverend Mr. Maffei Tullio, of the diocese of Foligno.

Most Reverend Mr. Ottaviani Octavian, of the same diocese.

Most Reverend Mr. Po Peter, of the same diocese.

Most Reverend Mr. Parisella Innocent, of the Archdiocese of Gaeta. July.

Most Reverend Mr. Bubbolini Peter, of the diocese of Sansepolcro.

Most Reverend Mr. Baccichetti Jerome, of the diocese of Vittorio Veneto.

Most Reverend Mr. De Marchi Mario, of the same diocese.

Most Reverend Mr. De Nardi Charles, of the same diocese.

Most Reverend Mr. Lambiase Emilio, of the diocese of Nola.

Most Reverend Mr. Saviano Francis, of the same diocese.

Most Reverend Mr. Barra Thomas, of the diocese of Ivrea.

Most Reverend Mr. Perrotta Francis, of the diocese of Calvi.

Most Reverend Mr. Lavagno Louis, of the diocese of Casale Monferrato.

Most Reverend Mr. De Nittis Michael, of the Archdiocese of Manfredonia.

Most Reverend Mr. Cannalire Anthony, of the diocese of Oria.

Most Reverend Mr. Putignano Angelo, of the same diocese. August.

Most Reverend Mr. Catone Carmine, of the Archdiocese of Capua.

Most Reverend Mr. Guerriero Anthony, of the same Archdiocese.

Most Reverend Mr. Petrella Modest, of the same Archdiocese.

[*Latin ed. p. 560*]

Acts of the Apostolic See - Official Commentary 560 7 » » » August 24 » » » » 1954. Monsignor Quadri Santo, of the diocese of Bergamo. » Monsignor Picciotti Cesare, of the diocese of Fidenza. » Monsignor D'Onorio Di Meo Luca, of the archdiocese of Gaeta. » Monsignor Adamini Eligio, of the diocese of Ivrea. » Monsignor Cassone Domenico, of the archdiocese of Reggio

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Calabria. » » » Monsignor Musolino Anthony, of the same archdiocese. » » » Monsignor Quattrone Aurelio, of the same archdiocese. 27 » » Monsignor Forgione Raffaele, of the archdiocese of Capua. » » » Monsignor Palladino Giovanni, of the same archdiocese. September 9 » Monsignor Sanz Villalba Sotero, of the diocese of Tarazona. 17 » » Monsignor Graveiii Giovanni, of the diocese of Penne-Pescara. Extraordinary Secret Chamberlains of Sword and Cape of His Holiness: September 5, 1954. His Excellency, Mr. Walshe Giuseppe Patrizio (Ireland). 9 » » Noble Leonetti Tommaso (Rome). NECROLOGY January 11, 1953. Monsignor Meszlényi Zoltan Louis, titular Bishop of Sinop. August 6, 1954. Monsignor Baudry Stanislaus Henry Gabriel, Bishop of Mngyüan. 19 » » Monsignor Lync Giuseppe Patrizio, Bishop of Dallas-Fort Worth. 25 » » Monsignor Ossola Peter, titular Bishop of Verbe. 26 » » Monsignor Bernardini Philip, titular Archbishop of Antioch in Pisidia. 30 » » The Most Reverend Cardinal Schuster Alfred Ildefonso, of the title of the Saints Sylvester and Martin at the Monti, Archbishop of Milan. » » » Monsignor Vesters Gerard, titular Bishop of Dioclezianopolis of Palestine. September 20 » Monsignor Pichot Paul, titular Bishop of Rafanea. October 4 » The Most Reverend Cardinal Borgongini Duca Francesco, of the title of Saint Mary in Vallicella.

[*Latin ed. p. 561*]

Year and Volume XXXVI, November 15, 1954 (Series II, Volume XXI) - No. 14. ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. ACTS OF POPE PIUS XII. APOSTOLIC CONSTITUTIONS. I. OF THE CITY OF BOLIVAR (BARCELONA IN VENEZUELA). CONCERNING THE ERECTION OF A NEW DIOCESE. PIUS, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of the matter, having earnestly striven, by the will of God, to promote the growth of the Catholic faith throughout the world, and considering that the erection of new dioceses contributes not a little to this end, as it is judged to be beneficial to the faithful according to the circumstances of the times, we deem it fitting now to consider what pertains to the See of the City of Bolivar, which has made such progress that a new diocese should be established from it. Since the venerable Brother Armandus Lombardi, Archbishop with the title of Caesarea Philippi, and Apostolic Nuncio in the Republic of Venezuela, together with the civil authority, have requested this from the Apostolic See, we, having heard the venerable Brother John Joseph Bernal Ortiz, Bishop of the City of Bolivar, to whom this matter pertains; and supplementing the consent of those who consider themselves to have some right in this matter, having carefully considered the matter, and exercising the power which we hold over the entire Christian family, these.

[*Latin ed. p. 562*]

562 Acta Apostolicae Sedis - Official Commentary: We hereby establish

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and decree the following. We separate from the Diocese of Ciudad Bolívar the territory which is presently known as "Anzoátegui," and we establish a new diocese, to be called Barcinona, in Venezuela. This newly erected diocese will extend to the north to the Caribbean Sea; to the east, to the states commonly known to as "Sucre" and "Monagas"; to the south, to the "Orinoco" river; and to the west, to the states known as "Guárico" and "Miranda." We order that the seat of this new diocese be located in Barcinona, the principal city of the region; and that the episcopal chair be established in the church of Saint Eulalia, Martyr, in the same city of Barcinona, which we elevate to the rank of a cathedral church. We grant to the Prelate of this new diocese the governance and administration thereof, together with all rights, privileges, burdens, and obligations, which belong to all other Bishops. We desire that the newly founded seat of Barcinona in Venezuela be a suffragan of the Metropolitan Church of Caracas, and that the Barcinona bishops, for the time being, be subject to the Metropolitan Archbishop of Caracas, according to the law. The episcopal table, which is the fund, shall be constituted of those goods which, in proportion, are derived from the assets belonging to the Diocese of Ciudad Bolívar, according to Canon 1500 of the Code of Canon Law; or which are contributed by Christian faithful; or finally, from the revenues of the Curia. With regard to the election of a Capitular Vicar or Administrator in the event of a vacancy, we order that the rights and obligations of the faithful and clergy, and other matters of this kind, be observed in accordance with what is prescribed by Canon Law. With regard to the clergy specifically, we decree that as soon as these Letters of Ours are put into effect, the clergy of the Church shall be considered to be assigned to it, within the boundaries in which they rightfully reside. In accordance with what is prescribed in the Code of Canon Law, we order that a Chapter of Canons be established as soon as possible, according to the norms to be set forth in other documents. If, at present, this cannot be done, we grant that, in its place, diocesan consultants be chosen, who will assist the Bishop with counsel and work, in carrying out important matters. We also order that, as soon as it is possible, a seminary, at least of the elementary level, be established for the education of young men called to the priesthood, in accordance with the common law and according to the laws issued by the Holy Council for Seminaries and Universities; and that, as soon as it can be done, young men chosen from among them be sent to Rome, to be educated there, in piety and doctrine, at the Pontifical College of the Americas. Finally, we desire that the Curia of Ciudad Bolívar send, as soon as possible, to the chancery of the Barcinona diocese in Venezuela, all records and documents pertaining to this Church. In order that all that which We command in these Letters may be carried out, we en-

[*Latin ed. p. 563*]

The Acts of Pope Pius XII, page 563, state: "We choose the Reverend

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Brother Armandus of Lombardy, or he who at that time, when these decrees are brought before the matter, presides over the Apostolic Nunciature in the Republic of Venice; and therefore we grant him all the necessary powers for this purpose, to be delegated to any man who has attained some dignity in the sacred priesthood. We also command that the same Reverend Brother report this completed business in the records, and that faithful examples thereof be transmitted to the Sacred Congregation Consistorial as soon as possible. We will and desire that these letters be effective now and in the future; so that those to whom they pertain may religiously observe what has been decreed therein, and thus obtain their full force. No prescriptions of any kind whatsoever shall be able to oppose the effectiveness of these letters, since by these letters we abolish all such. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity, and are signed by a public notary, shall have the same full faith as if these letters themselves were presented. Whoever in any way disregards or rejects Our decrees in general, let him know that he will incur the penalties prescribed by law to those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, near St. Peter's, on the seventh day of the month of June, in the year of Our Lord one thousand nine hundred and fifty-four, in the sixteenth year of Our pontificate. For the Holy Roman Church, Cardinal [illegible], Secretary of the Sacred Congregation Consistorial. For the Holy Roman Church, Chancellor of the Secretariate. [illegible] Clemens. Cardinal Micara. Cardinal Pizzardo, Subdeacon of the Sacred College. Hamletus Tondini, Regent of the Apostolic Chancery. Alfonsus Carinci, Archbishop [titular], Dean. Prot. Apost. Albertus Serafini, Protonotary [at the] Apostolic [Consistory].

[*Latin ed. p. 564*]

Acta 564 Apostolicae Sedis - Commentarium Officiale II.

BARQUISIMETENSIS - CALABOCENSIS. (GUANARENSIS) TERRITORIES. A NEW DIOCESE IS ESTABLISHED.

The Barquisimeto Diocese and the Calabozo Diocese ((GUANARENSIS)) are to be divided. It is to be called Pius.

THE BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE.

From the time that God, by the ineffable counsel of His goodness, willed to govern and protect His flock, we have had no greater concern than that all the faithful, adorned with the blood of Christ, may be able to profess and foster their faith more suitably each day.

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Therefore, since the venerable Brother Armandus Lombardi, Archbishop with the title of Caesarea Philippi, and also Apostolic Nuncio in the Republic of Venezuela, and the civil authority, earnestly requested from this Apostolic See that, after dividing the territories of the dioceses of Barquisimeto and Calabozo, a new diocese be established, We, being certain that this will bring greater prosperity to religious affairs in those lands, with a most willing heart, deem it fitting to grant this, after due deliberation.

Regarding this matter, after hearing the venerable Brothers Anthony Ignatius Camargo, Bishop of Calabozo, and Chrispolo Benítez Fonturvel, Bishop of Barquisimeto, whose opinion was that the matter could be considered in the best possible way; and with the consent of those who have or believe they have some right in this matter, by the fullness of power which We received from Christ, We decree and establish the following.

From the diocese of Barquisimeto, We separate the territory that belongs to the State which, in their language, is called "Portuguesa"; likewise, from the diocese of Calabozo, We separate that territory which is included in the civil district of "Guanarito": these territories We constitute into a new diocese, to be called Guanare.

Therefore, the Guanare diocese will extend to the entire territory of the region of "Portuguesa," and will be bounded as follows: to the north, by the Barquisimeto diocese; to the east, by the sun, by the dioceses of Valencia in Venezuela and Calabozo; to the south, also by the Calabozo diocese and the archdiocese of MÃ©rida in Venezuela, and finally, to the west as well.

The Bishop to whom the new diocese of Guanare is assigned shall establish the episcopal see in "Guanare."

[*Latin ed. p. 565*]

By the grace of God, Pope Pius XII.

We decree the establishment of a cathedral in the city, and We dedicate the seat of Our authority within the church of the Holy Spirit, which exists in that same city and is adorned with the title of a minor basilica. Therefore, this church, celebrated by a large multitude of the faithful who, with remarkable piety, venerate the Most Holy Virgin of "Coromoto," the patroness of the entire Republic, shall be elevated to the rank and honor of a cathedral, with the honors and privileges conferred upon the seat and its prelates, as well as the burdens that arise from this dignity. Furthermore, We desire that the church, which We have now established, be a suffragan of the metropolitan archdiocese of Caracas; its bishop shall likewise be subject to and subordinate to the Archbishop of Caracas. The episcopal table shall be constituted by those goods which either, in proportion to their share from the division of assets previously belonging to the dioceses of Barquisimeto and Calabozo, according to Canon 1500 of the Code of

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Canon Law; or which are offered by the Christian faithful; or which are revenues of the Curia. Regarding the election of a Capitular Vicar or Administrator in the event of a vacancy, as well as the rights and obligations of the faithful and clergy, and other matters of this nature, We decree that the same shall be observed as is prescribed by Canon Law. With regard to the clergy specifically, We decree that as soon as these Letters of Ours are put into effect, the clergy of the church shall be considered to be assigned to it, within the boundaries of which they rightfully reside. We also command that a college of canons be established in the cathedral church of Guanare, according to the norms that will be set forth in other letters to be issued under seal. Until the senate of canons is constituted, We grant that, in their place, diocesan consultants be chosen, who will assist the bishop with counsel and work. Furthermore, We decree that, as soon as it is possible, a seminary, at least at the elementary level, be established for the diligent instruction of young men called to the priestly ministry, in accordance with the norms of common law and according to the laws issued by the Holy Council concerning seminaries and universities; and that, when it can be done, chosen young men be sent to Rome to be instructed in philosophical and theological disciplines at the Pontifical College for Latin Americans. Finally, We desire that all documents and records pertaining to the newly established church of Guanare be transmitted as soon as possible from the Curias of Barquisimeto and Calabozo to the Curia of Guanare, where they shall be preserved. In order that all that We command in these Letters may be carried out, We choose the venerable Brother Armando Lombardi, or he who, at the time these decrees are put into effect, presides over the Apostolic Nunciature in the Republic of Venezuela; to him, therefore, We grant all the necessary powers to delegate to any man who has attained some dignity in the sacred priesthood. We also command that the same venerable Brother complete this business and affix his seal.

[*Latin ed. p. 566*]

The Acts of the Apostolic See – Official Commentary, refers to 566 bulls, of which trustworthy examples will be transmitted to the Most Holy Congregation of Cardinals as soon as possible. We wish these Letters to be and to remain effective now and in the future; in such a way that those to whom they pertain will religiously observe what has been decreed through them, and thus will obtain their full force. No prescriptions of any kind whatsoever will be able to oppose the efficacy of these Letters, since through these Letters we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared entirely null and void. Therefore, no one is permitted to tear or corrupt these documents of Our will; rather, examples or copies of these Letters, whether printed or handwritten, bearing the seal of those constituted in ecclesiastical dignity, and signed by a public notary,

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shall have the same full faith as if they were presented. Whoever in any way disregards or rejects Our decrees in general, let him know that he will incur the penalties prescribed by law, those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the seventh day of the month of June, in the year of Our Lord one thousand nine hundred and fifty-four, in the sixteenth year of Our Pontificate.

For the Holy Roman Church, Cardinal, Secretary of the Sacred Congregation of Cardinals.

For the Holy Roman Church, Chancellor of the Secretariate.

© Clemens Micara

Joseph Cardinal Pizzardo, Subdeacon of the Sacred College.

Hamletus Tondini, Apostolic Chancery.

Regens.

Alfonsus Carinci, Archbishop, titular of Seleuç, Dean.

Prot. Apost.

Albertus Serafini, Protonotary Apostolic.

Loco.

© Plumbi In Ap. Cane, tab., Vol. LXXXVIII, n. 9$.

[*Latin ed. p. 567*]

Acta, Pontificales, XII, 567, III, concerning "The Mission of France." From the Archdiocese of SENONENSI, the territory of the parish of PONTINIACENSIS is separated, and a Prefecture, to which the name "Mission of France," or "Pontiniacensis," is given, is established. PIUS, Servant of the Bishops, Servants of God, for the perpetual memory of all things, are urged by our Apostolic office to diligently promote those things which contribute to the propagation of the Catholic religion and the salvation of souls. Therefore, we pursue the concerns of our ministry even to distant regions, which, still ignorant of the light of the Gospel, we entrust to be cultivated by sacred preaching; and with no less zeal, we embrace all nations in which the name of Christ flourishes, undertaking great works so that there the profession of the Catholic faith may be preserved whole and unharmed. Among these nations, it is pleasing to recall in the present time the most noble and most beloved France, the firstborn daughter of the Church, whose singular merits in the progress of the Catholic faith we have long celebrated in copious discourse, especially when, having not yet assumed the office of Supreme Pontiff, we performed solemn Apostolic legations there. It is indeed pleasing now to recall again that, as the year of MARY turns, while we commemorate the centennial celebration of the singular privilege of the Immaculate Conception of the Most Blessed Virgin Mary, our mind and spirit are turned to Lapurdum, where, in the fourth year since the definition of the dogma, the very Immaculate Virgin, before the eyes of the Supreme Master, confirmed her divinity by words, appearances, and

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miracles. However, we are deeply concerned when we consider certain particular conditions of the religious situation in France, which have also greatly troubled the minds of our predecessors in past times. It is sufficient to remember in this matter our immortal predecessors, Leo XIII and Pius X, whom we recently added to the catalogue of Saints with the greatest joy and with the applause of the entire Catholic world.

[*Latin ed. p. 568*]

Acts of the Apostolic See - Official Commentary 568. The Supreme Pontiffs, through numerous documents, and among these, the most celebrated, have most highly praised the administrators of the sacred rites of Galliae, for their diligence in promoting the good of souls, especially at a time when the Church was burdened by grave difficulties and afflicted by grievous distresses. Lest constancy, lest virtue in defending the rights of the Church should in any way fail, and lest any of the faithful should stray from the right path, the aforementioned Supreme Pontiffs imparted to the Sacred Pastors of Galliae, counsels full of wisdom and gravity, which are of the greatest importance in the present circumstances. It pleases Us to recall the paternal admonitions which Leo XIII, of blessed memory, gave in a letter dated the 8th of September in the year 1899, written in the vernacular language, to the Gallic priests, considering the benefits of human society, most wisely. 1 We cannot pass over in silence the exhortations which the most holy Roman Pontiff Pius X, eager to restore all things in Christ, addressed to the Archbishops and Bishops of Galliae, gathered together for a second convention concerning diocesan missions, as if with a prophetic spirit: "...May you not lack the encouragement of Our paternal charity, by which, as We trust, your efforts will be more keenly aroused in those undertakings which are most conducive to the increase of divine glory and the salvation of souls... Therefore, let this be a guiding principle for you, that the apostolic men who perform this office may so increase its resources that there may be no parish in your dioceses which for too long lacks the ministry of such men. Indeed, We are not unaware that in Galliae there are men who, following the example of the Apostles, devoted to prayer and to the ministry of the word, are entirely dedicated to the sanctification of all and to the edification of the Body of Christ. But, as you well know, their number is insufficient to serve all the parishes, and to establish the evangelical discipline therein. Wherefore, We also wish to commend this to your pastoral endeavor, so that each diocese may have properly established a diocesan missionary apostolate, and may provide it with all the instruction, piety, and doctrinal assistance that is fitting. Indeed, the undertaking is not without difficulties, arising from the requests of priests, and from a lack of resources. But the work of which We are speaking is of such great utility in fostering piety that it should be fostered above all other pious works..." 2 In order that the admonitions of the Supreme Pontiffs might, as was hoped,

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be fully applied to the matter, difficulties and circumstances hindered it.

1 LEO XIII, Encyclical Letter, to the Bishops of Galliae, concerning the education of priests, From the day, 8 September 1899, Leo XIII, Supreme Pontiff, Acts, XIX, 157, Rome, from the Vatican Printing Press, 1899.

2 A. A. S., III (year 1911), p. 268.

[*Latin ed. p. 569*]

Acts of Pope Pius XII, 569. Furthermore, a lack of vocations, the scarcity of clergy, and other grave causes, not a few in number, are present. Therefore, we see and deeply lament that many people, especially those who work in factories, workshops, and fields, deceived by materialistic doctrines, have almost abandoned the institutions and morals of the Christian life. But it is necessary that these sheep, who have strayed unwisely, be quickly brought back to the one fold of Christ. In this matter, the most important task falls to the sacred ministers, who are prepared and suitable for such a quasi-missionary ministry; those who, possessing due knowledge and virtue, and suitably imbued with the principles of social doctrine, as We and Our predecessors have repeatedly and openly taught, completely setting aside worldly things, dedicate themselves wholeheartedly to this exalted apostolate. Indeed, We are not unaware of how much, in this matter, the Venerable Archbishops and Bishops of Galliae have striven, and how much they have accomplished; for this opportunity, we sincerely commend their pastoral diligence. For, although they do not deviate from the ancient norms of the sacred ministry and the approved methods of the apostolate, they strive to use new and suitable remedies and supports, and they undertake arduous endeavors of various kinds, better adapted to the morals of modern life and the needs of the times. For these reasons, a pious association of clergy, called Missio Galliae, was established a few years ago in Galliae, promoted by a group of Cardinals and Archbishops of that nation, according to that formula which the Sacred Roman Congregations, within their respective jurisdictions, have approved for trial, and which also grants this Mission the faculty of aggregating clergy and of conferring the sacred orders with a special title, "Missionis Galliae." Consequently, the fruits of the good works collected are not insignificant, and, although a short interval of time has passed, they demonstrate the usefulness of the Mission; moreover, experience suggests the necessity of establishing a firmer legal framework, which more closely corresponds to the laws and principles of common law, so that all ecclesiastical institutions may regain their strength and progress. Since the aforementioned Venerable Brothers, devoted to us and to this Apostolic See, recently supplicated us in letters, requesting that we spare nothing that we might be able to provide for the fuller discipline of the clergy and the salvation of souls, we have entrusted this matter to Our

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Sacred Consistorial Congregation.

[*Latin ed. p. 570*]

The aforementioned Council, by our Venerable Brother Adeodatus Ioannes, Cardinal Piazza, Bishop of Sabina and Poggio Mirteto, Secretary of the same Sacred Consistorial Congregation, having presented to Us a proposal concerning the erection and establishment of a certain clerical society, namely the "Mission de France," as a territorial Prelature, with its own territory and its own Ordinary, We, after mature deliberation, approved of this and decreed its implementation. Therefore, graciously accepting the petitions presented to Us by our beloved son Achilles, Cardinal Liénart, Bishop of Lille, President of the Episcopal Council or Commission for the guidance of the "Mission de France," with the favorable opinion of the Venerable Paul MareUa, Archbishop with the titular see of Doclea, Our Nuncio in France, and with the consent of the Venerable Frederick Edward Camillus Lamy, Archbishop of Sens, and others who have some right or are presumed to have some right in this matter, greatly desiring that this endeavor may be good, blessed, and successful, and beneficial to the salvation of souls and to the "Mission de France," We decree and command the following with Our Apostolic authority.

I. The territory which is within the Archdiocese of Sens, and which includes the parish commonly known as Pontigny, with the boundaries as described in the attached sheet, * together with its church and the buildings therein — formerly the illustrious Pontigny Abbey of the Holy Order of Cîteaux, which was renowned for its historical events and the examples of holy men — We separate from the jurisdiction of the Ordinary of Sens, and We subject it to the jurisdiction of the Prelate of the "Mission de France," at the direction of the Holy See, suspending, for this reason, any power that the aforementioned Ordinary of Sens may have over that territory, so that henceforth the "Mission de France" may be considered and function as a Prelature nullius dioecesis (a Prelature without belonging to any diocese).

II. The "Mission de France," thus erected and established, is governed according to canon 319, § 2 of the Code of Canon Law, according to the norms of common law, with the exception of its own specific laws and statutes.

III. § 1. The territory of the "Mission," although small and defined by certain limits, will include the principal house of the "Mission," together with the church and the buildings therein. * See page 571.

[*Latin ed. p. 572*]

572 Acta Apostolicae Sedis - Official Commentary § 2. Within this territory, the Mission de France may, according to the prescriptions of the sacred canons, have a Seminary or College, governed according to the norms

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established by the Sacred Congregation for Seminaries and Universities, in which a certain number of young men are prepared for the clerical state. IV § 1. The Prelate of the Mission is named and instituted by the Roman Pontiff, according to canon 320 § 1 of the Code of Canon Law. § 2. The Prelate of the Mission is chosen from among the Sacred Ministers who are members of the Episcopal Commission of the Mission de France, which has been permanently established by the Assembly of Cardinals and Archbishops of Galliae. § 3. The Prelate of the Mission will be the President of the same Episcopal Commission. V § 1. The Prelate of the Mission has the right to incardinate clerics according to canons 111 § 2 and 112 of the Code of Canon Law, with all other legally binding provisions remaining in force. § 2. Furthermore, the Prelate has the right to promote clerics to the sacred orders in the name of the Mission de France. § 3. The Prelate of the Mission must provide for the appropriate support of each priest whom he promotes in the name of the Mission de France. VI § 1. Each priest assigned to the Mission, in order to be sent by the Prelate of the Mission to a particular diocese, or to transfer from one diocese to another, either permanently or for a renewable period, requires the consent of the Bishop to whom he is being sent. § 2. A priest of the Mission may be removed from his duties within a particular diocese, according to canon 454 § 5 of the Code of Canon Law. VII. Each priest of the Mission, in exercising the care of souls outside the confines of the Mission, or in performing any duty assigned to him by the Ordinary of the place, is fully subject to the authority of that Ordinary and enjoys no exemption from that Ordinary.

[*Latin ed. p. 573*]

Acta Pii PP. XII 573 VIII § 1. Ordinarius debeat constituere Vicarium Generalem, sed non sine auctoritate et venia Apostolicae Sedis. § 2. Vicarius Generalis eligendus est sacerdos, qui ab omnibus curis officialibus liberatur. § 3. Vicario Generali sic constituto competunt omnes facultates, quae huic muneri, secundum normam iuris communis, propriae sunt, necnon ceterae quae peculiaris Missionis lex ei tribuit. § 4. Vicarius Generalis in territorio Missionis habitualiter residere debet et assidue ac probe meliori eiusdem regimini consulere, non solum intra saepta Missionis, sed etiam, sub conditione legibus communis iuris, extra territorium Missionis proprium, in moderando et vigilando Missionis alumnis qui in variis dioecesibus, sub iurisdictione Ordinariorum locorum, curam animarum aliave officia ecclesiastica gerunt. IX Secundum firmum praeceptum canonis 340 C. I. C., quo Praelatus Ordinarius singulis quinquenniis relationem Summo Pontifici facere tenetur super statu Missionis sibi commissae secundum formulam ab Apostolica Sede datam, Praelatus, insuper singulis annis, de statu materiali et spirituali Missionis et de observantia ecclesiasticae disciplinae, relationem conficiet Sacrae Congregationi Consistoriali exhibendam. X § 1. Ut aliqua domus Missionis extra territorium Missionis

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erigi queat, requiritur consensus Ordinarii loci in scriptis datus. § 2. Erecta domus Missionis nulla pollet ab Ordinario loci exemptione. XI Vacante Praelatura, qui senior est inter Commissionis Episcopalis Antistites Missionem regit atque administrat omnibus facultatibus quae Praelato Missionis competunt. Haec, postquam Ecclesiae maiori usque utilitati et decori consulentes, statuimus, multa prece omnipotentis Dei imploramus auxilia, ut quilibet huius Christi militiae miles expectationis Nostrae votis respon-

[*Latin ed. p. 574*]

574 Acta Apostolicae Sedis - Official Commentary: May he, an outstanding servant of religion and piety, be "As a bright fire, and frankincense burning in the fire" (Eccli, 50, 9): and may his industry and works, by which he seeks not his own, but those that are of Christ, bring peace; where there are hatreds, may social love flourish; where doubt torments, may faith be restored; finally, where there is despair of things, may holy hope return. Those things which, by our apostolic authority, have been decreed in these letters, it is forbidden to any man, at no time, and for no reason whatever, to infringe, or to oppose, or in any way to contradict. But if anyone, may God avert it, should presume to attempt this, let him know that he will be subject to the penalties prescribed by the sacred canons, according to the statutes of ecclesiastical jurisdiction. With all these things, as above, confirmed and established, we appoint the Venerable Brother Paul Marella, Archbishop of Doclea, Our Nuncio in Gallia, to carry them out, granting him the appropriate and necessary powers, including the power to delegate another man constituted in ecclesiastical dignity, to accomplish the matter in question, and to definitively pronounce judgment on any difficulty or opposition that may arise in the execution of this decree, with the obligation of transmitting an authentic copy of the completed execution to the Sacred Congregation Consistorial within six months. Furthermore, we wish that copies of these letters, whether transcribed or printed, but signed by the hand of a public notary and sealed with the seal of a man constituted in ecclesiastical dignity, be given the same full faith in judgment and outside of it, as would be given to them if they were presented or shown originally, as these Our Letters. Finally, we decree that these present letters shall be valid, notwithstanding any contrary provisions, even those deserving of special and express mention. Given from the Palace of Gandulf, at Rome, in the year of Our Lord one thousand nine hundred and fifty-fourth, on the eighteenth day before the Kalends of September, on the feast of the Blessed Virgin Mary assumed into heaven, in the sixteenth year of Our pontificate. PIUS PP. XII.

[*Latin ed. p. 575*]

Acta Pii PP. XII 575 APOSTOLIC LETTERS I. BEATA MARIA V. ((OF THE PRESENTATION)) CONFIRMATION AS PRINCIPAL PATRONESS

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OF THE CITY AND ARCHDIOCESE OF NATAL. PIUS PP. XII For the perpetual memory of the matter. — To those mortals who are established amidst the vicissitudes of this boastful age, the Most Blessed Virgin Mary, brought to the Temple, has long been venerated by the clergy and faithful of the city and archdiocese of Natal as their particular Patroness, and they frequently pour out their devotion before Her image. Indeed, this image was discovered two hundred years ago by fishermen in a wooden receptacle and has since been revered with unwavering piety. Since it was a most honorable desire of the people of Natal that the Mother of God, devoted to God by Her parents, should be their heavenly protectress, and since, due to the passage of another century since the discovery of that image, the solemnities of that honor were to be celebrated, the Venerable Brother Marcolinus de Souza Dantas, Archbishop of Natal, requested that We confirm the choice made by the faithful people of Natal, and also allow the image of the Mother of God to be adorned with a golden diadem. We, who strive with all our might to spread the Marian religion and to bring it the greatest increase, were pleased to grant this request. Wherefore, after consultation with the Sacred Congregation of Rites, having carefully considered all matters, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the force of these Letters, and perpetually, We confirm the Most Blessed Virgin Mary of the Presentation as the principal Patroness of the city and archdiocese of Natal, or rather, We re-establish and declare Her as such, with all the honors and liturgical privileges that rightly belong to the principal patrons of places or dioceses. Furthermore, by the force of these same Letters, We entrust these matters to the Archbishop of Natal, whom We have mentioned, so that, on a day determined by him, he may, after the solemnities of the Masses, in accordance with the prescribed rite and formula, place a golden crown upon the aforementioned image of the Most Blessed Virgin Mary of the Presentation, in Our name and by Our authority. Notwithstanding any contrary provisions. Therefore, the Most Blessed Virgin Mary of the Presentation is established as the patroness of the city and archdiocese of Natal.

[*Latin ed. p. 576*]

576 Acta Apostolicae Sedis - Official Commentary confirming or again declaring the patron saint, we decree these present Letters to be forever firm, valid, and efficacious; to produce and obtain their full and complete effects; and to fully support those to whom they pertain, or may pertain, now and in the future; and thus to be rightly judged and defined; and to be declared null and void from this moment, if anything contrary to these, by anyone, knowingly or unknowingly, should happen. Given from the Palace of Gandulf, under the seal of the Fisherman, on the seventeenth day of the month of November, in the year 1953, in the fifteenth year of Our

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Pontificate.

By special mandate of the Most Holy, to the Cardinal for public affairs of the Church, Gildo Brugnola, these Apostolic Briefs are issued: CONCERNING THE ELEVATION TO THE DIGNITY AND HONOR OF A BASILICA MINOR OF THE CATHEDRAL CHURCH OF NOLA.

PIUS PP. XII

For the perpetual memory of the matter: The outstanding religious center and monument of piety of Nola is to be seen in the celebrated city: We speak of the principal church, which is dedicated to the honor of the Most Holy Virgin, received into the heavens, and which, because of its size and the abundance of ornamentation, holds a prominent place among the churches of Southern Italy. The church, built at the beginning of this century in that style which is rightly called "neo-classical," is divided into three naves, and shines with the variety of marbles and with gilded sculptures, with which the chapel is adorned. Among the chapels located on the sides, two in particular are worthy of note for their art and beauty: in one is reserved the Blessed Sacrament, and in the other is buried Saint Paulinus, Bishop of Nola. It is also fitting to mention the crypt, decorated with ancient images, which are painted with vibrant colors. There is buried Saint Felix, the first Bishop of the people of Nola, to whose monument frequent visits are made by the faithful for religious reasons.

Wishing to enhance the dignity of this church and to encourage the people entrusted to it to greater studies of piety, the Venerable Brother Adolf Binni, Bishop of Nola, has requested that this church, dedicated to the Most Holy Virgin, be declared a Basilica Minor in this year dedicated to the Virgin Mary.

[*Latin ed. p. 577*]

577 The Acts of Pope Pius XI, by which We grant and bestow [this honor]. Having heard these prayers with pleasure, We, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, elevate the Cathedral Church of Nola to the honor and dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to temples bearing the same designation. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present Letters shall forever remain valid and effective; that they shall produce and obtain their full and complete effects; and that those to whom they pertain, or who may pertain to them, shall be fully supported by them now and in the future; and that they shall be duly judged and defined; and that they shall be declared null and void from this moment, if anything contrary to these should, by anyone, knowingly or unknowingly, be attempted. Given at Rome, at Saint Peter's,

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under the Fisherman's Ring, on the sixth day of March, in the year 1954, in the sixteenth year of Our Pontificate. Concerning a special mandate from the Most Holy Cardinal, for the affairs of the Church, to Cardinal Gildo Brugnola, concerning Apostolic Briefs and Allocutions to those who attended the Fourteenth International Congress of the History of Medicine, held in Rome. Among the many Congresses held in Rome at the end of this summer, several are organized by associations of doctors to study matters directly concerning the current practice of this noble profession. But, expanding the ordinary scope of your concerns, you, gentlemen, in your XVI International Congress of the History of Medicine, have wished to include in the program some themes of a more general nature, worthy of the attention of anyone interested in cultural problems. Therefore, We are very pleased. * Held on September 17, 1954. 37 - ACTA, vol. XXI, n. 14 - November 15, 1954.

[*Latin ed. p. 578*]

Acts of the Apostolic See - Official Commentary 578, regarding receiving you on this occasion to congratulate you and to wish these gatherings the greatest fruit. The surprisingly rapid pace, which has driven the evolution of the sciences for over a century, has not failed to produce the most fortunate consequences in the field of the art of healing. At the same time that knowledge of the human body, its structure, and its functions deepened in the last century, the advent of microbiology launched medicine on a path of such radical progress that it is difficult to comprehend the ideas and practices of the physicians who lived in a less fortunate era. And yet, the current conceptions in anatomy, physiology, and pathology, the precision of modern research methods, are only the culmination of long trials and errors and the continuation of a particularly difficult path. To complete the magnificent picture of the history of medicine, to illuminate its obscure points, to clarify certain aspects of the prominent figures or the more modest disciples who apply and verify the intuitions of the masters, and to correct inaccurate interpretations that distort reality, such is the task that you propose to yourselves. But you do not forget that the lessons of the past must serve the people of the present time, to instruct them, to prevent them from repeating certain errors, or from embarking on paths that lead to no end. In medicine, as in other branches of knowledge, it is not uncommon for well-established principles to gradually become obscured, sometimes victims of a routine that distorts their meaning to the point of denaturing them and condemning them to disappear. However, a day arrives when the truth is resurrected. When reading the ancients, one realizes that they had already opened the way and formulated wise rules. It belongs to those fervent in the study of the history of medicine to seek out forgotten treasures and to restore them to their rightful place. Therefore, We hope that the themes of relationship treated in your sessions: medicine as a means

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of union between peoples, its contribution to the progress of civilization, the school of Salerno, and the pre-university medical world, will shed new light on certain aspects of the past, capable of interesting and instructing contemporaries. Medicine, as a science and an art, occupies a truly special place in civilizations: its importance for the individual and for society, the qualities required of those who practice it, and the sacred nature of human life of which it disposes, determined from antiquity the intervention of the legislator, concerned with controlling its practice. Two millennia before Christ, the famous Code of Hammurabi promulgated the...

[*Latin ed. p. 579*]

Acta Pii Pp. XII 579 enumerates the pains and rewards that sanction the failure or success of medical interventions. However, it was necessary that such a complex and delicate activity find, to guide it, the teachings of a master aware of its technical requirements, as well as its moral responsibilities. The Greek genius, so fruitful in all fields of culture, would also demonstrate its worth in this area. The writings of Hippocrates undoubtedly contain one of the noblest expressions of professional conscience, which in particular imposes respect for life and dedication to the patient, and also takes into account personal factors: self-control, dignity, and discretion. He who was able to highlight these moral norms, and present them within a sufficiently complete and harmonious doctrine, rendered a service to civilization greater than that of the conquerors of empires. We must not forget that, faithful to this ideal, medicine was and remains destined to play a crucial role when terrible plagues, wars, and epidemics break out, threatening even the existence of peoples. In the anxieties and urgency of these circumstances, it discovers unsuspected resources, both through the invention and development of new therapies, and through the heroic dedication of doctors to their mission of salvation. The history of the school of Salerno perfectly illustrates the international role of medicine and its civilizing contribution. When the barbarian invasions overwhelmed the Roman Empire, the Church succeeded in preserving the essential elements of Greco-Latin culture in its monasteries, and in particular, the writings of the principal medical authors. Moreover, faithful to the practice of Christian charity, the monks also endeavored to assist the sick and infirm, and kept alive the traditions from which emerged, in the 11th century, this medical school, which was the most famous of the Middle Ages before the founding of the Universities; Salerno would soon shine throughout Europe and send everywhere the disciples it had trained. Today, thanks to the multitude of means of disseminating knowledge, medical science enjoys the maximum benefits of international collaboration. Numerous associations bring together various specialties and, above national borders, foster a fruitful emulation. Medicine thus continues to effectively promote the progress of civilization and, so to speak, achieves one or another important

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victory each year. What a powerful incentive to study with passion the history of an art so intimately linked to the intellectual and moral growth of peoples, sharing all their vicissitudes, reflecting all the complexities of their progress and their decline!

[*Latin ed. p. 580*]

Acts of the Apostolic See - Official Commentary.

In confronting the problem of illness, the physician, whether he wills it or not, must take a stand before the question of human destiny. If he acknowledges nothing beyond biochemical phenomena, does he not implicitly admit the failure of all his efforts? And this is an attitude against which not only the innermost sense of every individual rises up, but also that long, age-old march, that courageous and tenacious progress which the history of medicine details. The man of heart, who dedicates all his energies to the fight against illness, cannot ignore the message of He who declared Himself the Master of life and death, and who proved this affirmation through many miracles, especially through His own resurrection. He cannot ignore, above all, that Christ promises to all men who are docile to His word, to make them participate one day in His definitive triumph. We desire, Gentlemen, that this comforting truth support you in your daily labor, austere and demanding, of which the world constantly experiences the immense benefits. May Divine Providence ensure its success and grant you the realization of your best desires. From the bottom of our hearts, We give you as a pledge Our Apostolic Blessing.

To those who attended the Tenth International Geophysical Convention held in Rome.

Upon receiving the request for an audience transmitted in the name of the Tenth General Assembly of the International Geodetic and Geophysical Union, We were pleased to be able to testify to your imposing and learned assembly, Gentlemen, of the personal interest We take in the development of the sciences, and which the Church never ceases to manifest in every circumstance. Furthermore, the kind invitation, which invited the State of the Vatican City to participate in your work, shows that the scientific world, for its part, is willing to recognize and appreciate the Church's sympathy for human effort in the scientific field. The renown of the seven international Associations that constitute your Union, the large number of participants they sent to Rome, the interest of the subjects included in the program of the sessions, confer upon your Congress all the characteristics of a scientific event of the highest order.

Held on September 24th of the year 1954.

[*Latin ed. p. 581*]

Acta Pii Pp. XII 581, of greater importance. Indeed, the physics of the globe, which constitutes the unity of your family, urgently requires a coor-

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dination of efforts on an international level. Modern science demands that researchers pursue ever more specialized fields and, at times, a very considerable limitation of their scope of work, in order to ensure that conclusions are as accurate as possible. The study of the earth, its form and size, its atmosphere, its crust, and its oceans, requires a large number of stations and observatories scattered throughout the planet, where men of different languages, cultures, and countries, perhaps motivated by very diverse factors, each explore a necessarily restricted sector. It would almost be impossible to draw general conclusions from these researches if there were not an organization responsible for guiding the overall direction of the investigations, for suggesting the adoption of uniform methods, for inviting those who are isolated to participate in the common effort, and finally, for undertaking operations of an international nature that exceed the capabilities of individual institutions. Therefore, your Union brings together the seven international Associations of geodesy, seismology, meteorology, terrestrial magnetism and electricity, physical oceanography, scientific hydrology, and volcanology, and invites them to hold this X General Assembly together, during which the Special Committee for the International Geophysical Year 1957-1958 and the Commission IV of the International Society of Photogrammetry will also meet. The creation of the International Geodetic and Geophysical Union, in a certain sense, prolonged and brought to fruition a long evolution of more than two millennia, since one must go back to Eratosthenes of Alexandria to find the first geodetic measurements. The first geodesists, whose names history has preserved and which recall their efforts, employed methods that seem quite crude when compared to current procedures. It would certainly be wrong to smile at them, for they were in fact guided by the same tendencies that inspire modern scientists: disinterested intellectual curiosity, the desire to measure certain physical phenomena, and then, through reasoning, to draw general conclusions. When Snellius, for the first time, extended a network of triangles between two places of determined latitude, he took a decisive step towards acquiring an effective method for measuring the earth. Soon he was imitated in England, Italy, and France. But, during the 17th century, the discovery of theorems on centrifugal force and the principle of universal gravitation led scientists to abandon...

[*Latin ed. p. 582*]

582 Acta Apostolicae Sedis - Official Commentary: Concerning the hypothesis of the earth's sphericity, to suppose for it the form of a rotating ellipsoid; to verify experimentally this idea, and above all, to determine the measure of flattening at the poles, such was now the objective of geodesists. In 1670, the use of powerful microscopes with micrometric threads allowed for the tenfold increase in the length of the sides of the triangulation and a considerable increase in the precision of angular measurements. Several

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degree measurements were then carried out. We are pleased to recall that of the arc between Rome and Rimini, which Our Predecessor, Benedict XIV, entrusted to the great scholar Roger Boscovich, S.J.: he, in 1751, chose the base in Rome along the Appian Way, near the tomb of Cecily Metella. Note also that which the French geodesists undertook at the end of the eighteenth century in order to establish the length of the meter. Taking advantage of these works, all European states then felt obliged to draw up the topographical maps of their territory based on truly scientific criteria. To connect the existing triangulation networks in Europe and thus to achieve a more precise measurement of the degree, the International Geodetic Association was founded in 1886, later renamed "Internationale Gradmessung." Finally, after the war of 1914, the International Geodetic and Geophysical Union was born, which carried out a series of vast triangulations, thereby providing a valuable foundation when it would be a matter of adopting the most appropriate dimensions for a terrestrial reference ellipsoid. It was during your XI General Assembly, in 1924, that it was decided to fix the constants of this ellipsoid and to invite all geodetic services to choose it as the basis for their triangulation calculations. Thus, the path now opens more easily for geodesy towards the goal it relentlessly pursues: to precisely determine the shape and dimensions of the Earth's surface, and in particular, the geoid. If We cannot dwell at length on the history of the younger and more diverse sciences that share the domain of the physics of the globe, and of which We are pleased to receive the eminent representatives, believe me, gentlemen, that We appreciate just as much their activities and the contribution they bring to human knowledge. The International Geophysical Year 1957-58 deserves special mention. In fact, it is the third undertaking of this kind. The International Polar Years of 1883 and 1932-33 provided such interesting results that experts in various branches of science were encouraged to plan for this International Year simultaneous observations throughout the globe, including in particular the Arctic and Antarctic regions. This plan is vast and can only be carried out by means.

[*Latin ed. p. 583*]

The Acts of Pope Pius XII, 583, mention a close collaboration between numerous countries. We can hope not only that the benefits expected for the world will be proportionate to the immense effort expended, but also that this outstanding example of collaboration and good will between nations will advance the cause of world peace. Today, the physical sciences, in the fulfillment of their task, have the invaluable advantage of possessing observation and recording instruments of marvelous precision and high fidelity. Since the quality of these instruments conditions the speed of the work and the accuracy of the results, it is important that all researchers be informed of the incessant improvements made in this field by the man-

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ufacturers. Therefore, you have organized an exhibition of geodesy and geophysics, which presents the most recent instruments along with the documentation of the Institutes. However, neither the existence of national and international organizations, nor the improvement of equipment, constitute the main element of scientific progress, which results primarily from human effort, personal initiative, and persevering courage, which no machine will ever replace. Is it not moving, gentlemen, to think of the sometimes heroic fidelity of a certain servant of science, lost in his distant observatory, and who, lacking a competent collaborator, must remain on the spot, day and night, for months and years, to ensure the control of the instruments entrusted to him? Thanks to him, no link will be missing in the series of documents, which he must transmit to similar stations for the establishment of statistics and comparisons. We must also mention the intrepidity of those who undertake arduous expeditions into the most inaccessible regions, fighting against the cold or the heat, isolation or unforeseen dangers, sometimes risking their lives in these scientific campaigns, which demand such selflessness from them, and whose success honors their character as much as their competence. However, even though endowed with the finest qualities of intelligence and heart, the scientist would not be worthy of that name if he did not sometimes rise above technical concerns and immediate solutions, to consider the essential problem that gives meaning to all life. It is the innate desire of all intelligence to return to the ultimate principle, which unifies all branches of knowledge; and what is most admirable in the universe of science is not so much the wonderful harmony of the laws of nature, as the very power and dynamism of the mind, called to dominate the most difficult problems and to penetrate.

[*Latin ed. p. 584*]

Acts of the Apostolic See 584 – Official Commentary, delving ever deeper into the intricacies of the subject matter. This is, indeed, a legitimate satisfaction, but disappointing for those who remain at this stage and refuse to accept a broader perspective. For the human intellect, however ingenious it may be considered, is also subject, in its constitution and activity, to the supreme order of a Creator God. This God must be acknowledged, for He is the Truth outside of which nothing has substance. He must be served, for knowledge divorced from the rest of life becomes useless, and even harmful. The scholar remains, above all, a man facing his destiny, and he will be held accountable more than others for the good and evil he has done. Whether your work is dedicated to practical purposes, or whether it aims only at scientific research, it is incorporated into the fabric of the countless efforts that advance humanity towards the end assigned to it by its Author. Therefore, let each of you pursue with courage and integrity the task assigned to you, with the generous thought of rendering a service of general interest, highly useful and commendable. Our thoughts will accompany

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you in your work, gentlemen, and We offer you now Our congratulations and Our encouragement, bestowing from Our heart Our paternal blessing upon yourselves, upon your families present here or scattered throughout the world, and upon all those who are dear to you.

To those who participated in the International Congress of the "Technical Associations of the Foundry Industry," Florence.

The International Congress of the Technical Associations of the Foundry Industry, which has just concluded in Florence, has given you, gentlemen, the desire to come before Us and thus to bring a most significant conclusion to the meetings in which you have discussed the interests of your profession. We gladly welcome this request and are pleased to take this opportunity to express Our sympathy to your association and to communicate to you the reflections that this circumstance suggests. The history of the principal human industries could be compared to an epic that unfolds over many centuries, in which the intelligence of man, striving against nature, one after another, uncovers all its secrets and uses them to his advantage. Among the most arduous... *Habita die 29 Septembris mensis a. 1954.*

[*Latin ed. p. 585*]

Acta Pii PP. XII 585: Concerning the "homo faber," it is rightly included the mastery of metals through fire. Begun more than three thousand years before the Christian era, it progressed slowly at first, at the pace of millennia. How can one not recall the image of the ancient smelter, whose methods are still preserved by some primitive peoples, imperfectly treating the ore in a furnace, igniting the flame with rudimentary bellows? And yet, history reveals how the successive use of copper, bronze, and iron marked such important advancements in civilization. However, the smelting industry did not experience significant developments until the modern era. Already in the 11th century, the use of hydraulic power to operate the bellows allowed for an increase in the capacity of the furnaces and an elevation of their temperature. From the end of the 15th century, the production of cast iron in blast furnaces and its oxidation by refining fire spread throughout Western Europe. The invention of the steam engine, which allowed one to move away from rivers, and the use of coke would greatly increase production. At the same time, refining processes underwent incessant improvement: the inventions of Bessemer, Thomas, Siemens, and Martin marked a decisive turning point for the smelting industry. Since the beginning of this century, thanks to the electric furnace, higher temperatures are achieved, resulting in metals of better quality, while reducing start-up and handling costs. But, as with other branches of modern industry, the smelting industry cannot do without the services of scientific research applied to metals. Chemical analysis provides essential information about the composition of the materials to be treated, the fuels, and the furnace linings, and allows for the rational implementation of these various elements. Metallography,

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in turn, examines the internal structure of metals and alloys, reports on their physical, mechanical, and chemical properties, reveals the laws that govern the equilibrium conditions of their constituents, and thus guides the experimentation of new mechanical or thermal treatments. A thorough knowledge of the various states and behavior of metals has made possible the considerable progress of recent years, and in particular, the production of alloys with remarkable properties that are urgently required for the development of technology. In this way, special steels and rapid steels, lightweight and ultra-light alloys, and alloys capable of withstanding very high temperatures have been created.

[*Latin ed. p. 586*]

Recent advancements have made possible, among other things, the surprising evolution of aeronautical construction. The industrial importance of foundries cannot obscure the role they have played in the history of art since prehistoric times. Your stay in Rome will undoubtedly give you the opportunity to admire, as connoisseurs, some of the famous bronzes bequeathed by classical antiquity. In the execution of these masterpieces, the process of casting rightly deserves to be considered a work of art: in a few moments, the liquefied metal must fill the mold, without its flow being hindered, slowed down, or diverted, without an alloy defect or excessive heat disturbing its fluidity. We are particularly thinking of that branch of foundries that has specialized with love in the manufacture of bells, and in which tradition and its secrets were jealously passed down from father to son. Solidity of the metal, purity of tone, power of sound: these three indispensable qualities become increasingly difficult to reconcile as the mass of the bell to be cast increases, and yet what wonderful achievements have not been achieved by master founders through patient research and technical skill? It will forever be their glory and their consolation to have endowed so many cathedrals and modest churches with these moving voices that call the people to prayer, that sing of family, parish, and sometimes national joys, that weep at sorrows, but above all, that remind men of the majesty of God, universal Lord, almighty Father, and judge of the living and the dead. We cannot forget, gentlemen, that foundries today involve large industrial complexes that employ wage laborers. Last year, when receiving the American delegation from your Congress of Paris, We alluded to the relationships between employers and employees in the metallurgical industries, especially in the harsh conditions of foundries, and We encouraged the commendable efforts that continue in all countries to improve them. The interest certainly demands it, but conscience also makes it a duty, based on the inalienable rights of the human person and on the responsibility of those whose actions determine the conditions of existence for a large number of men. The demands of competition, a normal consequence of human freedom and ingenuity, cannot be the ultimate standard of eco-

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nomics. There are imprescriptible values, the ignorance or disregard of which, sooner or later, leads to dangerous social and political upheavals. To every Christian, but also...

[*Latin ed. p. 587*]

Acta Pii PP. XII, 587. À quiconque souhaite faire de sa vie une source de bonheur et de paix, s'adresse la doctrine de Saint Paul aux Romains : "Ne te laisse pas vaincre par le mal, mais sois vainqueur du mal par le bien." 1. Loin de placer votre propre intérêt au-dessus de tout, vous aurez souci des besoins réels, matériels et moraux, de ceux qui dépendent de vous. Vous vous efforcerez de comprendre leurs difficultés, leurs justes aspirations, et de les satisfaire dans toute la mesure où le permet l'évolution des institutions sociales. Ainsi, vous contribuerez à réaliser le souhait si profond et si universel, que non seulement la matière, mais aussi et surtout l'homme, qu'elle doit toujours servir, sorte ennobli de l'usine. Puisse cette visite que vous avez souhaitée rendre au Père commun demeurer pour vous tous, Messieurs, pour vos familles, ici représentées, un encouragement dans la vie, et, par la grâce de Dieu que Nous implorons sur vous et ceux qui vous sont chers, une source de lumière et de force. À cette intention, et de grand cœur, Nous vous accordons Notre Bénédiction Apostolique.

IV. À ceux qui ont participé au Convent VIII de la Sodalitas Medicorum universalis, à Rome. Nous sommes heureux de Nous trouver encore une fois parmi les médecins, comme ce fut si souvent le cas ces dernières années, et de leur adresser quelques mots. Vous Nous avez informé des buts de l'Association Médicale Mondiale et des résultats obtenus pendant les 7 années de son existence. C'est avec grand intérêt que Nous avons pris connaissance de ces informations et du grand nombre de tâches auxquelles vous avez consacré votre attention et vos efforts : prise de contact et groupement des associations médicales nationales ; échanges des expériences de chacun ; examen des problèmes actuels des divers pays ; conventions formelles avec une série d'organisations apparentées ; création d'un secrétariat général à New York ; fondation d'une revue propre, "World Medical Journal." À côté de ces réalisations d'ordre plus administratif, il a été mis en évidence quelques points importants de la profession et de l'état médical ; la défense de la réputation et de l'honneur de la corporation des médecins ; l'élaboration d'un Code international d'éthique médicale qui a déjà été établi.

1 Rom. 12, 21.

* Prononcé le 30 septembre de l'année 1954.

[*Latin ed. p. 588*]

Acts of the Apostolic See - Commentary 588: Officially received by 42 nations; acceptance of a new redaction of the Hippocratic Oath (Geneva Oath); official condemnation of euthanasia. And among many other mat-

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ters, those concerning the transformation and development of university education for the training of young doctors, and even more so for medical research. We have mentioned here only a few points. To the program of the current VIII Congress, you have also added, for example: the duties of the doctor in times of war, particularly of bacteriological war; the position of the doctor with regard to chemical and atomic warfare, and experimentation on humans. The medical, as well as technical and administrative, aspects of these matters are your domain; but with regard to the moral and legal aspects, We would like to draw your attention to a few points. A series of problems that occupy you have also occupied Us, and were the subject of special addresses. Thus, on September 14, 1952, to the participants of the 1st International Congress of Histopathology of the Nervous System, We spoke (at their own request) of the moral limits of modern methods of research and treatment. We linked Our explanations to the examination of the three principles from which medicine derives the justification for these methods of research and treatment: the scientific interest of medicine, the interest of the patient, the interest of the community, or as it is said, the common good, "bonum commune." 1st In an address to the members of the XVI International Congress of Military Medicine, We expounded the essential principles of medical ethics and law, their origin, their content, and their application. 2nd The XXVI Congress of the Italian Association of Urology had posed the question: is it morally permissible to remove a healthy organ in order to prevent the progression of a disease that threatens life? We answered this in an address of October 8 of last year. 3rd Finally, We touched upon the matters that occupy you during this present Congress, namely the moral assessment of modern warfare and its methods, in an address of October 3, 1953, to the participants of the VI International Congress of Criminal Law. 4th If, at present, We are mentioning only briefly a few of these points, despite their importance and scope, We hope [references to published works follow].

[*Latin ed. p. 589*]

Acta Pii PP. XII 589, et les explications données précédemment pourront servir de complément; afin de ne pas trop allonger ce discours, Nous les reporterons chaque fois intégralement en note.

LA GUERRE ET LA PAIX

Il est évident que le médecin doit jouer un rôle, et un rôle privilégié, pendant la guerre. À aucun autre moment, il y a autant à soigner et à guérir, chez les soldats et les civils, les amis et les ennemis. Il faut accorder au médecin, sans restrictions, le droit naturel d'intervenir là où son aide est requise, et aussi lui garantir cela par des conventions internationales. Il serait une aberration du jugement et du cœur de vouloir nier à l'ennemi le

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secours médical et de le laisser périr.

Le médecin a-t-il aussi un rôle à jouer dans l'élaboration, le perfectionnement, l'accroissement des moyens de la guerre moderne, en particulier des moyens de la guerre A. B. C.? On ne peut répondre à cette question avant d'avoir d'abord résolu cette autre : la guerre totale moderne, la guerre A. B. C. en particulier, est-elle permise en principe?

Il ne peut subsister aucun doute, en particulier à cause des horreurs et des immenses souffrances provoquées par la guerre moderne, que déclencher celle-ci sans juste motif (c'est-à-dire sans qu'elle soit imposée par une injustice évidente et extrêmement grave, autrement inévitable) constitue un délit digne des sanctions nationales et internationales les plus sévères.

On ne peut même pas, en principe, poser la question de la licéité de la guerre atomique, chimique et bactériologique, sinon dans le cas où elle doit être jugée indispensable pour se défendre dans les conditions indiquées. Même alors cependant, il faut s'efforcer par tous les moyens de l'éviter grâce à des ententes internationales, ou de poser à son utilisation des limites assez nettes et étroites pour que ses effets restent bornés aux exigences strictes de la défense.

Quand toutefois la mise en œuvre de ce moyen entraîne une extension telle du mal qu'il échappe entièrement au contrôle de l'homme, son utilisation doit être rejetée comme immorale. Ici il ne s'agirait plus de "défense" contre l'injustice et de la "sauvegarde" nécessaire de possessions légitimes, mais de l'annihilation pure et simple de toute vie humaine à l'intérieur du rayon d'action. Cela n'est permis à aucun titre.

Revenons au médecin. Si jamais, dans le cadre des limites indiquées, une guerre moderne (A. B. C.) peut se justifier et se justifie en fait, la question de la collaboration morale licite du médecin peut alors se poser. Mais vous serez d'accord avec Nous : on préfère ne pas voir le...

[*Latin ed. p. 590*]

Acts of the Apostolic See 590. – Official Commentary. A physician occupied with a task of this nature; it contrasts too strongly with his primary duty: to provide aid and healing, to do no harm, and to not kill. This will make understandable the meaning and justification of Our previous explanations; what We have said concerning the condemnation of war in general, and the position and role of the military physician.

ON EXPERIMENTATION ON HUMANS. According to the information that has reached Us from you, you have added to the original program of your current Congress the question of experimentation on living human beings.

First, there is the crime of a modern war, which does not demand the unconditional necessity of self-defense, and which entails – and We can

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say this without hesitation – ruins, sufferings, and unimaginable horrors. The community of peoples must reckon with conscienceless criminals who, in order to realize their ambitious plans, are not afraid to unleash total war. Therefore, if other peoples wish to protect their existence and their most precious possessions, and if they do not want to give free rein to international malefactors, they have no choice but to prepare for the day when they must defend themselves. This right to stand on the defensive cannot, even today, be denied to any state. This, however, changes absolutely nothing from the fact that unjust war is to be placed among the most serious of crimes, which international penal law puts on trial, and for which it imposes the heaviest penalties, and whose perpetrators remain, in any case, guilty and subject to the prescribed punishment. (Allocution to the participants of the VI International Congress of Penal Law, October 3, 1953 – Discorsi e Radiomessaggi, vol. V I, p. 340-341).

This point is decisive for the position of the physician with regard to war in general, and to modern war in particular. The physician is an opponent of war and a promoter of peace. Just as he is ready to heal the wounds of war, when they already exist, so too he strives, as far as possible, to prevent them. Mutual good will always makes it possible to avoid war as the ultimate means of resolving disputes between states. A few days ago, We again expressed the desire that all war, which is not demanded by the absolute necessity of defending oneself against a very grave injustice affecting the community, when it cannot be prevented by other means, and which must nevertheless be undertaken, under penalty of granting free rein in international relations to brutal violence and a lack of conscience, should be punished on the international level. It is therefore not enough to have to defend oneself against any injustice in order to use the violent method of war. When the damage caused by it is not comparable to that of the "tolerated injustice," one may have the obligation to "suffer the injustice." What We have just explained applies first and foremost to A.B.C. (atomic, biological, and chemical) war. The question of whether it can simply become necessary to defend oneself against an A.B.C. war is a question that We will leave here for now. The answer will be deduced from the same principles that are decisive today in allowing war in general. In any case, another question arises first: is it not possible, through international agreements, to effectively prohibit and exclude A.B.C. war? After the horrors of the two world conflicts, We need not remind you.

[*Latin ed. p. 591*]

Acta PU Pp. XII 591. The extent to which such experimentation can extend, and the abuses to which it can lead, were demonstrated by the trials of physicians after the war. We refer the reader to a passage in one of Our previous discourses on this subject.

It is readily understood that medical research and practice cannot be con-

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ducted without some experimentation on living human beings. However, it is necessary to determine the necessary preconditions for such experimentation, its limits, its obstacles, and its fundamental principles. While all glorification of war is to be condemned as a perversion of the mind and heart, it is true that fortitude of soul and bravery, even to the point of sacrificing one's life when duty demands it, are great virtues. However, to seek to provoke war because it is the school of great virtues and an opportunity to practice them, should be considered a crime and a folly. What We have said indicates the direction in which one will find the answer to this other question: Can a physician put his science and his skills at the service of war? He can never support injustice, even in the service of his own country; and when such a war constitutes an injustice, the physician cannot collaborate in it. (Allocution to the members of the XVI International Congress of Military Medicine - Discorsi e Radiomessaggi, vol. X V, page 421-422).

However, for the third time, the question arises: Is the "medical interest of the community," in its content and extent, limited by any moral boundaries? Are there "full powers" for every serious medical experiment on living human beings? Does it override the barriers that still apply for the sake of science or the individual? Or, to put it another way: Can the public authority, to whom precisely the concern for the common good belongs, grant the physician the power to conduct experiments on the individual in the interest of science and the community, in order to invent and experiment with new methods and procedures, even when these experiments exceed the individual's right to dispose of himself? Can the public authority truly, in the interest of the community, limit or even suppress the individual's rights over his own body and life, his physical and psychological integrity?

To prevent an objection: We always assume that we are dealing with serious research, with honest efforts to promote theoretical and practical medicine; not with some maneuver that serves as a scientific pretext to cover other goals and to achieve them with impunity.

Regarding the questions raised, many have believed, and still believe today, that they should be answered in the affirmative. To support their view, they invoke the fact that the individual is subordinate to the community, that the good of the individual must give way to the common good and be sacrificed to it. They add that the sacrifice of an individual for the purposes of research and scientific exploration ultimately benefits the individual.

The great trials after the war revealed a terrifying amount of documentation attesting to the sacrifice of the individual to the "medical interest of the community." In the records, there are testimonies and reports that show how, with the consent and even sometimes at the formal order of the public authority, certain research centers systematically demanded that they be provided with human subjects from the concentration camps for

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their medical experiments, and how these subjects were delivered to these centers: so many men, so many women, so many for one experiment, so many for another. There are reports on the conduct and results of the experiments, on...

[*Latin ed. p. 592*]

Acts 592 of the Apostolic See – Official Commentary: On desperate cases, where the patient is lost if no intervention occurs, and where there exists a medicine, a method, or an operation that, without excluding all danger, still holds a certain possibility of success, a sound and thoughtful mind readily admits that the physician, with the explicit or tacit consent of the patient, may proceed with the application of such treatment. But research, life, and practice do not limit themselves to such cases; they extend beyond them and go further. Even among serious and conscientious physicians, one hears expressed the idea that if one does not venture into new paths, if one does not try new methods, progress is hindered, if not completely paralyzed. Especially in the field of surgical interventions, it is emphasized that many operations which today pose no special danger, have, during the observation of objective and subjective symptoms in those involved during the various phases of experimentation, revealed certain consequences. One cannot read these notes without being seized by deep compassion for these victims, many of whom have gone to their deaths, and without being struck with horror at such perversion of the human mind and heart. But We can also add: those responsible for these atrocious acts have done nothing more than answer affirmatively to the questions We have posed, and draw practical consequences from that affirmation. Is the individual's interest subordinated to this extent to the common medical interest – or is one here, perhaps in good faith, transgressing the most elementary requirements of natural law, a transgression that no medical research can permit? One would have to close one's eyes to reality to believe that, at the present time, there is no one in the world of medicine who holds and defends the ideas that are at the origin of the facts that We have cited. It is enough to follow for some time the reports on medical trials and experiments to be convinced of the contrary. One involuntarily asks oneself what authorized a certain physician to dare such an intervention, and what could ever authorize it. With calm objectivity, the experiment is described in its course and its effects; what is verified is noted, and what is not verified is also noted. On the question of moral licitness, not a word is said. This question, however, exists, and it cannot be eliminated by simply ignoring it. To the extent that, in the cases mentioned, the moral justification of the intervention is derived from the mandate of public authority, and therefore from the subordination of the individual to the community, from individual good to social good, it rests on a mistaken understanding of this principle. It must be noted that man, in his personal being, is ultimately not ordered to the utility

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of society, but rather, the community exists for man. The community is the great means willed by nature and by God to regulate the exchanges in which reciprocal needs are fulfilled, to help each individual to fully develop his personality according to his individual and social aptitudes. The community, considered as a whole, is not a physical unit that subsists in itself, and its individual members are not integral parts of it. The physical organism of living beings, of plants, of animals, or of man, possesses, as a whole, a unity that subsists in itself; each member, for example, the hand, the foot, the heart, the eye, is an integral part, destined by its very being to be integrated into the whole organism. Outside of the organism, it has, by its own nature, no meaning, no purpose; it is entirely absorbed by the totality of the organism to which it is connected.

[*Latin ed. p. 593*]

The documents of Pope Pius XII, number 593, mention a long history and extensive experience – the time required for a physician to learn and practice – and that a more or less significant number of fatal cases mark the beginnings of these procedures. It is within your professional competence to address the questions concerning the medical presuppositions and the indications for experimentation on living human beings. However, the difficulty of a moral and legal clarification necessitates certain guidelines. In Our address to military physicians, We briefly outlined the essential principles on this subject.

To address and resolve these problems, a series of moral principles of the most fundamental importance are brought into play, as can be seen in the cited text: the question of the relationship between the individual and the community, the content and limits of the right to use the property of others, the presuppositions and scope of the principle of totality, the relationship between the individual and social purpose of man, and others similar to these. Although these questions do not belong to the specific domain of medicine, medicine, in any case, must take them into account, just as any other human activity must. What is true of the physician with regard to the patient is also true of the physician within the community.

It is otherwise in the moral community and in every organism of a purely moral nature. Here, the whole does not possess an inherent unity, but a simple unity of purpose and action. In the community, individuals are merely collaborators and instruments for the realization of the communal goal. What follows for the physical organism? The master and usufructuary of this organism, which possesses a subsistent unity, can directly and immediately dispose of the integral parts, the members and organs, within the scope of their natural purpose; he can also intervene, as often and to the extent that the good of the whole requires, to paralyze, destroy, mutilate, or separate the members.

But on the other hand, when the whole possesses only a unity of pur-

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pose and action, its leader, that is, in the present case, the public authority, undoubtedly holds direct authority and the right to make demands on the activity of the parts, but in no case can he directly dispose of its physical being. Therefore, any direct violation of its essence constitutes an abuse of authority. (Address to the First International Congress of Neuropathology, September 14, 1952 - Discorsi e Radiomessaggi, vol. XIV, pages 325-328).

The physician justified his decisions by the interests of science, the patient, and the common good. The interest of science has already been mentioned. As for the interest of the patient, the physician has no more right to intervene than the patient grants him. The patient, the individual himself, has the right to dispose of his existence, the integrity of his organism, the particular organs, and their capacity for functioning only to the extent that the good of the entire organism requires it. This provides the key to the answer to the question that has occupied you: can the physician administer a dangerous remedy, undertake interventions that are probably or certainly... (Acta, vol. XXI, no. 14, November 15, 1954).

[*Latin ed. p. 594*]

594 Acta Apostolicae Sedis - An Official Commentary: He is subject to the same fundamental moral and legal principles. Therefore, he cannot subject himself to scientific or practical experiments that would cause serious harm or threaten his health; even less is he permitted to attempt an experimental intervention that, according to expert opinion, could lead to mutilation or suicide. Furthermore, the same must be said of nurses and anyone willing to participate in therapeutic research. They cannot engage in such experiments. This principle does not concern the personal motive of one who volunteers, sacrifices himself, and renounces his own interests for the benefit of a patient, nor the desire to collaborate for the benefit of a serious science that seeks to help and serve. If that were the case, the affirmative answer would be obvious. In no profession, and especially in those of doctor and nurse, are there not people who are willing to dedicate themselves completely to others and to the common good. But it is not a matter of that motive and that personal commitment; in this undertaking, it ultimately involves disposing of a good that is not personal, without having the right to do so. Man is only the usufructuary, not the independent owner and proprietor of his body, his life, and all that the Creator has given him to use, and that in accordance with the purposes of nature. The fundamental principle: "Only he who has the right of disposal is authorized to make use of it, and even then, only within the limits that have been set for him," applies. Are such actions permissible, even if they are not directly lethal, solely because the patient desires or consents to them? Similarly, to the question that is readily understood by the doctor working on the front lines or in a military hospital: can he, in cases of unbearable or incurable suffering and horrible injuries, administer, at the express request of the

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patient, injections that amount to euthanasia? With regard to the interest of the community, the public authority generally has no right to dispose of the existence and integrity of the bodies of its innocent citizens. — The question of corporal punishments and the death penalty, we do not examine here, since we are speaking of the doctor, not the executioner. — Since the State does not hold this direct right of disposal, it cannot therefore transfer it to the doctor for any reason or purpose whatsoever. The political community is not a physical being like the bodily organism, but a whole that possesses only a unity of purpose and action; man does not exist for the State, but the State exists for man. When it comes to beings without reason, plants or animals, man is free to dispose of their existence and their life (which does not eliminate the obligation he has, before God and his own dignity, to avoid brutality and cruelty without justification), but not of that of other men or subordinates. • The military doctor derives from this a sure orientation that, without relieving him of the responsibility for his decision, can protect him from errors of judgment by providing him with a clear objective standard. (Address to the members of the XVI International Congress of Military Medicine - Discorsi e Radiomessaggi, vol. X V, page 420-421).

[*Latin ed. p. 595*]

Acta Pii Pp. XII, 595, represents one of the most recent and universal norms of action, to which sound and spontaneous judgment adheres steadfastly, and without which legal order and the common life of men in society are impossible. Concerning the removal of parts of the body of a deceased person for therapeutic purposes, it cannot be permitted for the physician to treat the corpse as he pleases. It belongs to the public authority to establish suitable rules. But even this authority cannot proceed arbitrarily. There are legal texts against which serious objections can be raised. A norm, such as that which allows the physician, in a sanatorium, to remove parts of the body for therapeutic purposes, excluding any spirit of profit, is not admissible, already, because of the possibility of interpreting it too freely. It is also necessary to consider the rights and duties of those to whom the care of the deceased's body is entrusted. Finally, the requirements of natural morality must be respected, which prohibits considering and treating the human corpse simply as a thing or as that of an animal.

MEDICAL ETHICS AND LAW

You will understand that, in reviewing the list of results already achieved during 7 years of existence, the elaboration of an international code of medical ethics, already accepted by 42 countries, has particularly aroused Our interest. One might think that it would be easy to create a uniform global medical ethics and medical law. Human nature,

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undoubtedly, is the same throughout the earth in its fundamental laws and characteristics; the purpose of medical science, and therefore that of a serious physician, is also the same everywhere: to help, to heal, and to prevent, to do no harm, and to not kill. Granted this, there are certain things that no physician does, that no physician supports or justifies, but rather condemns. Likewise, there are things that no physician omits, but rather demands and executes. This is, so to speak, the code of honor of the physician and that of his duties. However, in reality, current medical ethics is still far from constituting a uniform and complete global ethics. There are relatively few principles accepted everywhere. But this relatively small number is itself worthy of consideration and deserves to be appreciated.

[*Latin ed. p. 596*]

Acta Apostolicae Sedis - Official Commentary 596, highly and positively, as a starting point for further development. Regarding medical ethics, We would like to propose the following three fundamental ideas for your consideration:

1. Medical ethics must be based on being and nature. This is because it must correspond to the essence of human nature and its inherent laws and relationships. All moral norms, including those of medicine, necessarily proceed from corresponding ontological principles. Hence the maxim: "Be what you are!" Therefore, a purely positivist medical ethics denies itself.

2. Medical ethics must be in accordance with reason, purpose, and oriented towards values. Medical ethics does not exist in things, but in men, in persons, in doctors, in their judgment, their personality, their conception, and their realization of values. Medical ethics for the doctor consists of personal questions of conscience: "What does this norm of action demand? What is its justification? (That is to say, what purpose does it pursue and set for itself?) What value does it express in itself, in its personal relationships, in its social structure?" In other words: "What is it about? Why? For what purpose? What is it worth?" Moral men cannot be superficial, and if they are, they cannot remain so.

3. Medical ethics must be rooted in the transcendent. What, in the last instance, is established by a man, a man can, in the last instance, abolish, and therefore (if it is necessary or if it pleases him), he can free himself from it. This contradicts the constancy of human nature, the constancy of its destination and purpose, and also the absolute and imprescriptible character of its essential requirements. Indeed, these do not say: "If, as a doctor, you are willing to judge and act well, do so!" But they manifest themselves, in the depths of personal conscience, in a completely different form: "You must act well, whatever the cost! Therefore, you must act this way and no other." This absolute character of moral requirements remains, whether man heeds them or not. Moral duty does not depend on the pleasure of

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man! The moral action alone is his concern. This phenomenon,

[*Latin ed. p. 597*]

Acts of Pope Pius XII, 597, which is observed at all times: the absolute nature of the moral order compels us to recognize that medical ethics, in its ultimate analysis, possesses a transcendent foundation and rule. In Our address to the Congress of Military Medicine, We developed these considerations and spoke of the control of medical ethics. 9 Let us add a word about medical law, which We have treated in more detail in the past. The life of men in community requires specific and firmly defined norms, but no more than are demanded by the common good. Moral norms, on the other hand, extend much further, are much more numerous, and, in many respects, are less clearly defined, in order to allow for the necessary adaptation to the justified requirements of particular cases. The physician penetrates deeply into the life of the individual and of the community by virtue of the profession he practices. He needs in society broad legal support; and also special security for himself and his medical practice. On the other hand, society desires a guarantee of the competence and ability of those who present themselves and act as physicians. All of this demonstrates the necessity of a national, and as far as possible, international medical law. Not in the sense of a detailed regulation fixed by laws; rather, that the State should, as much as possible, leave the elaboration of this regulation to the medical associations (national and international), assigning them the necessary powers and sanctions. The State should reserve for itself the ultimate supervision, the final sanctions, and the integration of the medical order and associations into the entirety of national life. The content of medical law must express medical ethics, at least in the sense that it should contain nothing opposed to ethics: that it should come to propose everything that it ought to in order to satisfy the requirements of natural ethics is, according to experience gained up to now, a desire whose realization is still far off. 10 The ultimate and highest control is the Creator Himself: God. We would not do justice to the fundamental principles of your program and the consequences that flow from them, if We were to characterize them only as requirements of humanity, as humanitarian goals. They are so; but they are essentially much more. The ultimate source, from which their strength and dignity flow, is the Creator of human nature. If these were principles elaborated solely by the will of man, then their obligation would have no more force than men; they could be applied today, and superseded tomorrow: one country could accept them, another could reject them. It is otherwise, when the authority of the Creator intervenes. And the fundamental principles of medical ethics are derived from divine law. This is the reason that authorizes the physician to place unconditional trust in these foundations of medical ethics. (Ibid. - Discorsi e Radiomessaggi, vol.

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X V, page 422-423).

[*Latin ed. p. 598*]

Acts 598 of the Apostolic See - Official Commentary. In summary: medical morality, in its ultimate foundation, is based on being, on reason, and on God; medical law, furthermore, depends on men. We have noted three points in the extensive program of your Congress, and We have spoken of war and peace, of experimentation on man, and of efforts to establish a global medical morality and a global medical law. We wished thus to stimulate and guide your personal judgment, and to contribute, for Our part, to the fruitful progress and deepening of your work.

To those who attended the twenty-third International Conference of the Council, called "Commission Internationale de Police Criminelle," held at Rome.

Among the institutions that defend modern society against evildoers and criminals, the "International Commission of Criminal Police" proves to be one of the most effective, and one might even say indispensable. Therefore, We are pleased, gentlemen, to receive you here on the occasion of your annual General Assembly, and to express how much We appreciate the services you render to collective security. The documents that you have presented to Us have provided us with interesting information about the development of your association, its aims, and its statutes. In its own sphere, it reflects an important aspect of international relations.

On the eve of the First World War, during the first "Congress of Judicial Police," held in Monaco in 1914, the desire for international cooperation between the services of various countries became apparent. However, this idea was not to find its realization until 1923, in Vienne, after the second "Congress of Judicial Police." The Commission established at that time was based in Vienne and retained its headquarters there until 1938. But the difficulties of the political situation, and soon after, the Second World War, hindered and stopped its work. It was therefore necessary to wait until the end of hostilities and to witness, more or less helplessly, the disturbing increase in international crime.

The urgent need for a protective organization led, in 1946, to the restoration of the Commission, whose headquarters were transferred to Paris, and to which, in 1949, 32 states were already affiliated, with others awaiting admission.

Given on the 15th day of October in the year 1954.

[*Latin ed. p. 599*]

Acta Pontificii Maximi XII, 599: "Natus ex ipsa existentia delictorum internationalium," ut ex notitia quae nobis communicata est, vuestro collegium nullum aliud habet finem quam ad inhibendos actiones perniciosas eorum, et ad hunc finem, ad constituendam inter auc-

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toritates criminarias diversorum civitatum cooperationem amplam et efficacem. Non intendit se primariamente dedicare ad studium quaestionum theoreticarum, sed ad augendam efficaciam practicam organismi existentium. Accipiens ab suis membris omnem informationem utilem, et communicans eis, in suam vicem, informationes quae ad eum pervenerunt, Commissio Internationalis de Police Criminaria permittit eis intervenire ipsi celeriter et securiter, et, quodammodo, extendere suam actionem ultra fines diversarum civitatum. Organum executivum Commissionis, Bureau Centrale Internationale, incumbitur curandi centralizationem et diffusionem informationum referentes ad delicta internationalia; detegit machinationes eorum, transmitte signalem eorum, et etiam facilitat pugnam contra falsificationem pecuniarum vel documentorum. Commissio disponit bibliotheca specializzata et periodico suo: "Revue Internationale de Police Criminelle," cui adiungitur supplementum: "Falsifications, Contrefaçons." Non nobis incumbit intrare in examen quaestionum technicorum professionis vestrae. Volumus solum sublineare, paucis verbis, duas considerationes ordinis generalis: positionem vestram versus societatem quam defendere mandatum est, et vestram dispositionem erga delictorem quem conamini inoffensivum facere.

1. Non sufficiunt leges bonae ad curandum ut nationes omnia sua instituta recte operentur; non sufficiunt etiam regulamenta policiae ad praeveniendos et reprimendos disordines qui, multis modis, turbant vitam civium proborum. Status felicissimus, optime ordinatus, semper debet computare cum certo numero hominum rebellantium contra omnem disciplinam, et pro quibus lex nullum aliud habet officium quam obiciendum impedimentum ad opera sua miserabilia. Nihil eos retinet: nulla species bonorum, nulla forma actionis quae possint aestimari immunes ab actionibus eorum suspectis. Aliquando delictus dirigitur ad bona vitae et corporis, libertatis et securitatis personalis: cogitemus de iniuriis directis contra vitam humanam, raptibus infantium, et commercio feminarum et puellarum; aliter, ille se apropriat bonorum materialium per furta, latrocinia, fraudes, abusus fidei, falsificationes pecuniarum vel documentorum, contrafactiones ornamentorum. Considerandum est etiam accidentia viarum et sequentes eas, cum ea sunt causa...

[*Latin ed. p. 600*]

Acta Apostolicae Sedis -● Commentarium Officiale 600, est conséquence de la négligence ou de la préméditation. Si le malfaiteur opère souvent individuellement, il se constitue aussi des bandes, qui disposent d'une organisation solide et largement ramifiée sur le plan national et international. Tel délinquant opère avec lourdeur et maladresse; tel autre par contre déploie une habileté et une ingéniosité extrêmes et met en œuvre tous les moyens indistinctement : ruse, tromperie, menaces, violence ouverte. On a

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même pu voir l'un ou l'autre pousser la hardiesse jusqu'à pénétrer dans les rangs de la Police criminelle internationale, pour s'informer de ses méthodes et de sa technique et lui dérober des renseignements. L'adresse extraordinaire, les inventions toujours renouvelées des criminels pourraient sans aucun doute susciter une vive appréhension chez tous les honnêtes gens, s'ils ne savaient qu'à cette perversité inquiétante vous opposez une inlassable et ferme vigilance. Vous surveillez les mouvements des suspects pour dépister à temps leurs initiatives dangereuses ; vous poursuivez et arrêtez les coupables ; vous enquêtez sur leurs méthodes, leurs ressources, leurs complices ; vous les livrez à la justice pour être jugés et punis: Qui ne voit l'importance du service que vous rendez ainsi à la communauté comme aux particuliers? Il suffit de considérer un instant la complication et l'ampleur du labeur, auquel vous êtes astreints, pour en apprécier le mérite. Mais ce travail souvent ingrat et pénible doit vous apparaître plus attachant et plus aisé, si vous envisagez tous ses avantages et toute l'importance qu'il revêt pour le bien de la société. On pourrait objecter qu'il consiste à élaborer un système de défense, sans apporter d'élément nouveau et constructif au progrès de la culture: mais cette affirmation ne tient pas suffisamment compte du caractère organique de la société humaine, dont les diverses parties dépendent étroitement l'une de l'autre dans leur existence et leur fonctionnement. Tout facteur de trouble, toute influence nocive, qu'elle vienne de l'intérieur ou de l'extérieur, doivent être aussitôt réduits à l'impuissance, sous peine de paralyser non seulement l'organe atteint, mais le corps tout entier. En vous disant Notre estime pour l'œuvre que vous réalisez, en soulignant ses titres à l'approbation de tous, Nous entendons ne pas Nous placer au seul point de vue humain. La considération que les hommes accordent à leurs semblables, pour précieuse qu'elle soit, n'a de valeur authentique que si elle est fondée dans l'ordre objectif des choses et ne dépend pas de facteurs purement subjectifs. Elle acquiert alors une signification morale et religieuse. Rendre à la société le service eminent de garantir la sécurité, non seulement des biens matériels, mais surtout...

[*Latin ed. p. 601*]

Acts of Pope Pius XII, 601, concerning individuals, to prevent the damages caused by criminal acts, is certainly deserving of the highest moral appreciation. And this, at its core, reflects the judgment of He who safeguards the values of the supernatural realm, and thus grants His "approval" to your efforts for the good of the human community, an "approval," it should be said, which knows neither error nor falsehood. The importance of your task is further highlighted by a consideration taken within the same order of ideas. Certain legal theories claim to see in a crime only the transgression of a norm established solely by positive law. In this case, the gravity of the offense is measured by the determinations of that very norm. If the content were different, or if it did not exist at all, the offense would be different or

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would cease to exist completely. Such a position, which corresponds to the postulates of extreme legal positivism, immediately deprives, so to be said, of its soul and its deepest motivation the fight that you wage against crime. On the other hand, if a crime, in the full sense of the term, is essentially constituted by a violation of the laws of being and of moral duty, laws rooted in the nature of things, then the fight against crime is an eminent service rendered to society. It constitutes an intervention in favor of the immanent, ontological, and moral principles of human nature and society, which crime threatens in its internal structure and undermines in its vital forces. It would be wrong to interpret Our words as a plea for a mixture of morality and law, nor even for any blurring of the boundary that separates them. But We see too clearly the dangers of extreme legal positivism, so that We must warn all those who are concerned to preserve the profound value of law and who fear to see it reduced to purely external and superficial regulations. As We addressed this issue last year in Our address to the participants of the V International Congress of Criminal Law, We refer you to what We said then. It follows that extreme legal positivism cannot be justified by reason. It represents the principle: "Law comprises everything that is established as 'law' by the legislative power within the national or international community, and nothing but that, quite independently of any fundamental requirement of reason or nature." If one were to rely on this principle, nothing would prevent a logical and moral perversion, unleashed passion, the whims and brutal violence of a tyrant and a criminal from becoming "law." History provides, as is well known, more than one example of this possibility becoming reality. Where, on the other hand, positivism...

[*Latin ed. p. 602*]

Acta Apostolicae Sedis 602 - Official Commentary 2. We would now like to say a few words about your attitude towards the author of the offense, against whom you defend society. First of all, in the exercise of your function, as well as outside of it, there is a fundamental requirement to which the judgment you render on the matter in question and its author must conform: this judgment must correspond to objective reality; it must be true. The entire course of the trial, from beginning to end, and the intervention of all those who participate in it, accusers, witnesses, defenders, judges, experts, are subject to the same principle, tend towards the same goal: "pro rei veritate"; the objective truth must be brought to light. 2 This objective truth comprises certain universal and fundamental elements. First, the fact that the agent is a man endowed with freedom, not a thing, not an automaton whose functioning would depend on an incorporated mechanism; nor even a pure composition of sensations and impulses, which would only act under the influence of instinct and appetite. Objective truth also includes the fact that man, by virtue of his natural faculties, enjoys the capacity

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to determine himself, and must therefore be considered responsible for his self-determined actions, at least until proof to the contrary or until a well-founded doubt arises. It does not escape us that this implies a mass of questions and problems, the practical consequences of which are very difficult to determine. We have dealt with this extensively in the allocution, mentioned above, on International Criminal Law, and we would only like to refer you to it; the decisive passages will, of course, be recalled in the notes. 3 But we wish to repeat: the judgment on the wrongdoer, in a legal sense, is understood in such a way that, while fully recognizing these fundamental requirements of nature, the term "law" is used only for the laws enacted by the legislature; some may perhaps consider this usage to be somewhat inaccurate in its generality; however, it offers a common basis for the construction of an international law based on ontological order. (Discorsi e Radiomessaggi, vol. X V, page 348). 2 In our Allocution of October 1, 1942, to the Tribunal of the Holy Roman Rota, the same idea was expressed in these terms: "Each one must strive to judge things according to what they are" (Summa Theol. 2-2, question 60, article 4, 2). For truth is as much as the entity and the reality: therefore, our intellect, which derives knowledge from things, also derives its rule and measure according to how things are or are not; so that truth is the law of justice (cf. Summa Theol. 1, question 21, article 2). The world needs the truth that is justice, and that justice that is truth; for justice, as the great philosopher of Stagira said, is useful in war and in peace: xaì èv noMficp xal èv elgrjvr) notföifioc (Aristotle, Rhetoric, I, 9). (Discorsi e Radiomessaggi, vol. IV, pages 224-225). * The realization of the legal order is achieved in a fundamentally different way than in the physical order. The latter is realized automatically by the nature of things themselves. The former, on the other hand, is accomplished only by personal decision.

[*Latin ed. p. 603*]

Acta Pii Pp. XII 603: His actions must proceed from the principle that every man, by nature, possesses a freedom that engenders responsibility. A few more words on the manner in which the personal explanation with the perpetrator of the offense should take place. Many criminals, some will think, especially those who are criminals by profession, do not deserve much respect and consideration; but the seriousness, the dignity of justice, and of public authority demand the strict observance of the legal norms concerning the arrest of the accused and his interrogation. Here also, We give in a note what We have said on this subject in the discourse on International Penal Law. 4 We then quoted from a man, when he precisely conforms his conduct to the legal order: "Man decides on each of his personal acts": this is an unshakeable human conviction. The generality of men will never accept that what is called the autonomy of the will is nothing more than a web of internal and external forces. One readily speaks of security

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measures intended to replace punishment or to accompany it, of heredity, of natural dispositions, of education, of the wide influence of the dynamics at work in the depths of the unconscious or the subconscious. Although these considerations may yield interesting results, let us not complicate the simple fact: man is a personal being endowed with intelligence and free will, a being who ultimately decides for himself what he does and does not do. To be endowed with self-determination does not mean escaping all internal and external influences, all attractions and seductions; it does not mean not struggling to stay on the right path, not having to wage a difficult battle every day against perhaps unhealthy instinctive impulses; but it means that, despite all obstacles, the normal man can and must assert himself; it also means that the normal man must serve as a rule in society and in law. Penal law would have no meaning if it did not take into account this aspect of man; but because it has truth on its side, penal law has a fuller meaning. And since this aspect of man is a conviction of humanity, the efforts to harmonize penal law have a solid foundation. (Discorsi e Radiomessaggi, vol. X V, page 348-349). At the moment of the offense, the offender has before his eyes the defense provided by the legal order; he is aware of it and of the obligation it imposes; but despite this awareness, he decides against it, and in order to execute this decision, he commits the external offense. This is the schema of a culpable violation of the law. Because of this internal and external process, the action is attributed to its author as its cause; it is imputed to him as a fault, because he committed it in virtue of a conscious decision; the violated order and the authority of the State, which is its guardian, demand an accounting from him; he falls under the penalties established by law and imposed by the judge. The multiple influences exerted on acts of intelligence and will—that is, on the two factors that represent the essential constituent elements of culpability—do not alter the fundamental structure of this process, whatever their importance in assessing the severity of the fault. Because the schema thus outlined is borrowed from the nature of man and from that of culpable decision, it is valid everywhere. (Discorsi e Radiomessaggi, 1. c, page 350). 4 Already the first step of the punitive action, the arrest, cannot obey caprice, but must respect the legal norms. It is not admissible that even the most irreproachable man can be arrested arbitrarily and disappear without further trace.

[*Latin ed. p. 604*]

604 Acta Apostolicae Sedis - Commentarii, no. The official text of the great Pope Nicholas I, dating from the year 1000, against the use of torture. Allow us, however, to pose a question: Is not justice, in many places and under scarcely disguised appearances, reverting to a veritable torture, sometimes much more violent than the trials of former times? Does not our time run the risk of one day incurring the reproach of having, without restraint or scruple, pursued utilitarian ends in the interrogation process?

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One final observation regarding personal contact with the wrongdoer. It must be the case that in all and each instance, there exists the will to bring the wrongdoer to repentance and to restore him to his place as a member of society. Let us not hesitate to seek practical means to achieve this. Certainly, one must avoid utopias. Many offenders sometimes barricade themselves permanently against all influence; others harden themselves consciously and await only the moment of their release from prison to resume the path of crime. But there are also other experiences, of which we do not find only isolated examples. One should never hasten to irrevocably condemn a man, nor completely abandon him. To help someone to reform, to find the path of good and the lofty goals proposed by reason and revelation, is always a good action which carries its own reward. May your International Commission, which every day comes into contact with the perverted and degenerate elements of humanity, contribute to the sincere conversion of many of them and encourage them to embrace a new and better life. The considerations to which We have just addressed ourselves before you, Gentlemen, were suggested to Us by the very text of the exposition concerning your Statutes. The ultimate goal of the cooperation that they establish is very justly defined: "to ensure respect for the fundamental laws of life in society." Such a comprehensive formula clearly suggests prison. To send someone to a concentration camp and to keep him there without any regular trial is to mock the law. Judicial proceedings must exclude physical and psychological torture, and narcoanalysis, first because they violate a natural right, even if the accused is truly guilty, and secondly because they too often produce erroneous results. It is not uncommon for them to lead exactly to the confessions desired by the court and to the ruin of the accused, not because he is actually guilty, but because his physical and psychological energy is exhausted and he is ready to make all the declarations that are desired. "Rather prison and death than such physical and psychological torture!" We find abundant evidence of this state of affairs in the well-known spectacular trials, with their confessions, self-accusations, and requests for an implacable punishment. (Discorsi e Radiomessaggi, vol. XV, page 343).

[*Latin ed. p. 605*]

The Acts of the Sacred Congregation of Propaganda Fide, number 605, contain profound reflections, which We have only touched upon briefly; but We ask the Supreme Judge to always maintain your aspirations at a very high level, and to ensure, through His benevolent light, the ever more effective and perfect realization of the noble ideal that you have set for yourselves. This is the wish that We express, granting to you, those present

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here, and to all those who are dear to you, Our paternal Apostolic Blessing.

[*Latin ed. p. 606*]

606 Acts of the Apostolic See, ACTA SS. Sedis - Official Commentary, SACRED CONSISTORIAL CONGREGATION of Mobile (Mobile-Birmingham), DECREE CONCERNING THE ERECTION OF A CO-CATHEDRAL AND THE CHANGE OF NAME. The city of Birmingham, located within the territory of the Mobile diocese, has, in recent years, experienced a happy increase in the number of the faithful and in religious works, as well as in the industry of its inhabitants. Therefore, the Most Reverend Thomas Joseph Toolen, Bishop of Mobile, petitioned the Apostolic See, so that, as a testimony to the increased dignity which the aforementioned city now possesses, the temple located therein, dedicated to Saint Paul the Apostle, be elevated to the dignity of a co-cathedral, and that the diocese, retaining its former name, also be augmented with the new name of Birmingham. Furthermore, this Sacred Consistorial Congregation, after mature deliberation and having received the favorable opinion of the Most Reverend Hamlet John Cicognani, titular Archbishop of Laodicea in Phrygia and Apostolic Delegate in the United States of North America, decided to grant the petition. Therefore, by virtue of the special faculties granted to it by Our Most Holy Father Pius, by the Divine Providence, Pope XI, this present Consistorial Decree, which is valid as if Apostolic Letters sealed with the leaden seal had been issued, elevates the aforementioned temple, dedicated to Saint Paul the Apostle, located in the city of Birmingham, to the dignity and rank of a co-cathedral, so that henceforth a bishop's cathedra may be erected therein, and it shall be permissible for the Bishop of Mobile also, especially on solemn days, as it may seem more convenient to him, to perform pontifical functions in the aforementioned co-cathedral and to reside at will in the city of Birmingham. Moreover, the same Sacred Consistorial Congregation grants, that...

[*Latin ed. p. 607*]

The Sacred Congregation Consistorial has decreed that the title "of Birmingham" may forever be applied to the Bishop of the diocese of Birmingham, and that he may also be called "of Mobile-Birmingham." To ensure the execution of these matters, the aforementioned Reverend Father Hamlet John Cicognani is appointed by the Sacred Congregation Consistorial, and is granted the necessary and appropriate powers, including the power to delegate, to any man established in ecclesiastical dignity, to carry out the aforementioned purpose, and to promptly send to the same Sacred Congregation an authentic copy of the executed act. All contrary decrees to the contrary notwithstanding. Given at Rome, from the offices of the Sacred Congregation Consistorial, on the thirtieth day of April in the year of Our Lord 1954. [Signature] Fr. A. I. Card. PIAZZA,

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Bishop of Sabina and Mender, Secretary. L. m S. Iosephus Ferretto, Assistant. CARACENSIS - CALABOCENSIS DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES. With a view to the greater good of souls, the Reverend Father Armand Lombardi, titular Archbishop of Caesarea Philippi and Apostolic Nuncio in the Republic of Venezuela, together with the civil authority requested by the Apostolic See, petitioned that the municipality of Saint John, commonly called "de los Morros," be separated from the Archdiocese of Caracas and attached to the Diocese of Calabozo. The Sacred Congregation Consistorial, having received the favorable opinion of the Reverend Father Luke William Castillo Hernández, Archbishop of Caracas, as well as the Reverend Father Ignatius Camargo, Bishop of Calabozo, and exercising the powers granted to it by His Holiness Our Lord Pope Pius XII, deemed it fitting to grant the petition. Therefore, with the consent of those whose interests are involved, or who are presumed to have an interest, the present Consistorial Decree establishes that the entire territory belonging to the aforementioned municipality of Saint John de los Morros is permanently separated from the Archdiocese of Caracas and assigned to the Diocese of Calabozo, together with all its churches, ecclesiastical goods, and pious foundations, so that the boundaries of both dioceses are altered accordingly.

[*Latin ed. p. 608*]

Acts of the Apostolic See - Official Commentary 608. Furthermore, the Holy Congregation decrees that clerics who have their legitimate domicile in the aforementioned municipality shall, immediately upon the present Decree being put into effect, be considered incardinated in the diocese of Calabozo. All acts and documents pertaining to the aforementioned municipality shall be transmitted from the metropolitan Curia of Caracena to the episcopal Curia of Calabozo, as soon as it is permissible. To accomplish these matters, the aforementioned Holy Congregation appoints the Most Reverend Father Armando Lombardi, granting him the necessary and appropriate powers, including the power to delegate, to any man holding an ecclesiastical office, with the obligation to remit the authentic copy of the completed act to the aforementioned Sacred Congregation as soon as possible. Concerning these matters, the present Consistorial Decree shall be valid as if Apostolic Letters had been issued under the papal seal. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 14th of June, in the Marian year of 1954. [Signature] Fr. A. I. Card. PIAZZA, Bishop of Sabina and Mantenola, Secretary. L. © S. Iosephus Ferretto, Assistant.

SACRED CONGREGATION FOR RITES

CONCERNING THE BEATIFICATION AND CANONIZATION OF

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THE SERVANT OF GOD, CECILIA EUSEPI, VIRGIN, OF THE THIRD ORDER OF THE SERVANTS OF MARY.

ON THE QUESTION OF WHETHER A SIGN SHOULD BE GIVEN, REGARDING THE INTRODUCTION OF THE CAUSE.

It has always been the Divine Providence that in the Holy Catholic Church, there should be no age lacking heroes, and these are not only men of mature age, but also women, the elderly, and young people, through whom outstanding and brilliant examples for imitation would exist, and through whose clemency and mercy, the Divine mercy would gently call and compel the erring and wicked to return to conversion and salvation. Indeed, there are many such heroes whom God has raised up in our recent times from the ranks of youth, whose sanctity is renowned throughout the nations, praised and venerated.

[*Latin ed. p. 609*]

The Sacred Congregation of Rites celebrates the sixtieth anniversary. Among those to be commemorated is the Servant of God, Cecilia Eusepi. In the town commonly called Monteromano, within the diocese of Tarquinia, on February 17th, 1910, Cecilia was born to Anthony Eusepi and Paulina Mannucci, parents who, though humble, were highly esteemed for their virtuous lives. She was the eleventh of their children, and on the 26th of the same month, she was cleansed by the Sacred Baptism. Shortly after, namely, a little more than a month and a half later, she was orphaned by the death of her father; who, before returning his spirit to God, offered a prophecy to his most sorrowful wife, as a comfort: "This one will be the most fortunate of our children." The widowed mother devoted the greatest care to raising her daughter in the ways of holiness. At the age of five, Cecilia was brought to Nepete and entrusted to the Cîteaux nuns for her education and upbringing. There, she received the Sacrament of Confirmation and, responding to the impulse of divine grace, made a firm vow of virginity, with the intention of attaining holiness. To facilitate her progress towards this goal, while still living in the world, in 1922, she entered the Third Order of the Servants of Mary, whose purpose is to meditate on the Passion of Christ and the sorrowful Virgin, to imitate them as much as possible, and to love them above all things. Relying on these foundations, she implored God for the salvation of souls, feeling that it was her duty to collect the tears of the Mother of God and to pour them out upon sinners for their conversion. In order to conform more closely to this divine sentiment, she attempted to enter the Institute of the Servants of Mary, commonly known as the Mantillatarias; but, due to her delicate health, she was forced to postpone this undertaking for a time. In the meantime, she joined the group of "Aspirants of the Catholic Action," whose rules she diligently observed, and she strove to emulate their works as much as she was able. The following year, having regained her health,

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the Servant of God, now thirteen years old, again expressed to her mother her fervent desire to embrace the religious life. However, her mother, and her uncle, who acted as her guardian in place of her father, left no stone unturned in their efforts to dissuade her from this purpose, but without success. Indeed, overcoming all obstacles, on November 18th, she went to the house of the Mantillatarias in Pistoia, where, for three years, she remarkably excelled above her age in piety, humility, and diligence in all the duties of religious life, as well as in her dedication to the education of young girls, until she was forced to return home due to her poor health. Although outside the cloister, she continued to observe the form of religious life at home, so that, on the feast of the Immaculate Conception in 1926, when she was sixteen years old, she obtained permission and privately made the vows that are now called religious vows. Afflicted by a serious illness, she suffered physical pains and spiritual trials.

[*Latin ed. p. 610*]

The Acts of the Apostolic See - Official Commentary 610. She patiently bore her sufferings, offering them to God for the conversion of sinners, and teaching others the way to perfection, both by word and example. Finally, on October 1st, 1928, at the very end of her life, she spontaneously requested and most piously received the Sacraments of the Church, and breathed her last in the kiss of the Lord. Since the aforementioned virtues of the Handmaid of God appeared to be of a higher degree and excellence than those that usually honor and sanctify others, and were, as witnesses testify, marvelously confirmed, scarcely ten years had passed since her death, namely in the year 1939, when canonical inquiries were begun in the ecclesiastical court of Nepeta, which were finally completed in 1942 and sent to Rome. In the meantime, petitionary letters were presented to His Holiness, requesting that the cause of the beatification and canonization of the Handmaid of God Cecilia Eusepi be brought before the Congregation of Sacred Rites, so that young girls living in families, or working as servants in educational institutions, or entering religious communities, or those who intend to secure their salvation in the world through a more ardent love of God, and especially young Christian girls who belong to the Catholic Action, as well as members of the Third Order of the Servants of Mary, may receive many incentives and benefits for a holier life. The Sacred Congregation of Sacred Rites, after considering the writings dedicated to the aforementioned Handmaid of God on November 22nd, 1946, decreed that nothing stood in the way of proceeding further. Therefore, with all due legal formalities observed, and at the urgent request of the Reverend Father Philip M. Ferrini, General Postulator of the Order of the Servants of Mary, the Most Eminent and Reverend Lord Clemens Cardinal Micara, Bishop of Velletri, Promoter of the Cause, on June 17th, 1952, in an Ordinary Congregation, proposed a question for discussion: Whether a

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commission should be appointed to introduce the cause, and he reported on this matter. The Most Reverend Cardinals and Officials also expressed their votes, which were reported to the Most Blessed Father. His Holiness, after also considering the newly presented information, today deigned to sign the commission to introduce the cause of the Handmaid of God Cecilia Eusepi with his own hand. Given in Rome, on January 23rd, in the Marian Year 1954. C. Card. CICOGNANI, Prefect. L. S. f A. Carinci, Archbishop, Secretary.

[*Latin ed. p. 611*]

The Sacred Congregation of Rites, number 611, concerning the beatification and canonization of the Servant of God, Sarbel Makhlouf, a professed priest of the Order of Saint Anthony of the Baladitar Syriac-Maronite.

Regarding the question of whether a commission should be appointed to investigate the matters pertaining to this cause and to determine its outcome:

God is wonderful in His sanctuaries, in which He pours forth the riches of His mercy into the hearts of the faithful. But He is even more wonderful in His saints, whose souls are temples of the Holy Spirit (cf. 1 Corinthians 3:16-17), whom He adorns with virtues and makes powerful intercessors before His mercy, rewarding their merits for the physical and spiritual good of the faithful, often even of non-Catholics, that they too may be enlightened, recognize Him as the supreme truth, adore Him, and attain redemption, enjoying the fruits thereof both in this life and eternally.

This powerful intercession of the saints extends not only while they are alive in the body, but also after death, throughout the ages, especially near their tombs or before their relics, which sometimes manifest astonishing things of their own accord.

The illustrious Doctor of the Church of Syria, John Damascene, writes: "Christ the Lord has provided the relics of the saints as salutary fountains, from which benefits flow to us and the sweetest ointment is poured forth... Through these, demons are expelled, diseases are vanquished, the sick are healed, the blind regain their sight, lepers are cleansed, temptations are dispelled, and all that is good descends to those who earnestly request it with unwavering faith, through them, from the Father of lights." (De Fide Orthodoxa, 4, 15).

Many trustworthy witnesses attest that these things occur daily at the tomb of the Servant of God, Sarbel Makhlouf.

Indeed, although the gifts given to the living do not necessarily indicate their sanctity, the miracles that occur at their tombs or relics are a most serious indication of sanctity.

In this matter, it seems certain that the life of the Servant of God was brief.

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In the town of Beqa' Kafra, in the Lebanese mountains, the Servant of God was born, the youngest of two sons and two daughters, to poor but honest parents, and was named Joseph at his baptism.

[*Latin ed. p. 612*]

612 Acta Apostolicae Sedis - Official Commentary. Having been educated by his parents, the seeds of sanctity were diligently fostered in him through constant prayer, and he shunned the company of men. Having grown weary of the vanities of the world, and moved by a desire for the monastic and eremitical life, in the year 1851, he left his home and went to the monastery of Our Lady of Maifouk. His mother and other members of the family, upon learning of the monastery where Joseph had gone, hastened to it and, with fervent prayers, begged him to return home, but he remained steadfast; he firmly resisted and faithfully persevered in his vocation, and he did not see his relatives, nor even his widowed mother, again. In the year 1853, he pronounced his solemn vows, taking the name Sarbel. He devoted himself to the monastic duties with great humility, perfect obedience, rigorous penance, and the study of poverty, and with all the other virtues that befit a monk. In the year 1858, he was ordained to the priesthood, and he diligently performed the sacred ministrations in the monastery, also attending to manual labor. After more than seven years, he obtained permission from his Superiors to go to the hermitage of Saint Peter and Saint Paul in Annaya, where he dedicated himself more intensely to the austere life and prayer, and especially to devotion to the Divine Eucharist and the Blessed Virgin. For a long time after his arrival, he celebrated the Divine Sacrifice shortly before noon, and he prolonged the thanksgiving for two hours. He lived the eremitical life for more than twenty years, exuding the fragrance of all virtues. In the month of December, in the year 1898, while celebrating the Divine Sacrifice, and after the consecration, he raised the sacred Host and the sacred Chalice, saying: "O Father of truth, your Son, the victim of expiation: may his Blood intercede for me, and may you accept my offering...", he was struck by a stroke. He remained in a state between life and death for eight days; but, always composed in his reason and judgment, he thanked God for the pains he was suffering, and often, as a sign of his love, he repeated the prayer of the Mass, which is mentioned above. Finally, on December 24th, fortified by the sacraments, he surrendered his soul to God. The reputation for sanctity that Sarbel enjoyed during his life became even greater after his death, and this is also due to the miracles and the many healings that occur at his tomb, even for Muslims. It is also remarkable that even now, a sanguineous fluid abundantly flows from his body, which is religiously collected with cloths, spread out, and often brings relief to the sick, or even restores their complete health. Glory, therefore, to the Father, who has crowned the struggles of the Saints; praise to the Son, who has poured forth his power in their

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relics; let the Holy Spirit be adored, who hovers over their relics, from which comfort is given in every affliction.

[*Latin ed. p. 613*]

The Sacred Congregation of Rites, in its document 613, mentions (cf. The Divine Office of the Maronite Church, for Matins on weekdays, and for Lauds on Saturdays). After considering all these matters, ordinary canonical inquiries were diligently carried out in the Maronite Curia of Antioch during the years 1926-1928, and were presented to the City. Several petitions were subsequently submitted to the Supreme Pontiff for the introduction of the cause for beatification, among which were letters from Cardinal Euri, Dean of the Sacred College and Prefect of the Congregation for the Oriental Church, from Cardinal Tappouni, Patriarch of the Syrian Church of Antioch, from the Apostolic Delegate, and from numerous Archbishops, Bishops, Superiors of Religious Orders, and others, who extolled the virtues of the Servant of God with the highest praise. Therefore, with all due legal formalities observed, the Reverend Father Emmanuele Nassif Hage, a monk of Baladita, acting as the Promoter of the Cause, in a meeting of the ordinary Congregation of Holy Rites, held on February 23rd of this year, proposed the following question for discussion: Should a commission be appointed for the introduction of the cause in the case and for the purpose in question, and he reported on this matter. After considering this report, and after hearing the votes of the Officials present, and the Reverend Father D. Salvatore Natucci, General Promoter of the Faith, they responded: The name Makhlouf should be approved, if it pleases the Most Holy Father to introduce the cause of the Servant of God Sarbel. To the Most Blessed Father, the Holy Pope John XII, having approved the response of the Fathers, His Holiness graciously signed the commission for the introduction of the cause with his own hand. Given in Rome, on April 2nd, in the Marian year of 1954. C. Card. CICOGNANI, Prefect. L. © S. f A. Carinci, Archbishop, Secretary.

[*Latin ed. p. 614*]

Acts 614 of the Apostolic ACTA of the Holy See - Official Commentary on the SECRETARY OF STATE'S PAPAL DECREE concerning causes of nullity of marriage, which have been examined in the first instance by the Regional Ecclesiastical Tribunals of ITALY, concerning the establishment of an Appeals Tribunal and the Vicariate of the City. By Apostolic Letters, with the formula "Qua cura," dated December 8, 1938, through a Motu Proprio (A. A. S., vol. XXX, 1938, p. 410 ss.), Pope Pius XI, with pastoral concern for the proper judgment of matrimonial causes which exclusively pertain to the Church's forum in ITALY, ordered the establishment of Regional Tribunals in each Regional or Ecclesiastical Province. These Apostolic Letters stipulated that, although these same causes were to be examined in the appeals

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stage by the aforementioned Tribunals, in the order established therein, the possibility of directly appealing to the Sacred Roman Rota, as prescribed by canon 1599, § 1, V of the Code of Canon Law, was not removed. In recent years, these causes, having been examined in the first instance by the Regional Tribunals, have been so frequently brought before the Apostolic Tribunal of the Sacred Roman Rota, that it has become difficult for the latter to properly fulfill its function. This matter, in order that it might be considered with due deliberation, was brought to the attention of the Most Holy Pope by the Dean of the Sacred Roman Rota. Therefore, Our Most Holy Lord Pope Pius XII, granting the wishes of the aforementioned Dean, in an audience granted on October 16, 1954, to the Under-Secretary of State, deigned to decree as follows: a) That canon 1599, § 1, I of the Code of Canon Law, concerning causes of nullity of marriage, which have been judged in the first instance by the Regional Ecclesiastical Tribunals of ITALY, shall be suspended for the time being. Therefore, causes of nullity of marriage examined in the first instance before the Regional Tribunals of ITALY, when to be appealed, }

[*Latin ed. p. 615*]

Acta Officiorum 615 pertain not to the Sacred Roman Rota, but only to the designated Tribunal within the Apostolic Letters *Qua cura*. I. For the third instance, canon 1599, § 1, 2° must be observed. b) In order that a Court of Appeal be established within the Vicariate of Rome, distinct from the Tribunal of the first instance, to which, in the second degree, all causes must always be referred, both those which have been judged in the first instance before the Tribunal of the first instance of the Vicariate of Rome, and those causes from Naples and Cagliari brought in the appellate degree to the Vicariate of Rome by virtue of the Apostolic Letters *Qua cura*, I. For the judgment of these same causes in the third and subsequent instances, canon 1599, § 1, 2° must be observed. The Official, judges, promoter of justice, and defensor vinculi of the Court of Appeal within the Vicariate of Rome will be appointed by the Most Holy Pope Himself, upon the proposal of the Illustrious Cardinal Vicar of Rome. These decrees, which take effect from the aforementioned date, were entrusted by the Most Holy Lord Pope Pius XII to the Dean of the Sacred Roman Rota, to be communicated to the Tribunals concerned. From the Secretariat of the Holy See, on the 16th day of the month of October, in the year of Our Lord 1954. I. B. MONTINI, Prosecretary of the Holy See for Ordinary Matters.

[*Latin ed. p. 616*]

616 Acta Apostolicae Sedis - Official Commentary, DIARY OF THE ROMAN CURIA. On Monday, October 18, 1954, the Holy Father received in a solemn audience His Excellency, Dr. DE MOURA DECIO HONORATO, Extraordinary and Plenipotentiary Ambassador of Brazil, for the

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presentation of his credentials. On Thursday, October 21, 1954, the Holy Father received in a solemn audience His Excellency, Dr. CREMIN CORNELIUS CHRISTOPHER, Extraordinary and Plenipotentiary Ambassador of Ireland, for the presentation of his credentials. On Wednesday, October 27, 1954, the Holy Father received in a solemn audience His Excellency, Dr. VALLADARES RODRÍGUEZ JUAN, Extraordinary and Plenipotentiary Ambassador of Honduras, for the presentation of his credentials.

SECRETARY OF STATE, APPOINTMENTS. By a letter from the Secretary of State dated October 20, 1954, the Holy Father, Pius XII, happily reigning, deigned to appoint the Reverend Father Paul Philip, of the Order of Friars Preachers, as First Companion of the Commissary of the Most Holy Congregation of the Holy Office, and as Consultor of the same Holy Congregation. Likewise, by letters from the Secretary of State, the Holy Father, Pius XII, happily reigning, deigned to appoint:

Assistants to the Pontifical Throne:

May 16, 1954. His Excellency, Reverend Monsignor Cooray Thomas Benjamin, Archbishop of Colombo.

September 3rd. His Excellency, Reverend Monsignor De Laurentiis Ernesto, Bishop of Ischia.

Apostolic Protonotaries, with the same privileges as those participating:

December 15, 1952. Monsignor Villegas Vincenzo, of the diocese of León (Mexico).

April 23, 1953. Monsignor García Giuseppe, of the diocese of Cuernavaca.

November 6th. Monsignor Kather Arturo, of the archdiocese of Kolin.

September 2, 1954. Monsignor della Paolera Luigi, of the diocese of Alife.

[*Latin ed. p. 617*]

Diarium Romanae Curiae 617, September 18, 1954. Monsignor Rebelo Francesco, of the Pious Order, of the Archdiocese of Goa and Damão. September 22. Monsignor Luigi Gallo, of the Diocese of Conversano. Domestic Prelates of His Holiness: April 16, August 13, August 19, 1946. Monsignor Nicola Jansen, of the Diocese of Aix-la-Chapelle. Monsignor Gregorio Schwamborn, of the same diocese. 1950. Monsignor Giuseppe Barraza y Motta, of the Diocese of Sinaloa. Monsignor Rogelio Olvera, of the same diocese. Monsignor Antonio Ramos, of the same diocese. Monsignor Giuseppe Rodríguez, of the same diocese. April 14, 1951. Monsignor Giovanni M. Bellamy, of the Diocese of Ogdensburg. Monsignor Antimo Charbonneau, of the same diocese. Monsignor Walter Funcke, of the same diocese. Monsignor Aroldo Martin, of the same diocese. Monsignor Stefano Wojciechowski, of the same diocese. October 25, 1953. Monsignor Teodoro Müncker, of the Archdiocese of Freiburg im Breisgau. November 4. Monsignor Guglielmo Neuss, of the Archdiocese

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of Cologne. November 11. Monsignor Giacomo Lenz, of the Diocese of Passau. Monsignor Giuseppe Seidlmeier, of the same diocese. Monsignor Giovanni Straubinger, of the Diocese of Rottemburgo. January 20, 1954. Monsignor Giovanni Roessler, of the Diocese of Spires. Monsignor Martino Wotlie, of the same diocese. February 1. Monsignor Vincenzo Castellino, of the Archdiocese of Nagpur. Monsignor Giuseppe Wengert, of the same Archdiocese. March 3. Monsignor Martino Palmira Cavalle, of the Diocese of Campeche. September 16. Monsignor Rocco Kohlbach, of the Diocese of Segovia. September 20. Monsignor Agostino Frotz, of the Archdiocese of Cologne. April 5. Monsignor Eudaldo Martínez, of the Diocese of Chiapas. September 21. Monsignor Giuseppe Hoefer, of the Archdiocese of Paderborn. May 15. Monsignor Raimondo Pamplona, of the Archdiocese of Jaro. September 18. Monsignor Agapito Lourenço, of the Archdiocese of Goa and Damão. Monsignor Giovanni Salvatore Fernandes, of the same Archdiocese. Monsignor Filippo Neri de Mendonça, of the same Archdiocese. Monsignor Tito Mancini, of the Suburbicarian Diocese of Porto and S. Rufina. September 22. Monsignor Angelo Coletta, of the Diocese of Conversano. September 23. Monsignor Omer Bonin, of the Diocese of Joliette. Monsignor Vilfrido Caillé, of the same diocese. Monsignor Camillo Garceau, of the same diocese. Monsignor Luigi Filippo Lamarche, of the same diocese. Monsignor Filippo Roch, of the same diocese. Monsignor Omer Valois, of the same diocese. Monsignor Giorgio Carton, of the Diocese of Teoria.

[*Latin ed. p. 618*]

Acts, of the Apostolic See - Official Commentary 618, September 23, 1954. Monsignor Edoardo Dunn, of the same diocese. Monsignor Leone Henkel, of the same diocese. ”Monsignor Luigi Bagnoli, of the diocese of Guastalla. 24. Monsignor Dante Fermi, of the same diocese. Monsignor Gennaro Jovane, of the archdiocese of Gaeta. October 11. Monsignor Giuseppe Paupini, of the diocese of Fano. 19. ”Monsignor Giuseppe Micossi, of the diocese of Vittorio Veneto. Extraordinary Secret Chamberlains to His Holiness, February 1, 1954. Monsignor Enrico Weyer, of the archdiocese of Nagpur. Monsignor Francesco Rego, of the same archdiocese. ” ”Monsignor Giuseppe Pinto, of the diocese of Poona. 9. ”Monsignor Reginaldo St. Anna Gonsalves, of the same ” ”diocese. April 3. Monsignor Giuseppe Mastrangelo, of the diocese of Trivento. May 15. Monsignor Melezio Fegarido, of the archdiocese of Jaro. September 18. Monsignor Cleto Bellucci, of the archdiocese of Ancona. Monsignor Francesco De Crescenzo, of the archdiocese of Capua. Monsignor Sebastiano Gaetano Cotta della Pietà, of the archdiocese of Goa and Damão. Monsignor Andrea Di Nardo, of the archdiocese of Amalfi. 24. ”Monsignor Franco Martini, of the diocese of Imola. October 19. Monsignor Venerio Mazzi, of the diocese of La Spezia. HONORS. With letters from the Secretariat

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of State, the Most Holy Father, Pope Pius XII, happily reigning, deigned to bestow: The Grand Cross of the Order of the Holy Sepulchre: June 13, 1954. Upon His Excellency, Mr. General Trujillo Molina Hector, President of the Dominican Republic. "Upon His Excellency, Generalissimo Trujillo Molina Raphael Leonidas (Dominican Republic). The Grand Cross of the Order of Saint Gregory the Great, civil class: September 1, 1954. Upon Mr. Giovanni Fuchs, of the diocese of Treves. The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: August 10, 1953. Upon Mr. Giovanni Carlo Alves, of the Patriarchate of Lisbon. November 12. Upon Mr. Firmino Van Bree, of the archdiocese of Malines. December 16. Upon Mr. Francesco Brenninkmeyer, of the archdiocese of Utrecht. April 20, 1954. Upon Mr. Luigi Augusto De Rego Monteiro, of the archdiocese of Rio de Janeiro. 24. Upon Mr. Carlo Alberto Castaño, of the archdiocese of Buenos Aires.

[*Latin ed. p. 619*]

Diary, July 26, August 4. Roman Curia, 619, 1951. To Mr. Thomas Joseph Guthrie, of the diocese of Des Moines. To Mr. Mourched Khater, of the Maronite diocese of Damascus. The Order of Saint Gregory the Great, with plaque, military class: December 28, 1953. To Mr. Giacomo Giovanni Marlet, of the archdiocese of Utrecht. The Order of Saint Gregory the Great, civil class: July 3, May 10, 1953. To Mr. Giovanni Vincenzo Mcolini, of the archdiocese of Lima. 1954. To Mr. Pietro Giacomo Maria Spoorenberg, of the diocese of Haarlem. To Mr. Leonardo Gerard Kortenhorst, of the diocese of Haarlem. The Order of Saint Gregory the Great, civil class: June 26, 1951. February 17, 1953. July 3. May 12. March 22, 1954. April 6. April 26. May 1. May 24. June 5. June 7. July 15. July 14. To Mr. Daniele Toral y Malo, of the diocese of Cuenca. To Mr. Luigi Diener, of the diocese of Wuerzburg. To Mr. Carlo Fritzen, of the archdiocese of Kolin. To Mr. Giuseppe Alberto Rossel Dulanto, of the archdiocese of Lima. To Mr. Alfonso Estremadoyro, of the same archdiocese. To Mr. Fortunato Ganoza y Ganoza, of the same archdiocese. To Mr. Giovanni Pardo Heeren, of the same archdiocese. To Mr. Armando Castañeda, of the same archdiocese. To Mr. Guglielmo Ostolaza, of the same archdiocese. To Mr. Giovanni Pardo Althaus, of the same archdiocese. To Mr. Germano Vásquez de Velasco, of the same archdiocese. To Mr. Giovanni Koeckx, of the archdiocese of Malines. To Mr. Francesco Houtart, of the same archdiocese. To Mr. Giacomo Galas Arce, of the archdiocese of Mexico. To Mr. Zaccaria Negroni, of the suburbicarian diocese of Albano. To Mr. Alfonso Conix, of the archdiocese of Malines. To Mr. Emilio van Dievoet, of the same archdiocese. To Mr. Enrico W. Wahlert, of the archdiocese of Dubuque. To Mr. Vasco Maria Eugenio de Almeida, of the archdiocese of Evora. To Mr. Alberto Leblanc, of the archdiocese of Sherbrooke. To Mr. Lorenzo Carboneri, of the diocese of Mondovì. To Mr. Umberto Biglia, of the diocese of Novara. To Mr. Italo Gemini (Rome). To

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Mr. Federico Zuazo Cuenca (Bolivia). To Mr. Alfonso Micheloni, of the diocese of Pontremoli.

[*Latin ed. p. 620*]

620 Acta Apostolicae Sedis - Commentarium Officiale 1954. To the Most Reverend Mr. Mercati Silvio (Rome). To the Most Reverend Mr. Boggiali Gaetano, of the Archdiocese of Milan. To the Most Reverend Mr. Spaens Corrado, of the Apostolic Vicariate of Finnland. To the Most Reverend Mr. Savoie Callisto, of the Archdiocese of Moncton. 19, September 1st. To the Most Reverend Mr. Sacco Paolo, of the Diocese of Davenport. 19, July 7th and August 11th. The Order of Saint Gregory the Great, military class: July 3, 1853. To the Most Reverend Mr. Alfaro Bianco Federico, of the Archdiocese of Lima. November 23rd. To the Most Reverend Mr. de Quintanilka y Mendonça Dias Fernando (Portugal), the Knighthood of the Order of Saint Gregory the Great, civil class: 1953. To the Most Reverend Mr. Frings Alfonso, of the Archdiocese of Koln. To the Most Reverend Mr. Lemmens Francesco Mcola, of the same Archdiocese. To the Most Reverend Mr. Roosen Antonio, of the same Archdiocese. October 8th. To the Most Reverend Mr. Crombé Enrico, of the Diocese of Tournai. 29. To the Most Reverend Mr. Happe Enrico, of the Diocese of Hildesheim. To the Most Reverend Mr. Piérard Renato, of the Diocese of Tournai. To the Most Reverend Mr. Vitry Leone, of the same Diocese. November 24th. To the Most Reverend Mr. Higgins Giovanni, of the Archdiocese of Tuam. January 2, 1054. To the Most Reverend Mr. Dalderup Francesco, of the Diocese of 's-Hertogenbosch. To the Most Reverend Mr. Kolfschoten Giorgio Maria, of the same Diocese. 20. To the Most Reverend Mr. Weebers Teodoro G., of the Diocese of Breda. February 2nd. To the Most Reverend Mr. Lockefeer Alberto, of the Diocese of Breda. 8. To the Most Reverend Mr. Van Doorne Guglielmo, of the Diocese of Bois-le-Duc. To the Most Reverend Mr. Dehant Giovanni, of the Diocese of Namur. 16. To the Most Reverend Mr. van Lantschoot Osvaldo, of the same Diocese. 25. To the Most Reverend Mr. Cella Giovanni B., of the Diocese of Monterey-Fresno. To the Most Reverend Mr. Downie Harry, of the same Diocese. To the Most Reverend Mr. Elzea Edmondo Elmore, of the same Diocese. To the Most Reverend Mr. Mon Pere Vincenzo, of the same Diocese. To the Most Reverend Mr. Ryan Tommaso W., of the same Diocese. To the Most Reverend Mr. Scoville Carlo B., of the same Diocese. To the Most Reverend Mr. Veith Giorgio W., of the same Diocese. To the Most Reverend Mr. Heijmans Cornelio, of the Diocese of Haarlem. March 3rd. To the Most Reverend Mr. McAuliffe Alvin, of the Diocese of Savannah-Atlanta. To the Most Reverend Mr. McDonald Giovanni, of the same Diocese. 22. To the Most Reverend Mr. de Coninck Augusto, of the Archdiocese of Malines. To the Most Reverend Mr. Geurts Renato, of the same Archdiocese. To the Most Reverend Mr. Nelissen Enrico M., of the Archdiocese of Utrecht. 29.

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To the Most Reverend Mr. Conroy Guglielmo, of the Diocese of Kansas City. April 12th. To the Most Reverend Mr. Meunier Giuseppe, of the same Diocese. To the Most Reverend Mr. Ridge Alberto, of the same Diocese. May 3rd, July.

[*Latin ed. p. 621*]

Diarium Romanae Curiae 12 » Aprilis » 20 » 23 1 » Maius » » » i; » » »)) » » » » » » » » » » ; ; .)) » 12 » 21 4 » » Iunius » 14 30 2 Iulius 14 » 19 21 » 3 Augustus » » »)) 621 1954.

To Mr. Arturo Stock, of the same diocese.

To Mr. Walter Martino Jr., of the diocese of Pueblo.

To Mr. Francesco Bernardo de Meyer, of the diocese of Breda.

To Mr. Nicola Meagher, of the diocese of Salt Lake City.

To Mr. Vincenzo Anello, of the diocese of Brooklyn.

To Mr. Massimo Bobinski, of the same diocese.

To Mr. Giacomo Jr. Brown, of the same diocese.

To Mr. Walter Carlin, of the same diocese.

To Mr. Roberto Chellis, of the same diocese.

To Mr. Edoardo Dowden, of the same diocese.

To Mr. Pietro Dulligan, of the same diocese.

To Mr. Federico Goess, of the same diocese.

To Mr. Carlo Gordon, of the same diocese.

To Mr. Giovanni Kelly, of the same diocese.

To Mr. Giuseppe Loughlin, of the same diocese.

To Mr. Giovanni Lynch, of the same diocese.

To Mr. Giovanni McGroarty, of the same diocese.

To Mr. Carlo Mylod, of the same diocese.

To Mr. Giuseppe Sessa, of the same diocese.

To Mr. Davide Soden, of the same diocese.

To Mr. Giuseppe Walsh, of the same diocese.

To Mr. Martino G. Coughlin, of the diocese of San Diego.

To Mr. Felice McGinnis, of the same diocese.

To Mr. Edoardo G. Mehren, of the same diocese.

To Mr. Lorenzo Oliver, of the same diocese.

To Mr. Allen Sterling, of the same diocese.

To Mr. Roberto Geuljans, of the diocese of Ruremonda.

To Mr. Giovanni Slooff, of the diocese of 's-Hertogenbosch.

To Mr. Bernardo Ducret, of the diocese of Freiburg im Breisgau.

To Mr. Franco Conway, of the Archdiocese of Sherbrooke.

To Mr. Leo Thibault, of the same Archdiocese.

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To Mr. Giovanni Adriano Hoogewen, of the diocese of Haarlem.

To Mr. Francesco Bertuzzi, of the diocese of Lodi.

To Mr. Renato Bablon, of the Apostolic Vicariate of Tana.

To Mr. Vidotti Mario, of the Patriarchate of Venice.

To Mr. Lionello Barelli (Rome).

To Mr. Teodoro Raniero Neutelings, of the diocese of Breda.

To Mr. Francesco Smits, of the same diocese.

To Mr. Carmelo Poli, of the Archdiocese of Catania.

To Mr. Nicola Giovanni Giacomo van Hussen, of the diocese of 's-Hertogenbosch.

To Mr. Antonio H. W. van der Lugt, of the diocese of Haarlem.

To Mr. Enrico Paolo Steenberghe, of the Archdiocese of Utrecht.

[*Latin ed. p. 622*]

Acta 622, August 3rd, 7. » » » Official Commentary of the Apostolic See, 1954. To the Reverend Frederick Bernard Janssens, of the same archdiocese. » To the Reverend Agostino Akkara, of the diocese of Tricliur. » To the Reverend Amalindo Pescatori, of the diocese of Volterra. The Knight's Cross of the Order of Saint Sylvester: June 25th, 1954. To the Reverend Tchou Yin (China). The Cross of the Order of Saint Sylvester: January 20th, 1953. To the Reverend Giulio Garcia Otero, of the archdiocese of Montevideo. » To the Reverend Anthony Soddemann, of the archdiocese of KolÃn. June 24th. To the Reverend Giovanni Pais Battista de Carvalho, of the diocese of Oporto. July 18th. To the Reverend Fernando C. L. Gambier, of the diocese of Namur. October 8th. » To the Reverend Lorenzo Paradis, of the diocese of Trois-Rivières. November 29th. » To the Reverend Frederick Poliquin, of the same diocese. March 22nd, 1954. To the Reverend Giovanni de Prêter, of the archdiocese of Malines. To the Reverend Teofilo de Ruyter, of the same archdiocese. » To the Reverend Giuseppe van de Wyer, of the same archdiocese. » To the Reverend Luigi Cristiani, of the diocese of Trieste. April 3rd. » To the Reverend Giovanni Mercurio, of the diocese of Brooklyn. May 1st. » To the Reverend Enrico Behets, of the archdiocese of Malines. » To the Reverend Carlo Loos, of the same archdiocese. June 4th. » To the Reverend Averardo Garbini, of the archdiocese of Spoleto. June 5th. To the Reverend Marcello Alagona, of the archdiocese of Siracusa. To the Reverend Luigi Costa, of the diocese of Alessandria. June 18th. » To the Reverend Nello Vian (Rome). June 23rd. To the Reverend Ernesto Cbarette, of the diocese of Mont-Laurier. July 2nd. To the Reverend Alberto Parenti (Rome). September 1st. » To the Reverend Agostino Novello, of the diocese of Cefalù. September 9th. To the Reverend Modesto Lamattina, of the diocese of Campagna. September 10th. To the Reverend Bacos Lebnan, of the diocese of Babylon. September 12th. » To the Reverend Francesco Capuano, of the diocese of Ischia. » To the Reverend Emanuele D'Abundo,

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of the same diocese. September 19th. » To the Reverend Giampietro Dore (Rome). September 22nd. » To the Reverend Serafino Majerotto (Rome). September 26th. » To the Reverend Nicolò Pignataro, of the archdiocese of Monreale. » To the Reverend Paolo Venchierutti, of the Patriarchate of Venice. To the Reverend Giovanni Casalini, of the diocese of Oria. August 3rd. » To the Reverend Ernesto Barcellini (Rome). September 6th. To the Reverend Giuseppe Pepe, of the diocese of Tortona. September 24th. To the Reverend Pio Cremisini (Rome). September 1st. » To the Reverend Martino Salm, of the diocese of Green Bay. September 7th. To the Reverend Giulio Tellier, of the diocese of Namur. » To the Reverend Gino Bonomi, of the diocese of Chiavari. September 21st. » To the Reverend Tommaso Frezza (Rome).

[*Latin ed. p. 623*]

Diarium Romanae Curiae 623, September 25, 1954. To Mr. Lodovico Palvis, of the diocese of Bergamo. To Mr. Anthony Sfondrini, of the diocese of Grosseto. October 1. To Mr. Mario Tenaglia, of the archdiocese of Chieti. October 4. To Mr. Ferdinando Reggiori, of the archdiocese of Milan. To Mr. Abramo Spada, of the archdiocese of Trento. To Mr. Enea Manfredini, of the diocese of Reggio Emilia. October 7. To Mr. Lampleto Eustacclii, of the archdiocese of Camerino. October 12. To Mr. Giuseppe Iturriaga (Peru). October 13. To Mr. Corrado Carpano, from Avola, of the diocese of Noto. October 14. To Mr. Pompeo Tringali, of the same diocese. To Mr. Santa Carlo Villa, of the diocese of Albenga. October 19. To Mr. Enrico Deschka, of the archdiocese of Vienna. October 27. The Knighthood of the Order of Saint Sylvester, Pope: December 29, 1950. To Mr. Adolfo Leleux, of the apostolic vicariate of Lépoldville. To Mr. Camillo Voet, of the same apostolic vicariate. January 26, 1953. To Mr. Mario Rius, of the archdiocese of Montevideo. To Mr. Guglielmo Rocca, of the same archdiocese. To Mr. Giovanni Giuseppe Touya, of the same archdiocese. To Mr. Robert Viola, of the same archdiocese. August 3. To Mr. Enrico Claes, of the archdiocese of Colonia. To Mr. Fritz Streb, of the diocese of Spira. November 18. To Mr. Giuseppe Körner, of the diocese of 's-Hertogenbosch. January 19, 1954. To Mr. Cornelio Giovanni van der Ploeg, of the diocese of Haarlem. To Mr. Enrico Mooren, of the diocese of Ruremonda. October 8. To Mr. Pietro Giuseppe De Vos, of the diocese of Haarlem. February 2. To Mr. Guglielmo Giovanni van Kruisbergen, of the same diocese. To Mr. Francesco Hoebens, of the diocese of 's-Hertogenbosch. To Mr. Giuseppe van den Eerenbeemt, of the same diocese. To Mr. Ernesto Labarre, of the diocese of Namur. October 16. To Mr. Giovanni Thielen, of the archdiocese of Utrecht. March. To Mr. Sytze Kromsigt, of the diocese of Haarlem. October 7. To Mr. Raffaele Rubbrecht, of the diocese of Bruges. October 8. To Mr. Edmondo Falmagne, of the diocese of Namur. To Mr. Saverio Uberto Heeger, of the archdiocese of Utrecht. To Mr. Anthony Lodovico

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van Oorschot, of the same archdiocese. To Mr. Maurizio Cattoir, of the archdiocese of Malines. October 22. To Mr. Renato De Haes, of the same archdiocese. To Mr. Edmondo Dutillieu, of the same archdiocese. To Mr. Enrico Lannoy, of the same archdiocese. To Mr. Giosuè Lemajeur, of the same archdiocese. To Mr. Michele Loris, of the same archdiocese.

[*Latin ed. p. 624*]

Acta Apostolicae Sedis - Official Commentary 624.1954. To the Reverend Mr. Oomes Guglielmo, of the same Archdiocese. To the Reverend Mr. van der Rest Alberto, of the same Archdiocese. To the Reverend Mr. van Swieten Raimondo, of the same Archdiocese. To the Reverend Mr. Willemaer Giuseppe, of the same Archdiocese. To the Reverend Mr. Romson Adriano Pietro, of the Diocese of Breda. To the Reverend Mr. Kreuels Mattia, of the Archdiocese of KolÃn. April 25th. To the Reverend Mr. Bartholomeus Giovanni, of the Archdiocese of Malines. May 1st. To the Reverend Mr. Loncin Eugenio, of the same Archdiocese. To the Reverend Mr. Angelotti Poliziano, of the Diocese of Montepulciano. May 3rd. To the Reverend Mr. Toriel Andrea, of the Apostolic Vicariate of Alexandria in Egypt. To the Reverend Mr. Salvi Ugo, of the Archdiocese of Milano. To the Reverend Mr. Galassini Luigi, of the Diocese of Faenza. May 21st. To the Reverend Mr. Cena Ettore, of the Archdiocese of Turin; May 6th. To the Reverend Mr. Oberto Daniele, of the same Archdiocese. June 30th. To the Reverend Mr. Sforzi Gino, of the Diocese of Grosseto. To the Reverend Mr. D'Este Francesco, of the Patriarchate of Venezia. June 26th. To the Reverend Mr. Micbieletto Enrico, of the same Patriarchate. July 29th. To the Reverend Mr. Conti Francesco, of the Diocese of Brzesc. To the Reverend Mr. Testa Antonio, of the Diocese of Fidenza. August 3rd. To the Reverend Mr. Sagliocca Antonio, of the Diocese of Brooklyn. August 4th. To the Reverend Mr. Pizzi Alfredo, of the Diocese of Rimini. August 7th. To the Reverend Mr. Leynen Uberto, of the Diocese of Liegi. September 7th. To the Reverend Mr. De Kimpe Enrico, of the Archdiocese of Malines. To the Reverend Mr. Délaisse Leone, of the same Archdiocese. To the Reverend Mr. Van den Broucke Marco, of the same Archdiocese. To the Reverend Mr. Avallone Alfonso, of the Archdiocese of Valva and Sulmona. October 21st. To the Reverend Mr. Campi Guido, of the Archdiocese of Milano. To the Reverend Mr. Renassi Pietro, of the Diocese of Reggio Emilia. To the Reverend Mr. Roma Giuseppe, of the Diocese of Nardo. October 12th. To the Reverend Mr. Baril Lionello, of the Diocese of Mcolet. October 14th. To the Reverend Mr. Roy Giorgio Stefano, of the same Diocese. To the Reverend Mr. Angrisani Guglielmo, of the Diocese of Nocera dei Pagani. October 20th. To the Reverend Mr. Gasparini Angelo, of the Diocese of Lodi. To the Reverend Mr. Lomi Attilio,

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of the same Diocese. March 22nd.

[*Latin ed. p. 625*]

Year and Volume XXXXVI, November 18, 1954 (Series II, Volume XXI) - No. 15. ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. ACTS OF POPE PIUS XII. LETTER ENCYCLICAL TO VENERABLE BROTHERS, PATRIARCHS, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARY PASTORS WHO HAVE PEACE AND COMMUNION WITH THE APOSTOLIC SEE: CONCERNING THE ROYAL DIGNITY OF THE BLESSED VIRGIN MARY AND THE INSTITUTION OF HER FEAST.

PIUS XII, TO VENERABLE BROTHERS, GREETINGS AND APOSTOLIC BENEDICTION.

From the earliest centuries of the Holy Catholic Church, the Christian people have addressed supplications, prayers, and hymns of praise and piety to the Queen of Heaven, whether rejoicing in sweet joys, or especially when facing grave dangers; and never has hope failed, placed as it is in the Mother of the Divine King Jesus Christ, nor has that faith ever waned, by which we are taught that the Most Holy Virgin Mary reigns with a maternal heart throughout the entire world, as the royal crown of glory is redeemed in heavenly blessedness.

But after immense calamities, which, before our very eyes, have overwhelmed flourishing cities, towns, and villages with ruin, when we see with sorrow so many and such evils of the spirit menacingly overflowing like a turbid flood, and when we observe that justice sometimes falters, and that the allurements of corruption triumph everywhere, in this threatening and perilous state of affairs...

[*Latin ed. p. 626*]

Acts 626 of the Apostolic See – With profound sorrow, we are deeply grieved; and therefore, trusting in Mary, our Queen, we turn to her, not only expressing our sentiments of piety towards her, but also those of all who glory in the Christian name. It is pleasing and comforting to remember that We ourselves, on the first of November of the year 1950, before a vast multitude of Fathers Cardinals, then of sacred prelates, priests, and the Christian faithful who had come from all nations, decreed the dogma of the glorious Assumption of the Blessed Virgin Mary into Heaven, where, present in body and soul, she reigns with the only-begotten Son among the choirs of the Holy Angels. Furthermore, when the time approached in which our predecessor, Pope Pius IX, may he rest in peace, declared and defined the most holy Mother of God to have been conceived without any stain of original sin, We proclaimed the Marian Year; and now, with great solace to our paternal heart, we observe that not only in this beloved City

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– especially in the Liberian Basilica, where countless crowds demonstrably testify to their unwavering faith and their most fervent love for the heavenly Mother – but also in all parts of the world, devotion to the Virgin Mary is flourishing anew, and that the most important shrines of Mary are receiving and continue to receive large throngs of Christian pilgrims. And all know that, whenever the opportunity has presented itself, whether when We have addressed our children in Christ who are present before us, or when, through the aid of the art of radio, We have spoken to distant peoples, We have urged all those whom We could, to cherish with boundless and tender – as befits children – love our most benign and powerful Mother. In this regard, it is particularly fitting to recall the radio message which We addressed to the Portuguese people, concerning the miraculous image of the Virgin Mary at Fatima.

[*Latin ed. p. 627*]

Acta Pii PP. XII 627 3: She was redeemed with a precious and golden diadem, and whom We Ourselves called the "Herald of Regal Mary." 4 Indeed, in order to present, as it were, a collection of the many expressions of Our devotion to the most Holy Mother, and also to conclude the Marian Year, which is now drawing to a close, in a happy and fruitful manner, and to readily grant the urgent petitions which have reached Us from all nations for this purpose, We have decreed the institution of a liturgical feast of the Blessed Virgin Mary, Queen. In this matter, We do not wish to propose a new truth to the Christian people, since the title and the arguments upon which the royal dignity of Mary rests have always been clearly expressed, and have been handed down from ancient times in the documents of the Church, and in the books of the sacred liturgy. It pleases Us, through these Encyclical Letters, to renew the praises of our heavenly Mother, and to foster a more devoted piety towards her in the hearts of all, not without spiritual benefit. 5 The Christian people, considering that, even in past times, they believed that She, from whom the Son of the Most High was born, 5 who "shall reign in the house of Jacob for ever," 6 "Prince of peace," 6 "King of kings and Lord of lords," 7 had received singular privileges of grace from God, above all other creatures, and considering the close relationship that exists between mother and child, easily recognized the royal excellence of the Mother of God above all. Therefore, it is not surprising that in ancient ecclesiastical writings...

[*Latin ed. p. 628*]

The Acts of the Apostolic See - Official Commentary 628, with words taken directly from the Archangel Gabriel, who foretold to Mary that her Son would reign eternally, and from Elizabeth, who reverently greeted her, calling her "Mother of my Lord," clearly indicate that Mary held a certain preeminence and distinction because of the royal dignity of her

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Son. Thus, St. Ephraem, with poetic fervor, depicts her speaking as follows: "May heaven sustain me in its embrace, for I am honored before it. For heaven was not your mother; but you made it your throne. How much more honorable and venerable is the Mother of the King than his throne." 10 And elsewhere, he implores her: "...O maiden of Augusta and of noble birth, Queen, Lady, protect me under your wings, keep me, so that Satan may not rejoice against me, who creates destruction, nor may the wicked enemy exalt himself against me." 11 St. Gregory Nazianzen calls Mary: "Mother of the King of the entire universe," "Mother, Virgin, who bore the King of the entire world." 12 Prudentius affirms that he marvels that the mother "bore God, who is also the supreme King." 13 This royal dignity of the Blessed Virgin Mary is clearly and openly signified and asserted by those who call her "Domin a," "Dominatrix," "Queen." Indeed, in a certain homily attributed to Origen, Mary is called by Elizabeth not only "Mother of my Lord," but also "You are my Lady." 14 This is also evident from the following passage of St. Jerome, who, among various interpretations of the name Mary, offers this final opinion: "It is to be known that Mary, in the Syriac language, means 'Lady.'"

8 Cf. Luke 1:32, 33. Luke 1:43: "And whence is this to me that the mother of my Lord should come to me?"

9 St. Ephraem, Hymns on the B. Mary, ed. Th. J. Lamy, vol. II, Mechlin, 1886, hymn XIX, p. 624.

10 Ibid., Prayer to the Mother of God, Opera omnia, ed. Assemani, vol. III (Greek), Rome, 1747, p. 546.

11 St. Gregory Naz., Dogmatic Poems, XVIII, v. 58: PG 37, 485.

12 Prudentius, Dittochaeum, XXVII: PL 10, 102A.

13 St. Luke, Homily VII; ed. Rauer, Origen's Works, Vol. IX, p. 48 (from the Catena of Macarius Chrysocephalus).

14 Cf. PG 13, 1902 D.

[*Latin ed. p. 629*]

The Acts of Pope Pius XII are entitled "..." 1 5 629. Similarly, St. Chrysologus, with greater certainty, after him, states these words: "Mary, in the Hebrew language, is called Domina; therefore, the Angel calls the Domina, so that the Domina, the Mother of God, may be freed from the fear of servitude, which she herself, by being born and called Domina, has brought upon herself and has obtained authority." 1 6 Furthermore, Epiphanius, Bishop of Constantinople, writing to the Supreme Pontiff Hormisdas, says that it is necessary to pray that the unity of the Church be preserved "through the grace of the Holy and undivided Trinity, and through the intercession of our Holy and glorious Virgin, and of the Mother of God, Mary." 1 7 Some authors of that same age solemnly greet the Blessed Virgin, seated at the right hand of God, as she intercedes

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for us, with these words: ”Lady of mortals, most holy Mother of God.” 1 8 St. Andrew of Crete attributes the dignity of a Queen to the Virgin Mary several times; for example, he writes: ”Her Mother, ever a Virgin, from whose womb, God Himself existing, assumed human form, today transfers her, as Queen of the human race, from earthly seats.” 1 9 And in another place: ”Queen of all human beings, retaining the title with sincere usage, who, with the exception of God, excels all things.” 2 0 Also, St. Germanus addresses the humble Virgin with these words: ”Sit, Lady, for it is fitting that you, being a Queen and glorious above all kings, should sit in a sublime place”; he calls her: ”Lady of all those born of the earth.” 2 1 And she is also called 2 2 ”Queen” by St. John Damascene. 1 5 St. JEROME, *Liber de nominibus hebraeis*: P. L. XXIII, 8 8 6. ”St. PETER CHRYSOLOGUS, *Sermo 1 4 2, De Annuntiatione B. M. V.*: P. L. LII, 5 7 9 C; cfr. etiam 5 8 2 B; 5 8 4 A: ”Queen she was of all chastity.” Relation of Epiphanius, Bishop of Constantinople: P. L. LXIII, 4 9 8 D. Encomium in Dormitionem Ssmae Deiparae (among the works of St. Modest): P. G LXXXVI, 3 3 0 6 B. St. ANDREW OF CRETE, *Homilia II in Dormitionem Ssmae Deiparae*: P. G. XCVII, 1 0 7 9 B. Ibid., *Homilia III in Dormitionem Ssmae Deiparae*: P. G. XCVII, 1 0 9 9 A. St. GERMANUS, *In Praesentationem Ssmae Deiparae, I*: P. G. XCVIII, 3 0 3 A. Ibid., *In Praesentationem Ssmae Deiparae, II*: P. G. XCVIII, 3 1 5 C. 1 6 17 18 1 9 20 2 1 22

[*Latin ed. p. 630*]

Acts of the Apostolic See •- Official Commentary 630 h era, Lady, 23 and also: ”Lady of all creatures”; 24 and from an ancient writer of the Western Church, she is called: ”Blessed Queen,” ”Queen of the eternal King, whose 'head is adorned with a golden diadem.'” 25 And finally, St. Alphonsus of Toledo encompasses almost all the titles of honor in this salutation: ”O my Lady, my Mistress; ruling over me, Mother of my Lord... Lady among handmaids, Queen among sisters.” 26 From these and almost countless other testimonies, anciently transmitted, the theologians of the Church have drawn such doctrine, and have called the Most Blessed Virgin Queen of all created things, Queen of the world, and Lady of all. The Supreme Pastors of the Church have considered it their duty to prove and promote the piety of the Christian people towards the heavenly Mother and Queen through their praises and writings. Therefore, as we pass over the documents of more recent Popes in silence, it is fitting to recall that our predecessor, St. Martin I, called her ”our glorious Lady, ever Virgin”; 27 St. Agatho, in a synodal letter sent to the Fathers of the Sixth Ecumenical Council, called her ”our Lady, truly and properly the Mother of God”; 28 and Gregory II, in a letter to St. Germanus, Patriarch, and in the Seventh Ecumenical Council, which was read aloud to all the Fathers, called the Theotokos: ”Lady of all and true Mother of God,” and also ”Lady of all Christians.” 29 It is also fitting

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to remember that our predecessor, the blessed Pope Xystus IV, favorably addressed the doctrine of the imm- 2 3 St. JOHN DAMASCENE, Homily I on the Dormition of the B.V.M.: PG 96, 719 A.D. 24 Id., Orthodox Faith, I, IV, c. 14: PG 44, 1158. B. Concerning the praises of Mary (among the works of Venantius Fortunatus): PL 88, 282 B and 283 A. 25 St. Ildefonsus of Toledo, Concerning the perpetual virginity of the B.V.M.: PL 96, 58 A. 26 St. Martin I, Epist. XIV: PL 87, 199-200 A. 27 St. Agatho: PL 87, 1221 A. 28 Hardouin, Acts of the Councils, IV, 234; 238: PL 89, 508 B. 29

[*Latin ed. p. 631*]

The acts of Pope Pius XII, page 631, state that the Apostolic Letters "Cum praeexcelsa" were issued because of these words, in which Mary is called "Queen," "who intercedes for the King whom she bore." In like manner, Benedict XIV affirmed in his Apostolic Letters "Gloriosae Dominae" that Mary is called "Queen of Heaven and Earth," and that she has, in a certain way, surrendered her supreme rule to Him. Therefore, St. Alphonsus de Liguori, embracing all the testimonies of former ages, writes most piously: "Since Mary, the Virgin, was raised to such an exalted dignity, that she should be the Mother of the King of Kings, therefore, justly and deservedly, the Church has adorned her with the title of Queen."

II. The Sacred Liturgy, which is a faithful mirror of the doctrines transmitted by the ancients and believed by the Christian people, throughout all ages, both in the East and in the West, has perpetually sung the praises of the Heavenly Queen, and continues to sing them. From the East, fervent voices resound: "O, Mother of God, today you were translated into heaven, carried by the chariots of the Cherubim, and the Seraphim minister to you, and the hosts of the heavenly army prostrate themselves before you." And also: "O, just one, most blessed (Joseph), since you were born of a royal lineage, you were chosen from all to be the bride of the pure Queen, who bore Jesus, the King, eternally." Furthermore: "I shall raise a hymn to the Mother, the Queen, to whom I shall approach with joy, so that I may joyfully sing of her wonders... O, Lady, our tongue cannot worthily praise you; for you, who bore the King Christ, are exalted above the Seraphim... Hail, O Queen of the world, hail O Mary, Lady of all our things."

(References: CYSTUS IV, Bulla Cum praeexcelsa, dated February 28, 1476. BENEDICT XIV, Bulla Gloriosae Dominae, dated September 27, 1748. ST. ALPHONSO, Le glorie di Maria, p. I, c. I, § 1. From the Armenian liturgy: in the feast of the Assumption, the hymn at Matins. From the Menaea (Byzantine): on the Sunday after Christmas, in the Canon, at Matins. The hymn "AXÓTIOTOC" in the Byzantine rite.)

[*Latin ed. p. 632*]

Acta Apostolicae Sedis - Official Commentary 632 In the <(Missal)> of the Ethiopians, we read: "O Mary, center of the entire world,... You are

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greater than the Cherubim, endowed with many eyes, and the Seraphim, adorned with six wings... Heaven and earth are completely filled with the glory of your sanctity."

Furthermore, the Latin Church recites that ancient and most beautiful prayer, which is called "Salve Regina," and the delightful antiphons "Ave, Regina coelorum," "Regina coeli laetare," and also those which are customarily recited on the feasts of the Blessed Virgin Mary: "The Queen stood at your right hand, clothed in a robe of gold, surrounded by a variety of colors" and "You, Queen, are celebrated by the earth and the heavens." "Today, Mary, the Virgin, ascended into heaven: rejoice, for she reigns with Christ forever."

To these, one must add the Lauretan Litany, which encourages the Christian people to invoke Mary, Queen, daily. And also, the dominion of Mary, which encompasses heaven and earth, has long been contemplated by Christians, recalling the glorious mystery of the Rosary of Mary, which can be called the mystical crown of the heavenly Queen. Finally, art, which is based on Christian principles and is moved by their inspiration, faithfully interprets the sincere piety of the faithful, as it depicts Mary as Queen and Empress, seated on a throne in the region of Puebla, adorned with royal insignia, redeemed with a diadem, and surrounded by a cohort of Angels and Saints of Heaven, for she not only dominates nature and its powers, but also the wicked impulses of Satan. The iconography, concerning the royal dignity of the Blessed Virgin Mary, has been enriched at all times with works made with the highest beauty and skill; and it has progressed to the point that the divine Queen, in the Missal of Ethiopia, in the Anaphora of our Lady Mary, Mother of God, in the Roman Breviary, in the sixth verse of the Response for the Feast of the Assumption; in the hymn of Lodi, Ibidem, at Magnificat II Vespers.

[*Latin ed. p. 633*]

The Acts of Pope Pius XII, page 633, depict our patron, adorned with a radiant crown, redeeming her Mother. In accordance with this popular piety, the Roman Pontiffs have frequently adorned images of the Virgin Mary, already distinguished by public veneration, either with their own hands or through sacred ministers delegated by them, with diadems.

As we have already mentioned, Venerable Fathers, the most important principle, by which the royal dignity of Mary is established, and which is undoubtedly derived from ancient traditions and from the sacred Liturgy, is her divine motherhood. For in the Holy Scriptures, concerning the Son whom the Virgin will conceive, the following is read: "The Son of the Most High shall be called, and the Lord God shall give him the throne of David his father, and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Furthermore, Mary is called "Mother of God," and from this it easily follows that she is also a Queen, since she

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gave birth to the Son, who, from the very moment of his conception, due to the hypostatic union of human nature with the Word, was a King, even as a man, and Lord of all things. Therefore, St. John Damascene rightly wrote: "Truly, she has become the Lady of all creation, since she became the Mother of the Creator." In the same way, it can be affirmed that the first to announce the royal office of Mary with heavenly voice was the Archangel Gabriel.

However, the Most Blessed Virgin Mary is to be called a Queen not only because of her divine motherhood, but also because, according to the will of God, she had a most important part in the work of our eternal salvation. "What could be more delightful and more pleasing to consider—as our predecessor, the blessed Pope Pius XI wrote—than Christ, who is rightly ours, not only by natural birth, but also by acquisition?"

[*Latin ed. p. 634*]

Acta 634 of the Apostolic See – Official Commentary: Does it truly command the work of Redemption? Let our Savior be remembered, so that men may recall: "You were not redeemed with perishable things, like gold or silver, but with the precious blood of Christ, as of a lamb without blemish and without spot." (1 Peter 1:18, 19). Indeed, we are no longer our own, since Christ "bought us with his own blood." (1 Corinthians 6:20).

Truly, in the accomplishment of this work of redemption, the Most Blessed Virgin Mary was intimately associated with Christ; therefore, it is fittingly sung in the Sacred Liturgy: "The Holy Virgin Mary, Queen of Heaven and Lady of the world, stood near the cross of our Lord Jesus Christ, sorrowful."

Therefore, as the most pious Saint Anselm wrote in his middle age, "Just as God, by his power, created all things, is Father and Lord of all, so the Blessed Mary, by her merits, restores all things, is Mother and Lady of all; for God is Lord of all, establishing each thing according to its own proper nature, and Mary is Lady of all, restoring each thing to its innate dignity through the grace she merited."

Indeed, "just as Christ, because he redeemed us, is our Lord and King by a special title, so also the Blessed Virgin, because of the singular way in which she contributes to our redemption, by offering her substance and offering him voluntarily for us, and by singularly desiring, seeking, and striving for our salvation."

From these reasons, the following argument is derived: if Mary, in striving for our spiritual salvation, was associated with Jesus Christ, the very principle of that salvation, according to God's will, in a certain way similar to how Eve was associated with Adam, the principle of death, so that it can be affirmed that the work of our salvation has been accomplished, according to a certain "recapitulation," as St. Irenaeus writes (Against Heresies,

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V, 19, 1).

Pius X, in the Encyclical Quas primas: A. A. S. XVII, 1925, p. 599. Feast of the Seven Sorrows of the Blessed Virgin Mary, Tract. EADMEBUS, On the Excellence of the Virgin Mary, chapter 11: P. L. CLIX, 508. B. F. SUAREZ, On the Mysteries of the Life of Christ, Disputation XXII, section II (ed. Vives, XIX, 327).

[*Latin ed. p. 635*]

The acts of Pope Pius XII, page 635, state that, just as mankind, being bound to death through the Virgin, is saved through the Virgin; furthermore, it can also be affirmed that this most glorious Lady was, for this very reason, the beloved Mother of Christ, "so that she might be made a partner in the redemption of the human race." And if it is truly the case that "she was the one, free from all proper or hereditary blemishes, always most closely united with her Son, who, together with the holocaust of her maternal rights and maternal love, offered herself in Golgotha, like a new Eve, for all the sons of Adam, for their grievous fall, to the eternal Father," then it follows, without a doubt, that just as Christ, the new Adam, must be called King not only because He is the Son of God, but also because He is our Redeemer, so, in a certain analogous way, the Most Blessed Virgin is Queen not only because she is the Mother of God, but also because, like a new Eve associated with the new Adam, she participates in the royal dignity. Indeed, Jesus Christ, God and man, is, in full, proper, and absolute meaning, the King; nevertheless, Mary also, albeit in a tempered way and by reason of analogy, as the Mother of God, a partner in the work of the divine Redeemer, and in His struggle with His enemies, and in His victory over all, shares in the royal dignity. From this union with Christ the King, she attains splendor and sublimity, surpassing the excellence of all created things; from this union with Christ, the royal power arises, by which she can dispense the treasures of the divine Kingdom; and finally, from this union with Christ, the efficacy of her maternal intercession before the Son and the Father is never exhausted. Therefore, there is no doubt that the Most Holy Mary surpasses all created things in dignity, and also holds the preeminence above all after her Son. "You, finally," says St. Sophronius, "have surpassed all creation... what greater joy can there be, O Virgin Mother?"

[*Latin ed. p. 636*]

Acta 636 of the Apostolic See - Official Commentary: "Could this grace belong to you alone, which you, alone, have received from God?" 32 To this praise, St. Germanus adds: "Your honor and dignity surpass all created things; your excellence is greater than that of the angels." 33 And St. John of Damascus goes so far as to express this sentiment: "The difference between God, His servants, and the Mother [Mary] is infinite." 34 To understand

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this most excellent degree of dignity that the Mother of God has attained above all created things, it is helpful to consider that the Blessed Virgin was, from the very first moment of her conception, filled with such an abundance of graces that she surpassed the grace of all the saints. Therefore, as Our Predecessor, the blessed and remembered Pope Pius IX wrote in his Apostolic Letters, God, ineffable, "filled her, long before all angelic spirits and all the saints, with a wondrous abundance of heavenly gifts drawn from the treasury of divinity, so that she, always free from every stain of sin, and entirely beautiful and perfect, bore within herself the fullness of innocence and sanctity, which is greater than any under God, and which no one can attain by thought, except God Himself." 35 Furthermore, the Blessed Virgin not only attained the highest degree of excellence and perfection, after Christ, but also a certain share of that efficacy by which her Son and our Redeemer is said to justly and deservedly rule in the minds and wills of men. For if the Word, through the assumed humanity, works miracles and infuses grace, if He uses the Sacraments, and the Sacraments themselves, as instruments for the salvation of souls, why would He not use the ministry and work of His most holy Mother to impart to us the fruits of Redemption? "Indeed," says the same Predecessor, the blessed and remembered Pope Pius IX, "in us..."

52 St. Sophronius, 3238 D; 3242 A.

53 St. Germanus, Homily II on the Dormition of the Blessed Virgin Mary: PG, LXXXVII, G. XCVIII, 354 B.

54 St. John of Damascus, Homily I on the Dormition of the Blessed Virgin Mary: PG, 715 A.

55 Pius IX, Bull "Ineffabilis Deus": Acta Pii IX, I, p. 597 - 598.

[*Latin ed. p. 637*]

Acta Pii PP. XII 63.7, concerned for the welfare of our souls, the Queen of Heaven and Earth, established by the Lord, and exalted above all choirs of Angels and orders of the Saints, standing at the right hand of her only-begotten Son, our Lord Jesus Christ, most powerfully obtains what she asks through her maternal prayers, and she finds what she seeks, and she cannot be frustrated." 5 6 Furthermore, another of our predecessors, the blessed Pope Leo XIII, decreed that the Most Blessed Virgin Mary has been granted "almost immense" power in the dispensation of graces; 57 and St. Pius X adds that Mary fulfills this office "as if by maternal right." 5 8 Therefore, let all the faithful glory in being subject to the authority of the Virgin Mother, who enjoys both royal power and maternal affection. However, in these matters, or in others concerning the Blessed Virgin, let theologians and preachers of the divine word take care to avoid certain deviations from the right path, lest they be led into errors of two kinds; let them beware of opinions that lack foundation, and of those that exceed the truth through a certain exaggeration of words; and let them consider with due care the

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singular, altogether exalted, indeed almost divine dignity of the Virgin Mother, as the Angelic Doctor teaches, that it must be recognized "from the infinite good which is God." 5 9 Moreover, even in this aspect of Christian doctrine, as in others, "the living Magisterium of the Church is offered to all as the proximate and universal norm of truth," which Christ established, "<(to also illustrate and elucidate those things which are contained in the deposit of faith only obscurely and as if implicitly)" 66 5 7 Ibid. p. 61 8. LEO XIII, Litterae Encyclicae Adiutricem populi: A.D. 1888, XXVIII, 1888-1889, p. 130. 5 8 6 9 Pius X, Litterae Encyclicae Ad diem illum: A.D. 1903-1904, XXXVI, 1903-1904, p. 455. S. THOMAS, Summa Theologica, I, q. 25, a. 6, ad 4. Pius XII, Litterae Encyclicae Humani generis: A.D. 1950, XLII, 1950, p. 569.

[*Latin ed. p. 638*]

Acts of the Apostolic See - Commentary 638, Official. IV. From the venerable monuments of the Christian faith, from liturgical prayers, from the sentiments of the Christian people, from works of art, we have gathered testimonies which assert that the Most Holy Virgin excels in royal dignity; and we demonstrate that the same truth is entirely confirmed by reasons drawn from the treasury of divine faith by Holy Theology. From all the testimonies presented, a resounding harmony arises, extolling the highest splendor of the royal honor of the Mother of God and of men, to whom all creation belongs, who is "exalted above the choirs of angels to the celestial realms."

61. Moreover, having maturely and carefully considered, and being persuaded that great benefits will arise for the Church if this solidly proven truth shines forth more clearly to all, as if a brighter lamp were placed in its candlestick, We, by Our Apostolic authority, decree and establish the feast of Mary Queen, which is to be celebrated throughout the world each year on the thirty-first day of May. Furthermore, We command that on the same day, the consecration of the human race to the Immaculate Heart of the Blessed Virgin Mary be renewed. For great hope rests upon this, that a blessed age may arise, with the triumph of religion and Christian peace. Therefore, let all strive to seek the help of our Queen and Mother in times of adversity, to find light in darkness, consolation in sorrow and grief, and to approach with greater confidence than before; and above all, let them strive to free themselves from the servitude of sin, and to offer unwavering obedience to the royal scepter of this great Mother, fragrant with the piety of her children. Let the temples be thronged by the multitude of the people, let the feasts be celebrated; let her prayerful crown be in the hands of all; and in sacred buildings, in homes, in hospitals, in public prisons, let gatherings of a few Christians, or larger assemblies, join together to sing her praises.

61 From the Brief of Rome: Feast of the Assumption of the Blessed Virgin

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Mary.

[*Latin ed. p. 639*]

Acts of the Holy See, Pope Pius XII, 639, concerning associations. May the name of Mary be held in the highest honor, for it is sweeter than honey and more precious than any jewel; let no one utter blasphemous words against it, which is a sign of a corrupt soul; nor let anyone dare to speak of it without due reverence. Let all, according to their condition, strive to reflect in their hearts and in their conduct the exalted virtues of the Heavenly Queen and our most loving Mother. For from this will follow that those who are considered Christians, by honoring and imitating this Queen and Parent, will truly feel themselves to be brothers of a name that is not false, and will foster social love, overcome envy and the desire for excess, respect the rights of the weak, and love peace. Therefore, let no one consider himself a son of Mary, easily admitted to her most present protection, unless he has conformed himself to her example of justice, meekness, and chastity, and has shown a genuine love of fraternity, not by harming or injuring, but by helping and consoling. In some regions of the world, there are those who are persecuted and deprived of their divine and human rights because of their Christian name; and yet, the most just remonstrances and repeated complaints have not yet been able to prevent these evils. May the Lord, powerful over all things and Mistress of the ages, who knows how to calm the proud with the weight of her virginal foot, turn her merciful eyes to these afflicted children, whose light dispels storms and clouds, and may she grant them, without delay, that they may enjoy the freedom due to them, and that they may fulfill their public religious duties; and that, while serving the cause of the Gospel, through united efforts and outstanding virtues, they may also contribute to the strength and growth of earthly societies, which serve as an example in difficult times. We believe that the feast which we have instituted through these Encyclical Letters, so that all may more clearly recognize and more diligently venerate the merciful and maternal power of the Mother of God, can greatly contribute to preserving, strengthening, and making lasting the peace of nations, which is almost daily disturbed by anxieties. Is not this an arch erected to God in the clouds, a bulwark of peace?

[*Latin ed. p. 640*]

Acta Apostolicae Sedis - Commentary "4© Does this signify a sign? 62 Official: "Behold the rainbow, and bless Him who made it; it is very beautiful in its brightness: it has turned the sky around in the circuit of its glory; the hand of the Most High has opened it." 63 Whoever, therefore, reveres the Lady of the heavens and of men—and no one ought to consider himself exempt from offering this tribute of a loving and grateful heart—let him invoke the most present Queen, guardian of peace; let him hold

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peace in honor, and let him defend it, which is by no means unpunished wickedness, nor unrestrained liberty, but a well-ordered concord, established under the guidance and command of the divine will; to which end the exhortations and commands of the Virgin Mary of *materna* urge us. We earnestly desire that the Queen and Mother of the Christian people may accept these our prayers, and that with her blessed peace she may calm the lands troubled by hatred, and that she may show us all Jesus after this exile, who will be our perpetual peace and joy; to you, Venerable Brothers, and to your flocks, we impart, as a pledge of the all-powerful help of God, and as a witness of our charity, our apostolic blessing. Given at *Romae*, near St. *Petrum*, on the Feast of the Blessed Virgin *Mariae* Maternity, on the eleventh day of the month of October, in the sixteenth year of Our Pontificate. PIUS PP. XII. Cf. Gen. IX, 13. Eccli. XLIII, 12-13. MDCCCCLIV. "Look upon the rainbow, and bless him that made it: it is very beautiful in its brightness."

[*Latin ed. p. 641*]

Acta, PP, Constitutiones, XII, 641. APOSTOLICAE I. MANIZALENSIS IN COLUMBIANA REPUBLICA NOVA ERIGITUR ECCLESIASTICA PROVINCIA, QUAE, A MANIZALENSI EPISCOPALI SEDE, AD METROPOLITANAE ECCLESIAE GRADUM ET DIGNITATEM EVEHENDA, MANIZALENSIS NUNCUPABITUR. PIUS, EPISCOPUS, SERVUS SERVORUM DEI, AD PERPETUAM REI MEMORIAM: Ob arduum, quod divinitus accepimus officium, Ecclesias omnes, quotquot in terrarum orbe sunt, regendi ac gubernandi, Nostrum est maxima cum diligentia disponere ut singularum Ecclesiarum, quae longe lateque per universum terrarum orbem diffusae sunt, ordinationi et administrationi ita prospiciatur, ut Christiana res magis magisque floreat. Quod nunc Nobis agendum esse videtur de Manizalensi dioecesi, quae est in Columbiana Republica posita. Haec enim ut ad dignitatem et honorem archiepiscopalis Sedis Metropolitanae eveheretur et ut in regione quam in vulgus Caldas appellant nova Provincia ecclesiastica constitueretur ab hac Apostolica Sede postulaverunt venerabiles Fratres Iesus Martínez Vargas, Episcopus Armeniensis, et Balthassar Alvarez Restrepo, Episcopus Pereiranus. Qua de re Nos, de sententia venerabilis Fratris Pauli Bertoli, Archiepiscopi titulo Mcomediensis eiusdemque Apostolici in Columbiana República Nuntii; itemque de sententia dilecti Filii Nostri Ohrisanthi S. R. E. Cardinalis Luque, Archiepiscopi Bogotensis et venerabilis Fratris Ioachimi García et Benitez, Archiepiscopi Medellensis, ac denique eorum, quorum interest vel interesse possit, consensum supplentes; re mature perpensa, suprema apostolica Nostra potestate haec, quae sequuntur, decernimus. Manizalensem Sedem ad archiepiscopalis Ecclesiae Metropolitanae gradum et dignitatem evehimus, eique, igitur, eadem tribuimus iura et onera, quae sunt ceterarum eiusdem dignitatis Ecclesiarum propria.

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Simili modo eius Praesulibus iura tribuimus, privilegia, onera et...

Decrees, PP, Constitutions, XII, 641. APOSTOLIC LETTER. MANIZALENSIS, IN THE REPUBLIC OF COLOMBIA, A NEW ECCLESIASTICAL PROVINCE IS ESTABLISHED, WHICH, FROM THE EPISCOPAL SEE OF MANIZALES, IN ORDER TO BE ELEVATED TO THE RANK AND DIGNITY OF AN ARCHDIOCESE, SHALL BE CALLED MANIZALES. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE: Because of the arduous duty which We have received from God, to govern and direct all the Churches throughout the world, it is Our duty to arrange with the greatest diligence that the order and administration of individual Churches, which are spread far and wide throughout the world, are such that the Christian cause may flourish ever more. What We now deem necessary to do concerning the Manizales diocese, which is located in the Republic of Colombia. For this diocese to be elevated to the dignity and honor of an archiepiscopal metropolitan see, and to be constituted as a new ecclesiastical province in the region commonly called Caldas, the venerable Brothers Jesus Martínez Vargas, Bishop of Armenia, and Balthassar Alvarez Restrepo, Bishop of Pereira, have requested this from this Apostolic See. Regarding this matter, We, with the opinion of the venerable Brother Paul Bertoli, Archbishop with the title of Mcomediensis, and also Apostolic Nuncio in the Republic of Colombia; also with the opinion of Our beloved Son, His Eminence Cardinal Luque, Archbishop of Bogota, and the venerable Brother Joachim García and Benitez, Archbishop of Medellin, and finally, supplementing the consent of those whose interests are involved or may be involved; after mature deliberation, with Our supreme apostolic authority, We decree the following. We elevate the Manizales See to the rank and dignity of an archiepiscopal metropolitan Church, and therefore We grant it the same rights and obligations that belong to other Churches of the same rank. Similarly, We grant its prelates rights, privileges, and obligations.

[*Latin ed. p. 642*]

Acts of the Apostolic See - Official Commentary 642, obligations which usually also pertain to other Metropolitans. Within the rights of these Prelates, there will also be the power to bear, before them, the Cross, within the boundaries of their diocese, and to use the pallium, when it is requested in the Sacred Consistory! and obtained. All of these things are now, for the first time, granted to the venerable Brother Aloysius Concha, who has hitherto governed the Church of Manizales with the greatest merit, and through these our Letters, we lead him to the honor and dignity of the Archbishopric, and thus we appoint and establish him as Archbishop and Pastor of the erected Church of Manizales. Furthermore, by metropolitan right, the dioceses of Armenia and Pereira, belonging to the Archbishop of Medellin, and the Sacred Ministers currently residing

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therein, are removed, and the aforementioned Archbishop of Manizales is permanently subjected to the metropolitan right, according to the common law. Therefore, a new ecclesiastical Province of Manizales is constituted, together with the archdiocese of the same name, and the dioceses of Armenia and Pereira, as suffragan sees. The boundaries of this new ecclesiastical Province will be the same as those of all the dioceses that are part of it. Therefore, the ecclesiastical Province of Medellin will henceforth consist of four dioceses: Antioquia, Jericó, and Santa Rosa de Osos. All of these things which we have established above, the venerable Brother Paul Bertoli, Archbishop with the title of Nicomedia, and also Apostolic Nuncio in Colombia, will see to their execution, or those who, at the time when these decrees are ordered for execution, preside over the Colombian Nunciature; and we therefore wish to equip them with all necessary or appropriate means, and, if necessary, to delegate to any other person, provided that he is constituted in ecclesiastical dignity. Furthermore, it will be the duty of the same venerable Brother, upon completion of the execution, to prepare documents thereof and their faithfully accurate copies, and to transmit them to the "Sacred Congregation Consistorial" as soon as possible. We wish and decree that these Letters be firm, valid, and effective, and that they obtain their full and complete effect, and that they be observed by all to whom they apply. If anyone should, knowingly or unknowingly, attempt to contravene these things in any way, it will be entirely null and void, notwithstanding any contrary provisions, to all of which we derogate by these Letters. No one shall be permitted to tear or corrupt these documents of our will; rather, the same faith shall be given to copies of these Letters, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical dignity, and which are signed by a public notary, as would be given to these Letters if they were presented. Let those who in any way despise or disregard our decrees know that...

[*Latin ed. p. 643*]

The Acts of the Most Holy Fathers, number XII, page 643, state that penalties are to be imposed upon those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at Saint Peter's, on the tenth day of the month of May, in the year of Our Lord one thousand nine hundred and fifty-four, in the sixteenth year of Our Pontificate.

OELSUS, Cardinal of Constantinople; Fr. ADEODATUS I., Cardinal; PIAZZA, Secretary of the Sacred Congregation Consistorialis; Hamletus Tondini, Apostolic Secretary; Alfonsus Carinci, Archbishop *in titulo*; Silvius Sericano, Protonotary Regent of the Apostolic See; Seleuc, Dean of the Protonotaries Apostolic; Plumbi Reg., in the Canon, page LXXXVIII, number 09.

II. CALABOCENSIS - SAINT CHRISTOPHER IN VENEZUELA (SAINT

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FERDINAND OF APURE). A portion is separated from the dioceses of Calabocensis and Saint Christopher in Venezuela, and a new praelature (*nullius*) is established therein, which shall be called Saint Ferdinand of Apure.

PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the matter:

Guided by the most provident counsel of the Redeemer, who willed that evangelic messengers of truth be sent to all regions and peoples, We, fulfilling His offices here on earth, diligently strive that the Holy Church may be more and more extended, and that all men may confidently embrace the Faith.

In this regard, We deem it most fitting to accede to the supplications of the venerable Brother Armand Lombardi, Archbishop *in titulo* of Caesarea Philippi and Apostolic Nuncio in the Republic of Venezuela, who, together with the civil authority, requested from this Roman See that, after certain territories be separated from the dioceses of Calabocensis and Saint Christopher in Venezuela, a new praelature (*nullius*) be established in that region.

[*Latin ed. p. 644*]

644 Acta Apostolicae Sedis - Official Commentary. Therefore, after having heard the opinion of the venerable Fathers Anthony Ignatius Camargo, Bishop of Calabozo, and Alexander Fernández-Feo Tinoco, Bishop of Saint Christopher; and with the further consent of all those present; after most careful consideration, and therefore with certain knowledge of those things which we are about to decree, we, by our apostolic authority, establish the following. We separate from the Calabozo diocese a territory which includes the civil districts known to the people as ”Achaguas,” ”Muñoz,” and ”San Fernando.” Furthermore, we separate from the Church of Saint Christopher in Venezuela that part which borders the civil district commonly called ”Páez”; these regions, once subtracted, are incorporated into the territory of the entire State of ”Apure,” and we establish them as a new ”sui iuris” Prelature, to be called the Prelature of Saint Fernando de Apure. We establish the seat of this new Prelature in the city of Saint Fernando, and we dedicate the cathedral church, erected there in honor of Saint Fernando, with those dignities, honors, and privileges with which all cathedrals throughout the world are adorned. Furthermore, we intend that the Prelate, for the time being, be endowed with the same rights and subject to the same obligations as are proper to Prelates ”sui iuris.” Moreover, we make the Prelature of Saint Fernando de Apure a suffragan of the Metropolitan Church of Caracas, and we place its Prelate under the authority of the Metropolitan Archbishop of Caracas. Since the provident Mother Church most diligently takes care that young men who are drawn by a certain divine instinct to the priesthood are educated with all diligence,

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we decree that a seminary, at least of the elementary level, be established as soon as possible, in accordance with the sacred canons and according to the laws established by the Sacred Congregation for Seminaries and Universities; from which, the most suitable young men will be chosen and sent to Rome to demonstrate their talents in the philosophical and theological studies at the Pontifical College for Latin American Students. Furthermore, the prelate's fund, which is called the "mensa prelatitia," consisting of the goods derived from the division of the episcopal funds of Calabozo and Saint Christopher in Venezuela, or of any revenues of the curia, or finally of donations offered by the faithful; these must be administered with due regard for the prescriptions of canon 1500, as described in the Code of Canon Law. Likewise, with regard to the governance and administration of the Prelature, the election of a Capitular Vicar or Administrator in the event of a vacancy, the rights and obligations of the faithful and clergy, and other matters of this kind, we decree that those things which are established by Canon Law be observed; and as soon as these Letters of ours take effect, the clergy of that Church shall be considered to be legitimately assigned to the territory in which they reside. Finally, we command that all documents and acts pertaining to this matter be...

[*Latin ed. p. 645*]

Acta Pii PP. XII 645. Let these matters, concerning any prelate, be sent as soon as possible from the episcopal curias of Calabocensi and S. Christophori in Venezuela to the curia of the same prelate, where they shall be kept in its archives. In order, however, that those things which We command in these letters may be brought to effect, We choose the venerable Brother Armandus of Lombardy, whom We mentioned above, or he who, at the time these decrees are made, presides over the Apostolic Nunciature in Venezuela, to whom We therefore grant the necessary powers for this purpose, to be delegated to any man who is endowed with ecclesiastical dignity*. We also command that this completed business be recorded in the acts, and that faithful copies thereof be sent as soon as possible to the Sacred Congregation of the Consistory. We will and desire that these letters be efficacious now and in the future; so that those things which have been decreed through them may be religiously observed by those to whom they pertain, and thus obtain their force. Nothing of any kind contrary to the efficacy of these letters shall be able to prevail, since through these letters We annul all things. Therefore, if anyone, endowed with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared entirely void and of no effect. Therefore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies of these letters, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity, and which are signed by a

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public notary, as would be given to these letters themselves, if they were presented. Let anyone who, in general, disregards or in any way rejects Our decrees know that he will incur the penalties prescribed by law to those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the seventh day of the month of June, in the year of Our Lord one thousand nine hundred and fifty-four, in the sixteenth year of Our pontificate.

For the Sacred Congregation of the Consistory for the Holy Roman Church,

[Signature]

Clemens

[Signature]

Michael

[Signature]

Josephus

Card. Pizzaredo, Subdecan of the Sacred College

Hamletus Tondini, Regent of the Apostolic Chancery

Alfonsus Carinci, Archbishop titular of Seleuc, Dean Protonotary Apostolic

Albertus Serafini, Protonotary Apostolic

[Seal]

In Ap. Cane, tab., Vol. LXXXVIII, n. H.

[*Latin ed. p. 646*]

Acta Apostolicae Sedis -*- Official Commentary 646 III BANGUI (BANGASSOU) A PORTION OF THE TERRITORY OF THE APOSTOLIC VICARIATE OF BANGUI IS SEPARATED, FROM WHICH A NEW APOSTOLIC PREFECTURE IS ESTABLISHED, TO BE CALLED BANGASSOU. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THIS MATTER. Since We are certain that the interests of the Holy Church can be better served if the labors are divided among more pastors, We deem it fitting, when circumstances require it, to divide, under Our supreme authority, the territories that are too extensive, and to establish new sees therefrom. Guided by this counsel, and having learned that it is considered by the venerable Brothers, Our Most Eminent Cardinals, Prefects of the Congregation for the Propagation of the Faith, that the growth of the Christian religion in French Equatorial Africa can be better fostered if the Apostolic Vicariate of Bangui, which extends too widely, is divided, and a new Apostolic Prefecture is established, We gladly approve and confirm what the aforementioned Sacred Congregation has judged to be done in this matter. Having heard the opinion of the venerable Brother Marcel Lefebvre, Archbishop with the title

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of Arcadiopolis, in Europe, and the Apostolic Delegate in French Africa; having considered the matter with the utmost care, and therefore with certain knowledge of what We are about to do; and with the agreement of those whose interests are involved in this matter, We, by Our supreme and apostolic authority, decree and ordain the following. From the Apostolic Vicariate of Bangui, We separate the entire territory of two civil regions, commonly called "Basse-Kotto" and "Mbomou," which include the civil districts commonly called "Mobaye," "Alindao," "Kembe," "Bangassou," "Ouango," "Bakouma," "Rafay," "Zemio," and "Obo." We erect and establish an Apostolic Prefecture within these regions, which shall henceforth be called the Apostolic Prefecture of Bangassou; its boundaries shall be the same as those of the territories mentioned above. We entrust its governance, however, to the Religious of the Holy Spirit, who are already diligently working there, under Our guidance and that of the Holy See. We grant to the new Apostolic Prefecture of Bangassou and to its Prefect for the time being all rights, privileges, and honors, with which other Prefectures and their Prefects are endowed.

[*Latin ed. p. 647*]

The acts of Pope Pius XII, 647, extend throughout the entire world; nevertheless, we desire that those also be burdened with duties and obligations, just as others are. In order that those things which we command in these letters may be accomplished, we choose the venerable Brother Marcellus Lefebvre, or he who, at the time these decrees are brought forward, presides over the Apostolic Delegation in Gallic Africa; and to whomever it may happen to carry out this work, we grant the necessary powers to delegate to anyone, if it should be necessary, to a man who excels in ecclesiastical dignity. We command that, once the business is completed, it be recorded in the acts, and that faithful examples thereof be sent as soon as possible to the Holy Congregation for the Propagation of the Faith. We will that these letters be effective now and in the future; in such a way that those things which have been decreed through them be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind can be contrary to the effectiveness of these letters, since through these letters we annul all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be declared entirely null and void. Therefore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were presented. Let everyone know that if anyone should despise or in any way reject Our decrees in general, they will incur the penalties prescribed by law to those who have not obeyed the commands of the Supreme Pontiffs.

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Given in Rome, at St. Peter's, on the fourteenth day of the month of June, in the year of Our Lord one thousand nine hundred and fifty-four, in the sixteenth year of Our pontificate.

CELSUS, Cardinal.

COSTANTINI PETRUS, Cardinal.

FUMASONI BIONDI, Secretary of the Holy Congregation for the Propagation of the Faith.

Prefect.

Hamletus Tondini, Apostolic Chamber.

Regens.

Alfonsus Carinci, Archbishop, titular.

Albertus Serafini, Apostolic Protonotary.

Loco.

© riumbi In Cane.

Ap. tab., vol. LXXXVIII. n. 96.

Seleuc, Dean.

Apostolic Protonotary.

[*Latin ed. p. 648*]

648 Acta Apostolicae Sedis - Official Commentary IV. IN THE CATHEDRAL CHURCH OF HUELVA, A COLLEGE OF CANONS IS ESTABLISHED. POPE PIUS, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. Since it is the proper duty of the Church not only to show the light of the sweetest truth to those men who are deceived by error, but also to seek and promote the honor of the Most High God in every way, We, who by the divine will have been raised to the head of the sacerdotal kingdom, have nothing more ancient than to see to it that gatherings of priests are established and flourish in the holy Church, whose purpose is either to increase the majesty of the divine worship, or to assist Bishops in their works and counsel in the more important affairs of the diocese. In this matter, when the venerable Brother Peter Cantero Cuadrado, Bishop of Huelva, earnestly requested from this Apostolic See that a College of Canons be founded in his diocese, We, with great hope that this would be for the glory of the Church of Huelva and for the benefit of the Bishop, with a most willing heart, granted it after prayers. Therefore, having approved and confirmed what the Most Holy Congregation Consistorial, after hearing the counsel of the venerable Brother Hildebrand Antoniutti, holding the title of Archbishop of Synnada in Phrygia, and also of his Apostolic Nuncio in Spain, considered to be necessary; and with the consent of those who believe themselves to have some right in this matter; after mature deliberation, by our apostolic authority, We establish and decree the following. In the cathedral church

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of Huelva, We hereby establish a College of Canons by these letters. To which, as is fitting, We grant all rights, honors, powers, and privileges that are granted to similar gatherings according to the norms of common law and to other gatherings of the same dignity; We also wish that the same College be subject to the same duties and obligations. The College of Canons of Huelva shall consist of five Dignities, namely, the Dean, the Archpriest, and the Archdiacon.

[*Latin ed. p. 649*]

Acta Pii PP. XII 64: "A choir singer and schoolmaster; and four Canons, designated by their office, of whom one will serve as a theologian, another will be appointed to administer to the needs of the people, according to the norms of common law; and seven other Canons." However, since those who are admitted to the Bishop's council must be distinguished from the others, we grant that the Dignitaries and Canons shall wear vestments similar to those of a choir, namely, a skullcap and biretta adorned with green and trimmed with gold lace, and a long, sleeved cloak, which is called a rochet; in summer, a red mozzetta with a matching red hood; and in winter, a black great cloak lined with red and distinguished by red ocelli and clasps. With regard to the performance of divine services, we decree that these be carried out according to the norms of the Code of Canon Law. The assignment of the Dignitaries will be made by the Apostolic See; the other Canonries, however, will be assigned by the Bishop of Huelva, subject to the provisions contained in either the Code of Canon Law or the Convention entered into between the Holy See and the Spanish Nation on the sixteenth day of July in the year nineteen hundred and forty-six. The benefits, or prebends, of the Canons will be constituted by that money or endowment which will be assigned by the civil authority. Finally, since the diocesan Consultors have been chosen in place of the Canons, it is clear that, once the Senate of Canons has been elected, they must immediately cease from their duties. The venerable Brother Hildebrand Antoniutti, whom we have mentioned, or whoever at the time to which this matter pertains is presiding over the Apostolic Nunciature in Spain, will ensure that what we have decreed in these letters is carried out. We grant to whomever fulfills this mandate all the powers necessary to carry out this task, powers which he may also delegate to another person, provided that the person is in an ecclesiastical office. He will also be responsible for drafting the documents and transmitting true copies to the Sacred Congregation for the Consistory as soon as possible. We declare that these letters are now and forever effective; in such a way that what has been decreed by them will be religiously observed by those to whom it pertains, and thus will obtain their full force. No prescriptions of any kind whatsoever can impede the effectiveness of these letters, since by these letters we abolish all that is contrary to them. Therefore, if anyone, whether with authority or without,

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knowingly or unknowingly acts contrary to what We have decreed, it shall be considered entirely null and void. Therefore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of those in ecclesiastical office and are signed by a public notary, shall have the same full faith as if they were presented. If anyone should in any way despise or disregard Our decrees in general,

[*Latin ed. p. 650*]

650 Acta Apostolicae Sedis - The official commentary states that those who have not complied with the orders of the Supreme Pontiffs will incur the penalties established by law. Given in Rome, at St. Peter's, on the fourth day of July, in the year of Our Lord nineteen hundred and fifty-four, in the sixteenth year of Our Pontificate.

Fr. ADEODATUS I.

Card. PIAZZA
CELSUS
Card. COSTANTINI
-S. R. E S. Congr. Consistorialis
a Secretis
Cancellarius
Hamletus Tondini
Apostolic Chancery
Regens
Franciscus Hannibal Ferretti,
Proton. Apost.
Albertus Serafini,
Proton. Apost.
LooQ*
Plumbi In Cane.
Ap. tab., vol. LXXXIX, n. 20.

APOSTOLIC LETTERS

TITLE AND PRIVILEGES

CONFERRED UPON THE BASILICA OF

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THE MOST HOLY MARY,

SERVANTS OF MARY CHURCH,

GRANTED TO THE MINOR ORDER

FOR THE BENEFIT OF THE CHURCH

OF THE SERVANTS OF MARY.

PIUS PP. XII

For the perpetual memory of this event.

The Virgin Mary's sacred Temple, "of the Servants of Mary," is a source of honor to the city of Bologna, being highly esteemed for its antiquity, size, artistic works, and especially its religious significance.

Indeed, in the fourteenth century, in accordance with the Gothic architectural style, it was built by Andrea of Faenza, the General Prior of the Order of the Servants of Mary, and is approximately seventy-two paces long and twenty-three paces wide, and its interior is praised by all; moreover, it is adorned with magnificent tombs, sculptures, inscriptions, and painted images. Among these, the sculptures that inspire the greatest admiration are those created by Giovanni Gualtieri, known as "Oimabue," Giovanni Francesco Barbieri, and Guido Reni, who have expressed their exceptional skill in the beauty of colors.

What is particularly worthy of praise is that numerous members of the aforementioned Order are engaged in the sacred offices of the Temple, and a multitude of the Christian faithful are drawn to it with devotion, especially to the Virgin Mary, the Sorrowful, whose distinguished image is preserved there, and to Christ hanging from the cross.

[*Latin ed. p. 651*]

651 The Acts of the Most Holy Fathers of the Twelfth Order follow. There is no lack of sacred furnishings of great value and a wealth of relics, so that this Temple, inscribed among the public monuments of Italy, seems worthy to accumulate pontifical honors. Having considered all these things with care, our beloved son, the General Procurator of the Order of the Servants of Mary, humbly requested that we grant the sacred edifice, which we have praised, the title and status of a Minor Basilica, in this year dedicated to the Virgin Mary. We, who have nothing older than the desire to add all possible honor to the Queen of Heaven, with the most excellent recommenda-

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tion of our beloved son, James, Cardinal Priest of the Holy Roman Church, Archbishop of Bologna, gladly resolved to fulfill this request. Therefore, after consultation with the Sacred Congregation of Rites, with our certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by the force of these letters, perpetually and forever, we adorn the Church of Bologna, consecrated to God in honor of the Most Holy Mother of God and entrusted to the Order of the Servants of Mary, with the title and honor of a Minor Basilica, with all the rights and privileges that properly belong to temples bearing this title. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be duly judged and defined; and that they shall be null and void from this moment, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the seventeenth day of the month of March, in the year 1904, in the sixteenth year of Our Pontificate. By special mandate of the Most Holy Father, to the Most Reverend Cardinal Gildo a Brugnola, for public affairs of the Church.

[*Latin ed. p. 652*]

Acts of the Apostolic See - Commentary 652. Official LETTER TO THE MOST REVEREND AND HOLY FATHER, HENRY, TITULAR BISHOP OF ST. PETER IN MONT AUREO, SECRETARY OF THE SACRED CONGREGATION, TO THE MOST REVEREND CARDINAL PLAY DENIEL, ARCHBISHOP OF TOLEDO, APPOINTED LEGATE TO THE MARIAN CONGRESS HELD IN CAESARAUGUSTAE, FROM ALL OF SPAIN.

PIUS PP. XII. Beloved Son, health and the Apostolic Blessing.

In the coming month of October, as We have learned with great pleasure, the Marian Congress will be solemnly celebrated in Caesaraugusta, drawing participants from the entire nation of Spain. In this city, indeed, there exists an ancient sanctuary of Our Lady, called "from the Column," which has been most devoutly venerated by both natives and pilgrims from ancient times. This Congress, held in honor of the Blessed Virgin Mary, promises to be distinguished by the splendor of sacred ceremonies, the presence of the entire Spanish episcopate, a large gathering of clergy and people, arguments for the development of doctrine, precepts for the inculcation of morals, and the consecration of Spain, which will be performed by the Head of the nation, in honor of the Immaculate Mother of God.

Since this celebration will undoubtedly contribute greatly to stimulating the piety of the faithful towards the heavenly Mother, We not only praise the efforts and preparations of Your Eminence, but We also desire to be

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present at the ceremonies themselves, and to preside over them. Therefore, Beloved Son, You, who, adorned with the splendor of the Roman purple, govern this most noble metropolitan see, We appoint and designate as Our Legate, so that, representing Our person, You may preside over the rites and gatherings of the Marian Congress to be held in Caesaraugusta. We have no doubt that You will carry out the honorable task entrusted to You so that it will bring benefit to the Spanish people, joy to Us, and abundant merit to Yourself.

Furthermore, so that these ceremonies may bring greater spiritual fruit to the Christian people, We grant You, of Our own accord, the faculty to bless the faithful, in Our name and with Our authority, after the sacred pontifical rites have been completed, offering them a plenary indulgence for the benefit of the Church.

May the Conciliator of heavenly gifts and the herald of grace, and the special witness of Our charity, [intervene].

[*Latin ed. p. 653*]

Acts of Pope Pius XII, 653: May the Apostolic Blessing be with you, our beloved Son, the distinguished Archbishop of Caesaraugusta, and with all those who are to be gathered together in one place, which we impart earnestly in the Lord. Given in Rome, at Saint Peter's, on the twenty-fourth day of the month of September, in the year 1954, in the sixteenth year of Our Pontificate.

PIUS PP. XII

TO THE MOST REVEREND AND ILLUSTRIOUS FATHER ANGELUS JOSEPHUS TITUS RONCALLI, ARCHPRIEST OF SAINT PRISCA OF VENICE, OUR DEAR SON, WHOM WE HAVE APPOINTED CARDINAL AND SENT AS OUR LEGATE TO THE MARIAN CONGRESS HELD IN THE CITY OF BERYTUS, IN THE LAND OF LEBANON.

PIUS PP. XII, to our beloved Son, greetings and the Apostolic Blessing.

Next October, as we are pleased to learn, a Marian Congress will be held in the ancient city of Berytus, bringing together people from all of Lebanon. For this year marks the tenth anniversary since the founding of the sanctuary of Harissa, dedicated to "Our Lady of Lebanon," which, under the pious care of the Maronite Order, was established in honor of the Blessed Virgin Mary, conceived without sin. A considerable number of Catholics, and even in groups, visit this temple, and with singular devotion, they follow the heavenly Mother, seeking her favor and protection, and are strengthened in their trials and tribulations. Moreover, the name of Our Lady is held in great honor by all the people of Lebanon. Therefore, we have no doubt that the upcoming Marian Congress will bring a significant increase to the faith and piety of the people.

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For this reason, we consider nothing more pleasing and acceptable than to add splendor to the planned celebration with our authority and presence. Therefore, we, our beloved Son, who holds the patriarchal seat in the illustrious city of Venice, and who shines with the magnificence of the Roman purple, hereby appoint you as our Legate through these letters, so that, representing our person, you may solemnly preside over the Marian Congress of all of Lebanon, to be held in Berytus.

Furthermore, we grant you the faculty, on the appointed day, after the Sacred and pontifical rites have been performed, in the presence of the faithful, to pronounce the blessing in Our name and with Our authority.

[*Latin ed. p. 654*]

Act of the Apostolic See, 654 – An official document, offering the same indulgence to those who participate, according to the accustomed conditions of the Church. May the Apostolic Blessing, which is a pledge of divine graces and a witness to Our particular charity, be bestowed upon you, beloved Son, and upon all those who in any way support this gathering, with the greatest affection in the Lord. Given in Rome, at Saint Peter's, on the thirtieth day of the month of September, in the sixteenth year of Our Pontificate. PIUS PP. XII.

TO THE MOST REVEREND, ECCLESIASTICAL, AND LOYAL PASTORS, AND TO THE FAITHFUL OF THE LUCANESE NATION, ASSEMBLED IN THE CITY OF BERUTEN.

PIUS PP. XII.

("I have risen up like the cedar of Lebanon, and like the cypress on the mountain of Sion... Come to me, all you who labor and are burdened, and I will refresh you." These words of Scripture, which the liturgy applies to the Blessed Virgin Mary, come to Our mind at this moment when We have the joy of addressing you, dear sons and daughters of the noble Lebanese nation, who are assembled, in the splendor and fervor of a grand ceremony, to celebrate with the universal Church the centenary of the definition of the Dogma of the Immaculate Conception. Yes, come to Mary, lift up your hearts to her, implore the abundance of her graces, with the filial confidence that the Mother of the Savior, who lived here on earth under the same pure and profound sky of the Orient, still casts a particular look of favor upon your land. Does not the Church itself evoke your mountains of Lebanon as a land of election for the praise of the Virgin? It is there that the Holy Spirit contemplates her, and, ravished by the splendor of her immaculate purity, it is from there that He calls her to her celestial glory: "Come from Lebanon, O my beloved, and you shall be crowned.")

2. The rare privilege that thus unites the name of your homeland with the worship of the Virgin Mary creates for you all a pressing duty to respond,

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with even greater fidelity, to her maternal calls. And We are pleased to think that the solemnities of your National Mariai Congress, which We have held...

1. Eccl. 24, 17-26.

2. Cant. 4, 8.

[*Latin ed. p. 655*]

The Acts of Pope Pius XII, page 655, presided over in the person of Our Legate, Our beloved Son, the Cardinal Patriarch of Venice, will not fail to rekindle and increase in your souls a devotion enlightened, strong, and lasting to the Immaculate Virgin. Since May 30th last, moreover, hymns and prayers have not ceased to ascend in her honor on the roads and in the churches of Lebanon, during the glorious journey of the statue of the Shrine of Harissa through mountains and valleys, cities and villages. And the maternal heart of the Virgin will have trembled with joy at the sight of so many souls purified by the sacraments, of so many lives again consecrated to the service of her divine Son; it will have been moved by the fervor of the Christian crowds and even by the eagerness of the entire population to participate in her praise. Such Marian piety is a guarantee of hope for your beloved country. The young will draw from it an unwavering attachment to the ideal of purity that Mary proposes to humanity wounded by sin, and, invoking the help of She who crushed the head of the serpent, they will know how to overcome the repeated assaults of temptation. Fathers and mothers of families will want to place their home under her protection and meditate on the examples of the Holy Family of Nazareth. The members of the Catholic Action will turn their gaze to Mary, who is the surest path to lead souls to Jesus, and they will implore, through her intercession, the divine graces without which their action would remain sterile. May priests especially, and all consecrated souls, remember that in the person of Saint John, Jesus dying entrusted His Mother to them: may they surround her with ever-increasing veneration, united more than ever, through the fruitful diversity of their rites, by a common love for the Holy Virgin and a shared desire to spread her cult. And upon the social life of your homeland, the Mother of the Savior God will radiate the ideal of her Son, her message of charity and fraternity, of truth and justice. She whom, from age to age, generations proclaim Blessed, remains the honor of woman, the hope of the poor, the consolation of the afflicted and the oppressed; she remains, as in the time of King Ahaz, the sign of divine mercy: "Behold, a virgin shall conceive and bear a son..." Today still, if you are attentive and faithful to her teachings, she will be a sign of salvation for your venerable Eastern Christians. The entire past of your ancient Christian communities moreover testifies to the long traditions of your filial piety towards the Most Holy Virgin Mary. Is it not in Ephesus, on the land of the East, that Mary received

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the official recognition by the Church of her divine motherhood?

[*Latin ed. p. 656*]

Acts of the Apostolic See • 656 – Official Commentary. The supreme prerogative, which in its inexhaustible richness implies the privilege of the Immaculate Conception, is celebrated in this Marian Year. To illustrate this double and glorious mystery, the Fathers of the Eastern Church have greatly contributed, and it is your honor never to have ceased proclaiming that the Mother of God was, from the very first moment, preserved from original sin. This same faith, always alive, maintained in its purity and integrity throughout the centuries despite so many trials, inspired, fifty years ago, one of your great patriarchs with the happy idea of sealing this age-old Marian cult by erecting, on the hill of Harissa, in the very heart of your beautiful country, a votive monument to the glory of the Immaculate. No less suggestive is the title of "Our Lady of Lebanon" that you have wished to give to this national sanctuary; to future generations it will recall the sovereign place of Mary in the destiny of your homeland, and it will be, in dark hours, the celestial lightning rod that will divert from your sky the clouds of discord or division that would attempt to obscure it. United in your faith in Mary, fraternally united under her maternal mantle, persevere firmly in the path on which you embark today. This Marian Year has seen, in many parts of the world – and this is a source of profound joy for Us – legions of Marian souls, ready for all combats for the glory of God and the extension of His reign. May such legions multiply in this beloved land of the East, dear to all the sons of the Church; may they be the salt that does not lose its savor, the light placed on the lampstand, and whose flame illuminates all who are in the house; may the warmth of your charity be welcoming, especially, to all your separated brethren, of whose profound Marian piety We are aware, and whom We paternally invite, in Our Encyclical Fulgens Corona, to turn with Us their gaze towards Mary, "earnestly asking for that unity, whereby there will finally be but one fold under one Shepherd." 4 We entrust these wishes and prayers to the powerful intercession of Our Lady of Lebanon, and, as a pledge of Our constant solicitude as Father and Shepherd of your souls, We wholeheartedly grant to the high ecclesiastical and civil authorities present at the Congress, to the clergy of the various rites, and to you all, dear sons and daughters, Our Apostolic Blessing. From the Vatican, October 18, 1954. PIUS PP. XII.

[*Latin ed. p. 657*]

Acta of Pope Pius XII, page 657, item IV, addressed to His Excellency, Emmanuel, titular Archbishop of the Saints Marcellinus and Peter, Cardinal Gonçalves Cerejeira, Patriarch of Lisbon, having completed five years since the beginning of his patriarchate and his cardinalate.

Pius PP. XII, to Our Beloved Son, greetings and the Apostolic Blessing.

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Last year, when you celebrated the fifth and twentieth anniversary of your episcopate, we gladly and freely expressed our sentiments of congratulations in letters, remembering your excellent merits towards the Church, especially concerning the zealous fostering of ecclesiastical vocations and the diligent promotion of the Catholic Action of the laity.

Now, however, as you are about to complete five years since the beginning of your patriarchate and your cardinalate, a new opportunity presents itself to us to fill you and your people with joy. Therefore, to you, Our Beloved Son, we offer our heartfelt congratulations for the patriarchal office which you have so diligently and for so long fulfilled, earnestly praying to God that He may enrich you with heavenly gifts and consolations, and that He may enrich this pastoral office with abundant fruits of salvation.

Meanwhile, that the celebration of both events may be more beneficial to your flock, we freely grant you the faculty, on a day you shall determine, to bless the faithful in your name and with our authority, after having performed the Sacred pontifical rite, offering them a plenary indulgence for the benefit of the Church.

As a sign of heavenly assistance and of our particular love, we impart to you, Our Beloved Son, to your Auxiliary Bishops, to the entire clergy, and to your people, the Apostolic Blessing, in the Lord.

Given at Rome, near Saint Peter, on the thirtieth day of the month of October, in the year 1954, in the sixteenth year of Our pontificate.

PIUS PP. XII.

[*Latin ed. p. 658*]

Acts of the Apostolic See 658 - Official Commentary

ADDRESSES

I. To the Faithful of all Sicily, on the occasion of the Regional Marian Congress.

Among the memorable events of the Marian Year, granted by divine goodness for a universal plebiscite of Christian faith, your Congress, beloved sons and daughters of religious Sicily, so dear to Our heart and so worthy of Our paternal concern, stands out by the unanimous devotion of the people, the solemnity of the rites, and the fervor of piety.

The vision that is presented to Our spirit at this moment is that of a great people, rich in history and overflowing with life, which has once again been drawn away from the ordinary earthly concerns by the ardent thirst for heavenly goods and beauty, and led to be refreshed at the pure source of all sanctity: Mary.

It is pleasing to see you as one family, with your pastors and civil authorities, all gathered around the sacred altars to praise the glories of the

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most exalted Mother of God, and to profess, under the clear skies of your enchanting island, the same faith that has been embraced by your fathers from the earliest days of the evangelical preaching, and which has never been betrayed by the vicissitudes of events or the fury of storms.

It seems to Us that the Apostle of the Gentiles, St. Paul, recalling the distant day when he landed on the shores of your land, must rejoice in comparing the small group of friends who welcomed him then for three days, with the countless souls – at present, millions of faithful – who have been brought to Christ by the preaching and the apostolate of the Catholic Church.

He could address you with the praise given to the beloved church of Ephesus: "Even I, having heard of your faith in the Lord Jesus and the love that you have for all the saints, I cease not to give thanks for you, making mention of you in my prayers."

In return, you, with legitimate and holy pride, could enumerate to the Apostle the singular Christian glories that have never failed to enrich your island since that time.

Eloquent witnesses of the promptness of grace and the depth of faith in your ancestors are, among many others, the ancient cathedrals, in some of which...

[*Latin ed. p. 659*]

The Acts of Pope Pius XII, page 659, speak of how the island reaches the height of pure harmony, with the shining array of Saints and Saintesses, such as Agata and Lucy, exuding a lily-like fragrance, the flourishing and ancient dioceses, the Councils held there, the Supreme Pontiffs born or educated on the island, and a whole cohort of distinguished men, consecrated to the service of God and to works of civilization. You could also recall how the great Saint Athanasius repeatedly included Sicily among the regions most faithful to the Catholic and Roman truth during the turbulent times of the Arian heresy, and how, subsequently, under the onslaught of the iconoclastic storm in the nearby East, your island became a welcoming refuge for the persecuted, and also a haven for so many sacred images, especially Marian images, which are venerated in the West today. But – what is most important – you demonstrate at present, on this occasion of this Congress, that your fidelity to Christ and to the Church is firm and intact, because your devotion to Mary is felt, fervent, and popular. To those who might doubt, you could show the topographical map of the island, and there indicate the splendid necklace of Marian sanctuaries that stretches through each of its provinces, on the mountains, on the coasts, on the fertile plains, thus making Sicily a fiefdom of Mary. Their names and titles, simple and expressive, if invoked one after another, would form a kind of litany prayer that is entirely your own: Madonna della Catena, della Lettera, della Scala, della Grotta, dell'Alto, del Bosco, delle Milizie, del Romitello, and others,

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followed by those that recall her mysteries – dell'Annunziata, dell'Assunta, della Misericordia, della Provvidenza – or indicated simply by the names of cities and towns – Custonaci, Furi Tìndari, Valverde, Mìlici – with which it seems that the Madonna herself delights in designating her venerated Images. These sanctuaries, more or less distinguished and famous, often humble and unadorned, as was the little house of the Virgin in Nazareth, have been the strongholds of the faith of your fathers. Indeed, the prompt and intense resurgence of Christianity on the island after the invasion of the Saracens, who had almost erased every trace of it, was spurred by the two sanctuaries dedicated to Saint Mary, one in Palermo, the other in Vicari, perhaps the only ones still standing among so many ruins, where the sacred fire of faith was preserved for many years, and from where it then flared up more brightly in every corner of Sicily. Even today, the Marian sanctuaries are the fresh springs to which, several times a year, the good people flock to refresh themselves.

[*Latin ed. p. 660*]

660 Acta Apostolicae Sedis - Official Commentary on the religious piety manifested in devout pilgrimages, which preserve the characteristics of the most sincere tradition. Oh, with what maternal delight does the "beautiful Mother" – the "Bedda Matri," as you say – await and welcome each time her humble children who come to her, some after days and days of walking barefoot on sun-drenched paths, others in fanciful carts adorned with sacred scenes, in costumes of vivid colors, singing the naive "canzuni" and the ancient "raziuneddi," but bearing, in the secret of their hearts, vows and hopes that they would not dare to confide to anyone else but to her. Yes, only to her, good and beautiful Mother, who learned to love in the marvelous images that Antonello da Messina painted of her, where the nobility of the heavenly creature blends in harmony with the natural sweetness of your nature. Now, if devotion to Mary is so ardent and deeply rooted in the people of Sicily, who could be surprised that she – according to what has been reported by your most worthy Prelates – has chosen one of your illustrious cities to dispense extraordinary graces in these latter times? Certainly, this Apostolic See has not yet in any way expressed its judgment regarding the tears that were said to have flowed from an image of her in a humble home of workers; however, we learned with great emotion of the unanimous declaration of the Episcopate of Sicily regarding the reality of that event. Without a doubt, Mary is in heaven eternally happy and suffers neither pain nor sorrow; but she is not insensitive to it, but rather always nourishes love and pity for the miserable human race, to whom she was given as Mother, when, sorrowful and weeping, she stood at the foot of the Cross, where her Son was crucified. Will men understand the mysterious language of those tears? Oh, the tears of Mary! On Calvary, they were tears of compassion for her Jesus and of sadness for the sins of

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the world. Does she still weep for the renewed wounds inflicted upon the Mystical Body of Jesus? Or does she weep for so many children in whom error and sin have extinguished the life of grace, and who gravely offend the divine majesty? Or are they tears of anticipation for the delayed return of other of her children, once faithful, and now led astray by false illusions among the ranks of the enemies of God? It is up to you to cooperate with example and action in the return of the exiles to the house of the Father, and to strive to close as soon as possible the breaches opened by the enemies of religion in your Island, which has become the object of a greedy siege. Therefore, do not let this day pass without unanimously, publicly, and solemnly proclaiming that the people of Sicily intend to remain faithful to Christ and to the Church, without discussion or hesitation.

[*Latin ed. p. 661*]

The acts of Pope Pius XII, page 661, serve, from the first to the last of his children, in the most genuine tradition of the fathers. On our part, we would not wish to conclude this exhortation without briefly indicating to you in what manner the people of Sicily will strengthen their fidelity to Christ. First of all, care for religious instruction in all ages and in all social classes, especially among the young. To the alluring sophisms of the enemies of the Church, there is nothing to oppose but the clarity of its truth. A people that does not know what the true treasures are will neither know how to preserve them nor how to defend them; it will realize of the lost goods only when it has already been plundered. Learn and deepen the Christian doctrine, you, to whom God has given so many excellent talents of intellect, so that, by common recognition, Sicily was always a nursery of illustrious men for sciences and arts. Furthermore, let fidelity to Christ be translated into frequent attendance at the Sacraments, which are the support of Christian life and of family and civic virtues. May your beautiful temples, monuments of the fervor of your ancestors, and some of them also of the indomitable resistance to persecution, still vibrate with the living pulse of active faith. Finally, we ask you to continue to be zealous guardians of the filial bonds that have always united you to this Apostolic See. As one day, with good will, Sicily heeded the desires of our predecessor, Saint Gregory the Great, who was particularly devoted to it, so may our voice always find in your hearts ready and unconditional consent.

Receive this our exhortation almost as a message from the Mother of Jesus to you, who intend to consecrate yourselves to her as your Lady and Protector. That the desires of her and our wishes may be fulfilled, we invoke the abundance of divine graces for each of you and for the entire Sicily, especially for the poor, the sick, the little ones, the workers of the sea and the fields, the civil authorities, your bishops and your priests. To all, we impart with effusion of heart our Apostolic Blessing.

4 GREG. I Epist. Iohanni Episc. Syracusano, Oct. 5, 98 - Reg. I X, 26? Mon.

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Germ. Bist., Epp. t. 2, page 59-60.

[*Latin ed. p. 662*]

Acts of the Apostolic See - Official Commentary 662. On the first of November, in the Vatican, in the presence of the Most Reverend Fathers Cardinals and other dignitaries, before the image of the Blessed Virgin was invoked, in honor of the Fathers and the Antistites, His Holiness, wearing the golden stole, and celebrating the liturgical feast of the Blessed Mary, proclaimed before the Cardinals and a great multitude of Christians, in the Basilica of the Salus Virginis in the City of Rome, the new feast of the Queen of Heaven and Earth, and spoke these words:

The testimonies of homage and devotion towards the Mother of God, which the entire Catholic world has multiplied in the months past, have splendidly demonstrated, both in public displays and in the most humble acts of private piety, its love for the Virgin Mary and its faith in her incomparable privileges. But in order to crown all these manifestations with a particularly significant solemnity of the Marian Year, We have desired to institute and celebrate the Feast of the Queenly Dignity of Mary. None of you, beloved sons and daughters, will be surprised by this, nor will you think that We have decreed a new title for the Virgin. Do not the faithful Christians, for centuries, already repeat in the Lauretan Litany the invocations that salute Mary by the name of Queen? And does not the recitation of the Holy Rosary, proposing for pious meditation the memory of the joys, sorrows, and glories of the Mother of God, conclude with the radiant memory of Mary received into heaven by her Son and adorned by Him with the royal diadem? Therefore, it was not Our intention to introduce any novelty, but rather to bring to the eyes of the world, in these present circumstances, a truth capable of remedying its ills, of freeing it from its anxieties, and of directing it towards the path of salvation that it so anxiously seeks. Less than that of her Son, the queenly dignity of Mary must not be conceived in analogy with the realities of modern political life. Without doubt, the wonders of heaven cannot be represented except through the words and expressions, however imperfect, of human language; but this does not mean that, in order to honor Mary, one must adhere to a particular form of government or a specific political structure. The queenly dignity of Mary is a supernatural reality, which, however, at the time...

[*Latin ed. p. 663*]

The Acts of Pope Pius XII, page 663, penetrate even into the most intimate of hearts and touch them in their deepest essence, in that which they possess of the spiritual and the immortal. The origin of the glories of Mary is the moment in which, filled with grace, she addressed the Archangel Gabriel with the "Fiat," expressing her assent to the divine will; in this way, she became the Mother of God and Queen, and received the royal

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office of watching over the unity and peace of the human race. For her, we have the firm belief that humanity will gradually embark on this path of salvation; she will guide the leaders of nations and the hearts of the people towards concord and charity. What, then, could Christians do in the present hour, in which the unity and peace of the world, and indeed the very sources of life, are in danger, if not turn their gaze towards her, who appears to them clothed in royal power? Just as she already enveloped the divine Child, the firstborn of all creation, in her mantle, so too may they now enfold all men and all peoples with her vigilant tenderness; may they, as the Seat of Wisdom, make shine the truth of the inspired words that the Church applies to her: "For me, kings reign, and lawgivers establish just laws; rulers govern, and nobles decree justice." For through me, kings reign, and lawgivers decree justice; through me, rulers govern, and nobles decree justice. If the world is presently striving without respite to achieve its unity, to secure peace, the invocation of the reign of Mary is, above all earthly means and all human designs, which are always in some way deficient, the voice of Christian faith and hope, firm and strong in the divine promises and the inexhaustible aids that this kingdom of Mary has spread for the salvation of humanity. However, from the inexhaustible goodness of the most blessed Virgin, whom we invoke today as the royal Mother of the Lord, we also await other benefits no less precious. Not only must she destroy the dark plots and unjust works of the enemies of a united and Christian humanity, but she must also impart something of her spirit to the men of today. By this, we mean the courageous and even bold will that, in difficult circumstances, in the face of dangers and obstacles, knows how to take without hesitation the resolutions that are required, and to pursue their execution with unwavering energy, so as to draw behind them the weak, the weary, the doubtful, those who no longer believe.

[*Latin ed. p. 664*]

664 Acta Apostolicae Sedis - An Official Commentary on the justice and nobility of the cause which they must defend. Does not one see in what degree Mary embodied this spirit within herself and merited the praises due to the "strong woman"? Her "Magnificat," this hymn of joy and invincible trust in divine power, which she undertakes to effect through her works, fills her with holy audacity, a strength unknown to nature. How we would desire that all those who today bear the responsibility for the good and righteous conduct of public affairs would imitate this shining example of regal sentiment! Instead, is it not sometimes noticeable even among them a certain weariness, resignation, and passivity, which prevents them from confronting the arduous problems of the present moment with firmness and perseverance? Do not some, at times, allow events to drift, instead of mastering them with a sound and constructive action? Is it not therefore urgent to mobilize all the living forces now in reserve, to stimulate those

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who have not yet fully realized the dangerous psychological depression in which they have fallen? If the royalty of Mary finds a perfectly appropriate symbol in the "ordered ranks," in the army arrayed for battle, certainly no one will think of any warlike intention, but only of the strength of spirit that we admire in the Virgin in heroic degree, and which proceeds from the consciousness of effectively working for the order of God in the world. May our invocation to the royalty of the Mother of God obtain for those diligent in their responsibilities the grace to overcome discouragement and indolence, in an hour in which no one can afford a moment of rest, when in so many regions just freedom is oppressed, the truth obscured by the machinations of a mendacious propaganda, and the forces of evil seem almost unleashed upon the earth! If the royalty of Mary can suggest to the rulers of nations attitudes and counsel that respond to the needs of the hour, she does not cease to pour forth upon all the peoples of the earth and upon all social classes the abundance of her graces. After the atrocious spectacle of the Passion at the foot of the Cross, in which she had offered the hardest of sacrifices that can be demanded of a Mother, she continued to pour forth her maternal solicitude upon the first Christians, her adopted children. Queen more than any other, for the elevation of her soul and for the excellence of divine gifts, she does not cease to bestow upon the wretchedness of humanity all the treasures of her affection and her sweet cares. Far from being founded on the demands of her rights and the will of an exalted One, see *Assumption of the Blessed Virgin Mary*, throughout.

[*Latin ed. p. 665*]

From the Acts of Pope Pius XII, volume 665, concerning dominion: The kingdom of Mary knows only one aspiration: the complete offering of herself in her highest and most total generosity. Thus, Mary exercises her royalty: by accepting our tributes and not disdainfully rejecting even the most humble and imperfect prayers. Therefore, desiring as we are to interpret the sentiments of the entire Christian people, We address to the most blessed Virgin this fervent supplication: From the depths of this land of tears, where suffering humanity painfully drags itself along; amidst the waves of this our sea, perpetually stirred by the winds of passions; we raise our eyes to you, O Mary, most beloved Mother, that we may find comfort in contemplating your glory, and that we may salute you, Queen and Lady of the heavens and the earth, Queen and Lady of us. This your royalty we wish to acknowledge with legitimate pride as children, and to recognize as due to the supreme excellence of your entire being, O sweetest and truest Mother of Him who is King by right, by inheritance, by conquest. Reign, O Mother and Lady, by showing us the path to holiness, by guiding and assisting us, so that we may never stray from it. As in the heights of heaven You exercise Your primacy over the ranks of Angels, who acclaim You as their Sovereign; over the legions

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of Saints, who delight in the contemplation of Your radiant beauty; so reign over the entire human race, especially by opening the paths of faith to those who do not yet know Your Son. Reign over the Church, which professes and celebrates Your gentle dominion, and to which we turn as to a safe refuge amidst the calamities of our times. But especially reign over that portion of the Church which is persecuted and oppressed, giving it strength to endure adversity, constancy not to yield to unjust pressures, light not to fall into enemy snares, firmness to resist open attacks, and at every moment, unwavering fidelity to Your Kingdom. Reign over minds, that they may seek only the truth; over wills, that they may follow only the good; over hearts, that they may be filled with only that which You Yourself love. Reign over individuals and families, as over societies and nations; over the assemblies of the powerful, over the councils of the wise, as over the simple aspirations of the humble.

[*Latin ed. p. 666*]

Acts of the Apostolic See 666. – Official Commentary. In the streets and squares, in the cities and villages, in the valleys and mountains, in the air, on the earth, and on the sea; and receive the pious prayer of those who know that your kingdom is a kingdom of mercy, where every supplication finds a hearing, every sorrow comfort, every misfortune relief, every infirmity health, and where, almost at the sign of your most gentle hands, life rises smiling from the very jaws of death. Grant that those who now throughout the world acclaim you and recognize you as Queen and Lady, may one day in heaven enjoy the fullness of your Kingdom, the vision of your Son, who with the Father and the Holy Spirit lives and reigns world without end. So be it! III. To the Most Reverend Cardinals and Bishops who were present at the Basilica of the Most Holy Mary, before the proclamation to heaven and earth. The Holy Father, together with the Most Reverend Cardinals, celebrated the liturgical feast of the Mother of God, Queen of Heaven and Earth, reciting the words: "Magnificate Dominum mecum; et extollamus nomen eius simul," 1 because, with the fulfillment of our most fervent desires, it happily happens that we enjoy the sight and the most excellent assembly of you, our beloved sons and venerable brothers. The very reason for the new liturgical feast of the Mother of God, Queen of Heaven and Earth, which we recently solemnly instituted, adds to our own joys, because it is most fitting that sons should rejoice when they see their mother's honor increased. For if the Most Blessed Virgin Mary is the Queen of all, she certainly presides over you in a special way and with a closer bond, because she is accustomed to be called the Queen of the Apostles with a singular and august title. For she, being the Mother of beautiful love, fear, and recognition, and of holy hope, what does she desire more ardently, what does she strive for more, than that the true worship of God may take deeper root in hearts, that charity may burn more brightly, that the

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pure fear of God may govern deliberations, that the hope of the promised blessings of immortality may banish earthly sorrow? These very things are accomplished through all your works and endeavors, through your apostolic * [Date: November 2, 1954] 1 Psalm 33, 4. 2 Cf. Ecclesiasticus 24, 24.

[*Latin ed. p. 667*]

The Acts of Pope Pius X, volume 10, page 667, speak of duties entrusted to men, so that, by living soberly, justly, and piously, they may attain happiness in heaven without end. Therefore, under the guidance and protection of Mary, ever Virgin, Mother and Lady of ours, we now intend to speak to you about certain matters, which we believe will be useful to you, filled as you are with faith and diligence, in your work in the Lord's field. At the end of May of this year, we addressed the Sacred Ministers, who had come from all parts of the world to Rome, to offer reverence, piety, and obedience to Pope Pius X, to whom the honors of the Saints of Heaven were then decreed by us, concerning the ministry, which, by divine institution and prerogative, belongs to the successors of the Apostles under the authority of the Roman Pontiff. Now, as we begin this discourse, and with the opportunity presented, we wish to speak about two other duties, closely connected, which concern you and demand your thoughts and care: namely, the priesthood and governance. Let us again turn our minds and hearts to Saint Pius X, the Supreme Pontiff. From his life's description, we know what the altar and the Eucharistic Sacrifice were to him, from the day when, having offered the first fruits of his priesthood to the highest God, as a newly ordained priest, he said with a moved heart, as he approached the altar of God, throughout his entire priestly life; when he was a parish priest, when he became prefect of piety in the Sacred Seminary, when he was consecrated a Bishop, when he was appointed Patriarch and Cardinal, and finally, when he was elected Supreme Pontiff. For him, the altar and the Eucharistic Sacrifice were the head and, as it were, the center of his piety, a refuge and strength of the soul in labors and difficulties, a source of light, fortitude, and constant study, to compare the glory of God and the salvation of souls. This Pope, as he was and is an example of a teacher, so he was and is an example of a priest. The proper and principal duty of a priest has always been and is "to sacrifice," so that, where there is no power truly and properly to perform a sacrifice, nor can a priesthood truly and properly be called such. This same thing perfectly and completely applies to the priest of the New Law. Whose principal power and function is to offer the one and most excellent sacrifice of the Highest and Eternal Priest, Christ the Lord, which the divine Redeemer, having offered in a bloody manner on the cross and in an unbloody manner in the Last Supper, wished to

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repeat continually, commanding his Apostles.

[*Latin ed. p. 668*]

Acta Apostolicae 668 Sedis - Commentarium Officiale 4 ”Hoc facite in meam commemorationem.” Apostolos ergo, non omnes fideles, ipse Christus fecit et constituit sacerdotes, eisque dedit sacrificandi potestatem. De hoc excelso Novi Testamenti sacrificandi munere et actione docuit Concilium Tridentinum: ”In divino hoc sacrificio, quod in Missa peragitur, idem ille Christus continetur et incruente immolatur, qui in ara crucis semel se ipsum cruente obtulit... Una enim eademque est hostia, idem nunc offerens sacerdotum ministerio, qui se ipsum tunc in cruce obtulit, sola offerendi ratione diversa.” 5 Itaque sacerdos celebrans, personam Christi gerens, sacrificai, isque solus; non populus, non clerici, ne sacerdotes quidem, pie religioseque qui sacris operanti inserviunt; quamvis hi omnes in sacrificio activas quasdam partes habere possint et habeant. ”Quod tamen christifideles Eucharisticum participant Sacrificium, non idcirum — ita in Nostris de sacra Liturgia Litteris Encyclicis, quae Mediator Dei inscribuntur, monuimus6 mus — sacerdotali etiam potestate fruuntur.” Quae hisce diximus, pernota quidem vobis, Venerabiles Fratres, esse scimus; nihilominus ea Nobis memoranda esse censuimus, cum quasi fundamentum et ratio sint eorum quae statim dicturi sumus. Non enim desunt, qui veram quandam sacrificandi potestatem in sacrificio Missae omnibus pie adstantibus, etiam laicis, vindicare non desistant. Contra hos veritatem ab errore, qualibet ambiguitate amota, secernamus oportet. Iam ante septem annos eisdem Encyclicis Litteris eorum reprobavi mus errorem, qui declarare non dubitaverunt Christi mandatum ”Hoc facite in meam commemorationem,” ”ad cunctam directo pertinere christifidelium Ecclesiam; atque exinde, deinceps tantum, hierarchicum consecutum esse sacerdotium. Quapropter populum autumant vera perfrui sacerdotali potestate, sacerdotem autem solummodo agere ex delegato a communitate munere. Quam ob rem Eucharisticum Sacrificium veri nominis ”concelebrationem” existimant, ac reputant expedire potius, ut sacerdotes una cum populo adstantes ”concelebrent”, quam ut privatim Sacrificium offerant absente populo.” Eadem data occasione etiam in memoriam revocavimus, qua ratione sacerdos celebrans dici quiret ”populi vices agere”; propterea scilicet, ”quia personam gerit Domini Nostri Iesu Christi, quatenus membrorum omnium Caput est, pro iisdemque semet ipsum offert; ideoque (sacerdotem) ad altare accedere ut ministrum Christi, Christo inferiorem, superiorem autem populo. Populum contra, quippe qui nulla ratione divini Redemptoris personam.

[*Latin ed. p. 669*]

Acta Pii PP. XII 669, ”that it may not be able to sustain, nor be reconciled, between itself and God, it is not able in any way to enjoy the priestly office.”

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7 In this matter, consideration is not only given to the fruit which is drawn from the celebration or hearing of the Eucharist, which can certainly be measured—indeed, it can happen that someone derives greater fruit from a Mass heard piously and devoutly than from a Mass celebrated lightly and negligently—but also to the nature of the act, which is in the hearing and celebration of the Mass, from which other fruits of the sacrifice flow; namely, the fruits—not speaking of the divine worship of adoration and the offering of thanks—of propitiation and intercession for those for whom the sacrifice is offered, even though they are not present at the sacrifice itself; also, the fruits "for the sins, punishments, satisfactions, and other necessities of the living faithful, but also for the dead in Christ, not yet fully purged." 8 With this perspective, the assertion which, in these our times, is not only made by lay people, but sometimes also by certain theologians and priests, and which is spread by them, namely that the celebration of one Mass by one hundred priests, devoutly and with reverence, is the same as one hundred Masses celebrated by one hundred priests, must be rejected as an error of opinion. Indeed, it is not so. As for the offering of the Eucharist, there are as many actions of Christ, the Supreme Priest, as there are priests celebrating, but certainly not as many as there are priests who are devoutly hearing the Mass celebrated by a bishop or sacred presbyters; for these, although present at the sacred rite, do not sustain the person of Christ sacrificing and acting, but are to be compared to lay faithful who are present at the sacrifice. Furthermore, it must not be denied, nor called into question, that the faithful have a certain "priesthood," nor is it permissible to consider this as insignificant or to belittle it. For the Prince of the Apostles, in his first letter, addressing the faithful, uses these words: "But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people: that you may declare his virtues, who hath called you out of darkness into his marvelous light:" 9 And a little before, in the same place, he asserts that it pertains to the faithful "a holy priesthood, to offer spiritual sacrifices, acceptable to God through Jesus Christ." 10 But whatever is the true and full meaning of this honorary title and thing, it must be firmly held that this "priesthood" common to all Christians, which is certainly lofty and mysterious, differs in degree, but also in essence, from the priesthood properly and truly so-called, which is placed in the power of perpetrating, with the person of Christ, the Supreme Priest, the sacrifice of Christ itself. We joyfully observe that in many dioceses there have arisen 7 Acta Ap. Sedis, 1947, pages 553 and 554. * Council of Trent, Session XXII, chapter 2. - Denzinger, n. 940 9 1 Peter 2:9. d 0 I. c-, 2, o.

[*Latin ed. p. 670*]

Acts of the Apostolic See - Official Commentary 670: Liturgical Institutes have been established, designated moderators for the promotion of liturgical matters, diocesan and inter-diocesan liturgical gatherings have

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been held, and gatherings from all nations are being held or are being prepared. We have gladly heard here and there that even Bishops themselves have attended or presided over such gatherings. These groups sometimes follow their own rules, so that only one person performs the sacred rite, while others (whether all or many) participate in that one rite and receive the sacred chalice from the celebrant's hand. If this is done for a just and reasonable cause, and the Bishop has not prescribed otherwise to avoid the admiration of the faithful, it is not to be condemned, provided that this mode of acting does not give rise to the error mentioned above by Us. As for the matters discussed in those gatherings, proposals pertaining to history, doctrine, or the life of action were debated; conclusions and resolutions were formulated, which were deemed necessary or suitable for further progress of this kind, but which must nevertheless be subject to the legitimate judgment of ecclesiastical authority. This impetus for the cultivation of the sacred Liturgy did not consist solely in the celebration of gatherings; but at the same time, practice and use steadily increased and grew, so that the faithful were compelled with ever greater frequency and number to active participation and communion with the priest who performs the sacred rites. But, Venerable Brothers, however much you favor – and rightly so – the use and benefit of the sacred Liturgy, do not allow those zealous in this discipline in your dioceses to withdraw from your guidance and vigilance, and to regulate and alter the sacred Liturgy according to their own judgment, contrary to the Church's norms, which are clearly established: "It is the duty of the Apostolic See both to order the sacred liturgy and to approve liturgical books," and especially with regard to the performance of the sacred rite: "Any contrary custom is to be rejected, and the priest celebrant must carefully and devoutly observe the rubrics of his ritual books, and he must take care not to add any other ceremonies or prayers of his own accord." 12 Nor have you yourselves given your approval or permission to such undertakings, which are more daring than prudent. "Forma facti gregis" (TVTzoiyivó/ievoirovTioifAríov): 13 These words of Blessed Peter apply especially to the Bishop, since he holds and exercises the office of pastor. A particular and distinctive characteristic of the pontificate of Pius X is that "Neither as lording it over the clergy but being made a pattern of the flock from the heart."

[*Latin ed. p. 671*]

Acts of Pope Pius XII, 671, regarding the "Pastoris" document. Briefly, after he ascended to the height of the apostolic office, it became clear to all that a priest had been raised to the chair of the Prince of the Apostles, a priest who had devoted himself to the care of souls, who from the beginning of his priesthood had been and remained a shepherd of souls, until he was appointed as the leader of the entire flock of Christ. The unchanging rule by which he acted, the standard of life he established for himself, was

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"the salvation of souls." If he desired "In the dispensation of the fulness of times, to re-establish all things in Christ, that are in heaven and on earth, in him." it was precisely for the sake of the salvation of souls; and to this end, he subjected all his other activities. He himself was a good shepherd in the midst of his flock, concerned about their needs, anxious about the dangers that threatened them; he was wholly dedicated to leading and guiding the flock of Christ on the path of Christ. But now, as we address you, Venerable Brothers, pastors of your flocks, it is not our intention to depict and portray once again the excellent image and perfect likeness of the Holy Pope and Shepherd; rather, we wish to recall—as we have already done with regard to the teaching office and the priesthood of bishops—certain things that especially in these our times demand the attention, the voice, and the work of the sacred pastors. And first of all, we observe certain attitudes of mind and inclinations that presume to limit and restrict the power of bishops—(not excluding the Roman Pontiff)—as pastors of the flock entrusted to them. They restrict their authority, their care, and their vigilance within certain limits that pertain to strictly religious matters, the proclamation of the truths of the faith, the regulation of acts of piety, the administration of the sacraments of the Church, and the performance of liturgical functions. They wish to exclude the Church from all undertakings and activities that touch upon true, actual life, "la realtà della vita," as they themselves say, provided that these matters lie outside their competence. Briefly, this way of thinking is sometimes manifested in public speeches by some lay Catholics, even those who hold high office, when they say: "We are happy to see, hear, and visit bishops and priests in churches and within their jurisdictions; but we do not want to see or hear them in public places and public buildings, where the affairs of this life and of the world are conducted and decided. For there, we lay people—and certainly not clerics of any dignity or rank—are the legitimate judges." Therefore, it must be openly and firmly maintained that the power of the Church is not limited to "strictly religious matters," as they are wont to say, but also extends to all matters of natural law, its institution, interpretation, and application, insofar as their moral aspect is considered, and is within its power. For the observance of natural law is, by God's ordinance.

[*Latin ed. p. 672*]

Acta Apostolicae Sedis 672 - The official commentary pertains to the path by which man ought to strive towards his end, which transcends nature. Indeed, the Church, with regard to the end that transcends nature, is the guide and guardian of men on this path. This manner of acting has always been held by the Apostles, and subsequently, from the earliest times, by the Church, and it holds it even today, not as a private leader and advisor, but by the mandate and authority of the Lord. Therefore, when it comes to prescriptions and judgments issued by legitimate Pastors (that is, the

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Roman Pontiff for the entire Church, and the Bishops for those entrusted to their care) in matters of natural law, the faithful ought not to object, using the phrase that is often employed in the judgments of private individuals: "The authority is only as valid as the reasons." Hence, even if someone believes that the arguments presented do not seem to invalidate a certain order within the Church, the obligation of obedience remains. These are the sentiments, these are the words of Saint Pius X in his Encyclical Letter *Singulari Quadam*, dated September 24, 1912: 14 "Whatever a Christian does, even in matters pertaining to earthly affairs, he is not permitted to neglect those things which are above nature, but rather, he must direct all things, as to the supreme good, which is the ultimate end, according to the prescriptions of Christian wisdom: and all his actions, insofar as they are good or bad in a moral sense, that is, insofar as they are in conformity with or contrary to natural and divine law, must be subject to the judgment and jurisdiction of the Church." And he immediately applies this common rule to social matters: "The social question and the controversies related to that question are not merely of an economic nature, and therefore of a kind that can be resolved, setting aside the authority of the Church; rather, it is true that the social question is primarily moral and religious, and therefore must be settled primarily by the judgment of morals and religion." 15 And in social matters, not only are there, but there are also many, and very serious, questions, whether purely social or socio-political, which concern the ethical order, consciences, and the salvation of souls, and therefore cannot in any way be said to be outside the authority and care of the Church. Indeed, even outside the social order, there are questions, not strictly "religious," concerning political matters, whether pertaining to individuals or to entire nations, which touch upon the ethical order, burden consciences, and can expose, and often do expose, the attainment of the ultimate end to grave danger. Thus, the question of the purpose and limits of civil power; of the reasons for relationships between individuals and society; of the "totalitarian states," as they are called, arising from any principle whatsoever; of the "total secularization of the state," as it is said, and of public life; 14 *Acta Ap. Sedis*, vol. 4, 1912, p. 658. 15 *Ibid.*, p. 658-59. must be thoroughly examined.

[*Latin ed. p. 673*]

Acta Pii PP. XII 673 concerning the "secularization" of schools; concerning the ethical nature of war, whether war, as it is waged in our times, is just or unjust, and whether the work of religious conscience should be permitted or denied in this regard; concerning the bonds and ethical reasons by which nations are governed and held together. To those who assert that the things we have mentioned, and many others of the same kind, are outside the ethical order, and therefore are, or at least can be, outside the authority established by God to provide for just order, to lead and direct

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the consciences and actions of men in the right way to their ultimate end, this contradicts both truth and right reason. This is not merely to be done "in secret," within the walls of the temple and sanctuary, but also, and even more so, openly, proclaiming "from the rooftops" (as the Scriptures say), in the very midst of the battle raging between truth and error, between virtue and vice, between "the world" and the Kingdom of God, between the prince of this world and the Savior of the world, Christ. It remains to add a few things about ecclesiastical discipline. Clergy and laity must know that the Church is suitable and legitimate, and that those who are suitable and legitimate for the faithful entrusted to them within the common legal boundaries of the Ordinaries of the place are suitable for establishing and enforcing ecclesiastical discipline, that is, for establishing the external manner of acting and behaving in matters concerning external order, and that these matters neither originate immediately from the nature of the thing itself nor are established by divine institution. It is not permissible for clergy or laity to disregard this discipline, but rather, it is necessary for all that the ecclesiastical discipline, sincerely observed, may make the action of the pastor easier and more effective, that the bond between the flock and the pastor may be strengthened, that there may be peaceful communion and harmonious action within the same flock, and that each may be an example and help to the other. But, as we have just said concerning the right of Bishops, as pastors of the flock entrusted to them, in all matters pertaining to religion, to morals, and to ecclesiastical discipline, they are subject to a certain censure, which often murmurs secretly and unheard, and does not obtain the firm assent of minds that it deserves; therefore, even the more elevated spirits of our time, which cause a complete disturbance of order, are evident here, more in some places than in others. The conscience of people of greater age, which is asserted more and more each day, causes us to know that they are increasingly agitated and inflamed in spirit. Not a few of this age, whether men or women, consider the guidance and vigilance of the Church to be unworthy of those of mature age; they not only say this, but they also deeply believe it. They do not want to be like children "under tutors" (cf. Matt. 10:27).

[*Latin ed. p. 674*]

Acta Apostolicae Sedis - Commentarium Officiale 674 ribus » esse ; 1 7 they wish to be considered and treated as adults, who are of their own free will and determine for themselves what to do and what to omit in all matters. The Church, they do not hesitate to say, proclaims its doctrines and enacts laws that should guide our actions. However, when these are to be applied and used in the lives of individuals, then she should abstain and in no way interfere; she should allow each of her faithful to conduct themselves according to their own judgment and conscience. And they assert that this must happen all the more, because the true state of affairs,

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both concerning the internal and external circumstances in which each individual finds himself, is often hidden from the Church and its ministers, circumstances in which they must make decisions and plan for the future. Furthermore, these individuals do not wish to have any intermediary or intercessor of any dignity or name interposed between themselves and God in the most profound and intimate matters of their will. We spoke about these reprehensible opinions and examined their arguments two years ago, in Allocutions given on March 23 and April 18, 1952. 18 Regarding the importance and significance attributed to "adulthood," it is rightly asserted: adults should not be governed as children. The Apostle says of himself: "When I was a child, I spoke as a child, I understood as a child, I thought as a child. But when I became a man, I put away the things of a child." 19 It is not a true art of education that follows a different reason and path, nor is it a true shepherd of souls who intends anything other than to lead the faithful "Until we all meet into the unity of faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ." 20 But it is entirely different to be an adult and to have put away the things of a child; and it is different to be an adult and therefore not subject to the guidance and governance of legitimate authority. Governance is not like a guardianship over children, but an effective guidance of adults towards the end of the common good. But since we are speaking to you, Venerable Brothers, and not to the faithful, and because such tendencies and signs appear and begin to grow within your flock, we exhort the faithful: 1) that God has established pastors of souls in the Church, not to impose a burden on the flock, but to promote and protect the flock; 2) that the true freedom of the faithful is ensured by the guidance and vigilance of pastors; that they are protected from the servitude of errors and vices, and strengthened against the incitements of bad examples and the customs of older men. Gal. 4, 2. 18 Discorsi e Radiomessaggi, vol. 14, 1952, page 19 et seq. - page 69 et seq. 19 1 Corinthians 13:11. 20 Ephesians 4:13.

[*Latin ed. p. 675*]

Acts of Pope Pius XII, 675, concerning those who are compelled to be present among them; 3) therefore, they act against prudence and the charity due to themselves if they reject this hand of God and the most certain help offered. Among clerics and priests, if you find anyone imbued with this false zeal and custom, present to them the most serious warnings of Our Predecessor, Benedict XV, who spoke in this manner: "However, one thing must not be passed over in silence: all priests, as sons deeply beloved by Us, must be reminded that, for their own salvation, and for the fruit of the sacred ministry, they must be most closely united with and obedient to their own Bishop." Indeed, not all administrators of the sacraments are free from that elevation of spirit and stubbornness which is characteristic of

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these times, as We have deplored above; for it often happens that pastors of the Church experience pain and opposition from this source, from which they rightfully expect solace and assistance.

21 Thus far, We have said something about the matter of pastoral care; something about the persons for whose benefit the pastor's care is intended; it is not fitting for Our discourse to end without turning some of Our thoughts to the pastors themselves. To Us and to you, pastors, are to be referred the most sacred words of the Eternal Shepherd: "I am the good shepherd. I came that they might have life, and that they might have it more abundantly." 22 To Peter, the Lord said: "If you love me, feed my sheep, feed my lambs." 23 To good pastors, the Lord opposes the hireling, who seeks only his own interests and is not prepared to give his life for the flock; 24 He opposes the Scribes and Pharisees, who, eager to rule and dominate, seeking their own glory, occupied the chair of Moses, and laid heavy and unbearable burdens upon the shoulders of men, and imposed them. 25 Concerning their yoke, the Lord said: "Take my yoke upon you! For my yoke is easy, and my burden is light." 26 Much contributes to the fruitful and effective performance of the pastoral office, frequent and mutual communication among Bishops. Thus, in acquiring experience and in practice, one perfects another; a greater uniformity of governance is achieved, the admiration of the faithful is avoided, who often do not understand why things are done in this way in one diocese, and in another, perhaps one that is adjacent to it, in a different way, and sometimes even quite differently.

[*Latin ed. p. 676*]

Acta Apostolicae Sedis - Official Commentary 676 contra. However, common gatherings, which are now in use almost everywhere, and provincial and plenary councils, which are established by the Code of Canon Law and are governed by certain laws, can greatly contribute to these ends. Furthermore, in addition to the communion and communication among brothers in the episcopate, there must be a living and frequent communion and communication with this Apostolic See. From the earliest times of Christianity, the practice of approaching the Holy See has flourished, not only in matters of doctrine and faith, but also in matters of governance and discipline. Numerous arguments and examples are presented by the sources of ancient history. The Roman Pontiffs, when consulted, did not respond as private theologians, but with the force of their authority, conscious of the power they received from Christ the Lord to govern the entire flock and every part of it. This is also evident from facts and cases in which the Roman Pontiffs, without being asked, resolved controversies or addressed "doubts" according to their judgment. Therefore, this communion and appropriate communication with the Holy See does not arise from a desire to force everything into one mold and to conform it, but from divine law

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and from the very constitution of the Church of He who lovest all things that are, and hatest none of the things which thou hast made. This does not diminish, but rather benefits, the bishops, to whom particular flocks have been entrusted. From communication with the Apostolic See, they will obtain light and security in "doubts," assistance in difficulties to be faced, and solace and comfort in bearing hardships. Conversely, from the "reports" of the bishops to the Apostolic See, a broader knowledge of the state of the entire flock will be obtained, and dangers will be recognized more quickly and accurately, as well as the remedies that can be applied to heal evils. Venerable Brothers, Christ, the day before He suffered, prayed to the Father for the Apostles, and also for all those who would succeed them in their apostolic office: "Father holy, keep them in thy name, those whom thou hast given me, that they may be one, as we are. As thou hast sent me into the world, and I have sent them into the world... that they may be one, even as we are: that the world may believe. The glory which thou hast given me, I have given them, that they may be one, even as we are." 27 Thus, We, as the Eternal Shepherd's Vicar on earth, have spoken to you, our brothers, bishops, and pastors of your flocks, near the tombs of the Apostle, the Prince, and the Holy Pope Pius X, and in our final words, we again turn our thoughts to the Mass "Si diligis," from which this discourse began, in whose "preface" we pray: "that you may never forsake your flock, but through your blessed Apostles, may continually protect it. That 27 John 17:11, 18, 26. 28 1 Peter 5:1.

[*Latin ed. p. 677*]

Acta Pii PP. XII 677: "Eisque rectoribus gubernetur, quos operis tui vicarios eidem contulisti praeesse pastores"; et in altera oratione post communionem addimus: "Multiplica, quaesumus, Domine, in Ecclesia tua spiritum gratiae, quem dedisti, ut beati Pii Summi Pontificis deprecatione, nec pastori oboedientia gregis nec gregi desit cura pastoris!" Quod faxit vobis omnibus Deus secundum divinae suae largitatis mensuram!

NUNTII RADIOPHONICI IIS QUI INTERFUERUNT CONVENTUI INTERNATIONALI MARIOLOGICO-MARIANO HABITO ROMAE.

Inter complures salutaresque religionis fructus, quos, cum Marialem Annum ubique gentium celebrandum indiximus, animus praestolabatur Noster, id praecipue in votis erat, ut singularis Dei Genetricis dignitas, eiusque praeclara munera ac privilegia altiore ratione investigarentur, clarioreque luce christiano populo proponerentur. Quamobrem haud sine magna animi delectatione initum consilium percepimus Mariologici Conventus sub exitum Marialis Anni in hanc Almam Urbem cogendi; quod quidem inceptum non tantum approbamus, sed peculiari etiam favore prosecuti sumus Nostraque Benedictione munivimus.

Nunc autem, cum sollemnis huiusmodi consessus celebraretur initium, haud mediocri Nobis solatio est lectissimum tot doctorum virorum

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salutare coetum, paterneque vos alioqui, dilectissimi Filii, qui ex omnibus orbis catholici partibus Romam convenistis, ut prope Apostolorum Principis sepulcrum, eiusque auspiciis cui dictum est "Confirma fratres tuos," de tantae Virginis et Matris honore, gratia, potentia, ad sacrae doctrinae normas, scite eruditeque disseratis.

Mariologia, utpote quae inter theologicas disciplinas adnumeretur, id imprimis postulat, ut solidis theologicae doctrinae fundamentis innitatur, idque eo magis requiritur, quo profundior fit investigatio et quo accuratius veritates ad Mariologiam spectantes inter se et cum ceteris sacrae theologiae veritatibus comparantur et conectuntur, quemadmodum laudabili studio fieri coeptum est post Immaculatae Conceptio.

Datus die 24 Octobris mensis a. 1954.

1 Luc. 22, 32: "But I have prayed for thee, that thy faith fail not."

[*Latin ed. p. 678*]

678 Acta Apostolicae Sedis - An Official Commentary on the dogma of the Blessed Virgin, solemnly defined by Our Predecessor, Pope Pius IX, and which, in our times, yields not without a continually increasing abundance of fruit. Such investigations are not always easy or straightforward, since, in order to carry them out and complete them, they must be combined with what are called "positive" and "speculative" disciplines, which are governed by their own reasons and laws. The work of investigation, even with regard to Mariology, will proceed more safely and more fruitfully, the more it keeps before everyone's eyes that which is "closest to every theologian in matters of faith and morals, and the universal norm of truth," namely, the sacred Magisterium of the Church. For, as We explained in the Encyclical Humani generis, God has given to His Church "also the power to illuminate and explain those things which are contained in the deposit of faith, not explicitly, but only obscurely." This deposit has been authentically entrusted by the Divine Redeemer to the Magisterium of the Church; but a great task is incumbent upon theologians, namely, to investigate this same deposit more deeply, and, according to the mandate and guidance of the Church, to examine and explain the unique nature of the truths, their connection, and their conformity to the norms of sacred doctrine. In carrying out this task, due care must be taken to consider both sources of Catholic doctrine, namely, the Sacred Scriptures and "Tradition." Indeed, the Sacred Scriptures themselves narrate many and excellent things about the Blessed Virgin, in the books of both the Old and New Testaments; moreover, her most excellent functions and gifts, that is, her virginal Motherhood, her immaculate sanctity, are there asserted in express words, and the image and features of the Virgin herself are described with vivid colors. But he is greatly mistaken who believes that he can fully define and properly explain the dignity and sublimity of the Blessed Virgin solely from the Sacred Scriptures, or who, having considered the same Sacred Scriptures, believes

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that they can be properly explained without sufficient consideration of the Catholic "Tradition" and the sacred Magisterium. And here, as elsewhere, what We have said applies, namely, that "positive theology, which is said to be merely a historical science, cannot be equated." Nor is it permissible to investigate and explain the documents of "Tradition" without due regard for the sacred Magisterium, the life of the Church, and its worship, as they are manifested throughout the course of centuries. Sometimes, individual documents of antiquity, when considered only in themselves, are...

[*Latin ed. p. 679*]

The acts of the Most Holy Fathers, number XII, page 679, shed light on this matter; and if these are joined with, and compared to, the life of the Church, its liturgy, and the faith, devotion, and piety of the Christian people – which the same Magisterium supports and directs – then splendid testimonies of Catholic truth emerge. Indeed, the Church, throughout all the ages of its life, is not only governed and guided by the Holy Spirit in teaching and defining the truth, but also in its worship and in the exercises of piety and devotion of the faithful, and by the same Spirit is "infallibly guided in the knowledge of revealed truths." Therefore, even those who cultivate the science of Mariology, when they investigate and examine the testimonies and documents of both the past and the present age, must always keep before their eyes that constant and ever-efficacious guidance of the Holy Spirit, so that they may rightly explain and present the force and significance of these matters. If these norms are observed with sanctity, Mariology will make true and lasting progress in ever more deeply scrutinizing the functions and dignity of the Most Blessed Virgin. Thus, this discipline can also proceed along that right middle way, by which it avoids all false and excessive interpretations of the truth, and by which it separates itself from those who are troubled by a certain empty fear, lest they grant too much to the Most Blessed Virgin, or, as is often said, that by honoring and devoutly invoking the Mother, they detract something from the honor and faith due to the Divine Redeemer Himself. For the Most Holy Mother of God, since she herself descends from Adam, has no privilege and no grace which she does not owe to her Son, the Redeemer of mankind; and therefore, when we marvel at and rightly celebrate the exalted gifts of the Mother, we marvel at and celebrate the divinity, goodness, love, and power of the Son Himself, and we will never do anything for the praise of the Mother, who has received so many graces from Him, which would displease the Son. But those gifts which the Son has bestowed upon His Mother are so great that they immensely surpass and exceed all the gifts and graces of all men and angels, since no dignity can ever be given which surpasses or equals divine Motherhood; for Mary, as the Angelic Doctor says, because she is the Mother of God, has a certain infinite dignity, from the infinite goodness that is God. Although it is true that the Most Blessed

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Virgin is also a member of the Church, as we are, it is equally true that she is a wholly unique member of the Mystical Body of Christ. Therefore, beloved sons, we earnestly desire that, having these norms in mind, which you have undertaken to discuss in your assemblies, you may discuss and debate them with erudition, wisdom, knowledge, and piety; and that, uniting your efforts, you may achieve what is the desire of all, namely, that the Apostolic Constitution, *Munificentissimus Deus*, be observed.

[*Latin ed. p. 680*]

Acts of the Apostolic See - Official Commentary 680. May the praises of the most blessed Mary, Mother of God and of us, and the honor of the Divine Redeemer, who adorned and enriched her with so many graces and gifts, increase ever more. Since nothing can be accomplished by human labor and effort, unless God favors and inspires the work, we readily add our prayers, that He may be propitious to you, illuminating you with the light of His wisdom and protecting you with the safeguards of His grace, and as a testimony of Our favor and good will, We impart to each and every one of you, with paternal love in the Lord, the Apostolic Blessing.

II. TO THE FAITHFUL FROM ALL OF SPAIN GATHERED FOR THE NATIONAL MARIAL CONGRESS IN CAESARAUGUSTAE.

Venerable Brothers and beloved children, who, by concluding your National Marian Congress, consecrate yourselves and your entire nation to the Immaculate Heart of Mary: Who could tell us, at this very moment, so that, just as with Our voice We manage to be present among you, We could also do so with Our eyes and Our ears, to hear the ringing of the bells throughout Spain, the salutes of honor, the shouts and acclamations, the sighs and prayers that ascend to heaven; to see an entire people thronging before the altars of their Mother and Lady, offering her their hearts and their lives? "Blessed are the eyes that see what you see, and the ears that hear what you hear." 1 For Spain has always been, par excellence, the "land of the Most Holy Mary," and there is no moment in its history, nor a single inch of its soil, that is not marked with her most sweet name. The historic cathedral, the simple temple, or the humble hermitage are dedicated to her; and if we were to merely recall, as comes to Our mind, some of the principal advocations, which, like precious stones in a rich mantle, adorn the Spanish territory: Covadonga, Begoña, and Montserrat; the Peña de Francia, the Fuencisla, and Monsalud; the Almudena, the Sagrario, and the Desamparados; Guadalupe, the Reyes, and the Angustias, it would seem as if we were traversing the national topography, or as if we were marking the principal milestones of the history of Spain. It was Spanish artists, such as Juan de Juanes, Zurbarán, El Greco, and Murillo, whose brushes rivaled each other in representing her in the most beautiful way.

* Given on this 12th day of October in the year 1954.

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1 Cf. MATTH. 18:16.

[*Latin ed. p. 681*]

The acts of Pope Pius XII, page 681. Spanish chisels and gouges were those of Gregory Hernández, Alonso Cano, Martínez Montañés, and Salcillo, and because of this, they could not help but be dedicated in a special way to the service of their most beloved Mother. And if a Holy King rides forth to conquer Seville, he will go with Our Lady in his chariot; and if it is Castilian ships that, precisely on this day, violate the secrets of the American lands, then on one of them will necessarily be written the name "Santa María," that name which the missionary and the conqueror will then leave in the inaccessible heights, in the center of the endless plain, or in the heart of the impenetrable forest, so that it may also be there a source of grace and of blessing. But among so many advocations, Venerable Brothers and beloved children, perhaps none is so dear to you, nor so deeply rooted in your very being, as that most Holy Virgin of the Pillar, which you have before your eyes at this moment. And you, O Zaragoza, you will not be renowned for your privileged position, for your purest sky, or for your rich plain, "more pleasing in its location, surpassing all the cities of Spain," as the great Isidore of Seville calls it; nor will you be renowned for your magnificent buildings, where Mozarabic elegance harmoniously blends with the splendors of the Plateresque style; nor will you be renowned for having heard the measured tread of Roman legions, or for the indomitable spirit that sustained you "always heroic" during the heroic sieges; but you will be renowned for your Christian tradition, for your Bishops, Felix, in the style of St. Cyprian, "a cultivator and defender of the faith and of truth," St. Valerius, and St. Braulio; for St. Engracia and the countless martyrs, to whom we can add the holy child, also adorned with the purple of his blood, Dominguito del Val; but above all, you will be renowned for that pillar against which, as the centuries roll by, like against an immovable rock that, on the cliff, defies and tames the wrath of the sea, the waves of heresies will break in the Gothic period, the new persecutions of Arab domination, and the impiety of the new times, thus becoming an unshakeable foundation, an impregnable bulwark, and an unsurpassed ornament, not only of a great nation, but also of an entire, vast, and glorious lineage! "I have chosen and sanctified this house," she seems to say from her pillar, "that in it my name may be invoked, and that I may dwell in it forever"; and all of Hispanity, represented before the angelic chapel by its resplendent banners, seems to respond: "And we promise to remain on guard."

[*Latin ed. p. 682*]

682 Acta Apostolicae Sedis - Commentarium Officiale: "Hic, ut vobis semper fideles maneamus et vos, sine conditione, serviamus." Sed hodie, Venerabiles Fratres et carissimi filii, si huc venistis, si congregati

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estis in omnibus centri Marianis nationis, hoc fecistis cum intentione praecisa: evocantes illam diem memorabilem in Monte Angelorum, anno 1919, ubi Hispania se consecravit Cordi Sacratissimo Iesu, hodie vosmet ipsi vultis consecrari Corde Mariae, in confidentia quod, in hac hora ardua humanitatis, Deus mundum salvaturum per illud Cor Immaculate desiderat. Hoc, carissimi filii, sine dubio, merito mirabilem manifestationem pietatis vestrae ad Cor Purissimum Virginis, sedem illius amoris, illius doloris, illorum affectuum altissimorum, quae tam magnum partem in redemptione nostra habuerunt, praesertim cum illa "stabat iuxta Crucem," vigilans in pede prope Crucem; merito illud Cor, symbolum vitae totius interioris, cuius perfectio moralis, quorum merita et virtutes, ullo humano judicio eluderent! Et recte est etiam quod hoc facitis, si non alio modo, propterea quod estis patria Sancti Antonii Mariae Clareti, apostoli infatigabilis huius devotionis, quem ipse elevavimus ad honor maximum altarium. Sed Nos credimus quod hodie plus quam umquam, praecise quia nubes super horizontem incubant, praecise quia in quibusdam momentis videtur quod tenebrae viam nostram amplius obliterant, praecise quia audacia ministrorum inferni videtur semper aueri; praecise propterea, credimus quod omnis humanitas ad hunc portum salutis curere debet, quem Nos vobis indicavimus ut finem principalem huius Anni Mariani, in hac fortitudine se refugere debet, in hoc Cor dulcissimum confidere debet, quod, ut vos salvat, solum orationem et poenitentiam petit, solum responsionem petit. Promittatis hoc, carissimi filii omnis Hispaniae; promittatis vitam pietatis semper intensiori, profundiore et sinceriore vivere; promittatis puritatem morum custodire, quae semper honorem populi vestri fuerunt; promittatis portas vestras numquam aperire ad ideas et principia, quae, ex tristi experientia, scitis ad quid ducant; promittatis soliditatem domus vestrae non fractam esse, quae est fundatio fundamentalis omnis societatis; promittatis desiderium gaudiorum immoderatorum, aviditatem bonorum huius mundi, venenum quod corpus robustissimum et optime constitutum destruere potest, reprimere; promittatis fratres vestros amare, omnes fratres vestros, sed praesertim humilem et necessitatem, saepe "stabat iuxta Crucem."

[*Latin ed. p. 683*]

Acta Pontificii, Pontificium XII, 683. Offended by the ostentation of luxury and pleasure! And She will always remain your special protector. Before your throne, O most holy Mother of the Pillar, – we say, paraphrasing the words which We ourselves pronounced on a most solemn occasion – We, as the common Father of the Christian family, as the Vicar of He to whom all power has been given in heaven and on earth, to You, to Your Immaculate Heart, we entrust, deliver, and consecrate not only that immense multitude present here, but also the entire Spanish nation, that Your love

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and patronage may hasten the hour of triumph throughout the world of the Kingdom of God, and that all human generations, reconciled among themselves and with God, may proclaim You blessed, singing with You, from pole to pole of the earth, the eternal "Magnificat" of glory, love, and gratitude to the Heart of Jesus, the only refuge where Truth, Life, and Peace may be found. May the blessing of heaven, of which Our Blessing desires to be a pledge, descend upon all of you: upon Our most worthy Cardinal Legate; upon the Head of State; upon all Our Brothers in the Episcopate present here; upon all the Authorities; upon the clergy, religious, and faithful who are at this moment hearing us, and upon the entire Spanish nation, to which We continuously wish all kinds of goods and prosperity.

III. TO THE FAITHFUL OF URUGUAY, ON THE OCCASION OF THE ARCHDIOCESAN MARIAN CONVIVIAL GATHERING IN THE CITY OF MONTEVIDEO.

Venerable Brothers and beloved children, who, gathered in the beautiful and well-situated Montevideo, conclude your first archdiocesan Marian Congress, organized to celebrate more worthily and with greater fruit this universal Marian Year, which is now approaching its end, amidst impressive manifestations of piety and love for the Mother of God. This is the first time that, through the ethereal waves, We are again present with Our voice among you, after that unforgettable autumn morning – of which the four lustra are soon to be fulfilled – when, upon returning from the grand Eucharistic celebrations of Buenos Aires, We had the immense pleasure of spending a few hours.

[*Latin ed. p. 684*]

Acta Apostolicae Sedis - Commentarium Officiale 684 with you, as brief as they are precious. We turn our eyes and still seem to admire your magnificent city, gently nestled on a graceful peninsula, which appears to serve as its staircase, leading to that imposing estuary which opens directly to the sea there, under its intense blue sky, with its spacious and elegant avenues overflowing with an enthusiastic throng that applauds and cheers; the "Most Faithful and Reclaiming City of Montevideo," which we could scarcely remove from our memory! But to whom does it applaud? To whom does it cheer? To whom does it direct its hymns and its tears at this moment? And we see advancing above all heads, amiable and smiling, distributing consolations and graces, the "Virgin of the Foundation," who has likely presided over its birth, its early hours, and its most momentous moments of its eventful life; she who has just now traversed all your parishes, all your churches, all your homes; she who has heard your promises to always honor her with the family Rosary; and how much comfort we have found in knowing that there was not enough supply of her images for the facades of your houses, because your pious desires far exceeded what was available! By acting thus, you proclaim yourselves legitimate children of that great

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Artigas, always so devoted to the Virgin of Carmel, and who found so much consolation in praying the Holy Rosary in his last years of old age and forced retirement; true brothers of those heroes who, on June 14, 1825, bowed their flags before the Virgin of the Painted One, or the Virgin of the Thirty-Three, as if to recognize her as the captain of their future endeavors. By acting thus, you seem to fulfill his glorious testament: "Thou shalt honor thy mother all the days of thy life." 1 Return, yes, return, beloved children, your eyes and your hearts to this Mother of mercy, life, sweetness, and hope; return them especially in this mystery of her Immaculate Conception, whose dogmatic proclamation we are commemorating the centenary of, and you will feel that in your hearts the fundamental truths of our holy faith are reaffirmed; a faith which will then result in the intensification of your Christian life, from the deepest recesses of your family life to the most public manifestations of your being in the professional and social spheres; a faith, whose most desired fruits will be the holiness of married life, the increase of priestly vocations, the purity of customs, and the implantation of a true... 1 Tob. 4, 3.

[*Latin ed. p. 685*]

Acts of Pope Pius XII, 685: Authentic Christian and social justice, under whose welcoming shade you may all truly feel yourselves brothers. Your nation prides itself on its institutions; and indeed, in every wise public organization, there must always be a prominent place for the sincere religious spirit, for it, above all others, is the one that must teach the citizen what his fundamental duties are; it is the one that must inspire that unique and sincere fraternity, which arises only from the common divine filiation. Your country is a rich and prosperous land, with undulating and fertile fields, watered by countless streams that carry everywhere not only fertility, but also charm and poetry; all this material progress would even be undermined by its very foundation and would represent a danger, if it were not accompanied by a parallel and harmonious spiritual progress, which would ward off the dangers of greed, of indolence, and of all the destruction that usually accompanies the absolute reign of materialism. Finally, you are a people proud of their history; and in that history, where letters have flourished in the shadow of arms, the names cannot be forgotten of the parish priest Silverio Anthony Martinez, who raised the first cry of independence; of Dámaso Anthony Larrañaga, of encyclopedic personality; and, in our own days, of the great Catholic, Juan Zorrilla San Martin, whose songs have achieved the sweetest expression of your literature. It pleases Us to remember that the first roots of your literature may perhaps be found in the remnants that, coming from the distant Jesuit missions in the interior, also descended in boats and small vessels along the Uruguay River. The Most Holy Virgin loves your homeland especially, beloved children, just as She singularly loved that illustrious Predecessor of Ours, who had the glory

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of proclaiming Her Immaculate Conception; and if you have begun the great preparatory mission for the Congress in the Parish of the Miraculous Medal, it is to remember that on the very same day, July 18, 1830, She benignly appeared to Her beloved daughter, Saint Catherine Labouré. And today, as the culmination of so many solemnities, you wish to consecrate yourselves forever to Her Immaculate Heart—a most sweet channel of all good things—in order to correspond to so much maternal love and to proclaim aloud your faith. A dark hour passes through the world, and the mists never quite clear; on the contrary, here and there, the trumpets of the enemies of...

[*Latin ed. p. 686*]

686 Acta Apostolicae Sedis - Commentarium Officiale. "Dieos celebran una victoria nueva, mientras que los buenos parecen no poco desorientados, faltos acaso de la necesaria unión." Precisamente por eso, nuestra esperanza es cada vez más firme y cada vez más fervorosa, nuestra oración a la Reina de los cielos, como si solamente de su mano esperásemos toda la salvación, Ella que nunca ha dejado de ser el *Auxilium Christianorum* [Auxilium Christianorum, Latin for "Help of Christians"]. Precisamente por eso, nuestro corazón de padre se alegra y se regocija al contemplar espectáculos como el que vosotros en estos momentos ofrecéis. Que la bendición de lo alto, de la que quiere ser prenda esta Bendición Nuestra, descienda sobre vosotros: sobre el dignísimo Hermano Nuestro, celosísimo Pastor de vuestras almas, con todos Nuestros demás Hermanos en el Episcopado que le acompañan; sobre los sacerdotes, religiosos y religiosas, lo mismo que sobre las Autoridades y sobre todo el amado pueblo uruguayo, especialmente sobre esta archidiócesis de Montevideo; sobre cuantos por medio de la radio oigan Nuestra voz, que quiere ser, como siempre, mensajera de gracia, de amor y de paz.

[*Latin ed. p. 687*]

Sacred Congregational Acts 687. SACRED CONGREGATION CONSISTORIAL. PROVISION FOR CHURCHES. His Most Holy Lord, Our Pius, by Divine Providence, Pope XII, having successively issued decrees of the Sacred Congregation Consistorial, has, with paternal care, provided for the following churches with new pastors, namely: on June 23, 1964, he appointed the Reverend Joseph Vincent Távora, a priest from the archdiocese of São Sebastião do Rio de Janeiro, as the titular bishop of the church of Prusias ad Hypium, and he designated him as an Auxiliary to the Most Reverend and Venerable Father, James, Cardinal de Barros Câmara, Archbishop of São Sebastião do Rio de Janeiro. On July 22, he appointed the Reverend Francis Seper, from the archdiocese of Zagreb, as the coadjutor bishop of the titular archdiocese of Philippopolis in Thrace, and he designated him as having been appointed by the Most Reverend and Venerable

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Father, Aloysius, Cardinal Stepinac, Archbishop of Zagreb. On July 26, he appointed the Most Reverend George Marcos de Oliveira, formerly the titular bishop of Bagenum, as the bishop of the newly erected cathedral church of Saint Andrew in Brazil. On August 24, he appointed the Most Reverend Francis Expeditus Lopes, formerly the bishop of Oeiras, as the bishop of the cathedral church of Garanhuns. On August 28, he appointed the Reverend Anthony de Campos, a canon of the patriarchal chapter of Lisbon and pastor of the parish commonly known as "Estrela," as the titular bishop of the church of Febiana, and he designated him as an Auxiliary to the Most Reverend and Venerable Father, Emmanuel, Cardinal Gonçalves Cerejeira, Patriarch of Lisbon. On September 30, he appointed the Reverend John Pereira Venancio, Pro-Vicar General of the diocese of Leiria and canon of the cathedral chapter, as the titular bishop of the church of Euroea in Epirus, and he designated him as an Auxiliary to the Most Reverend Father, Joseph Alves Correia da Silva, Bishop of Leiria. On October 7, he appointed the Most Reverend Hugh Bressane de Araujo, formerly the titular archbishop of Cotrada, as the bishop of the newly erected cathedral church of Marília, retaining for him the archiepiscopal title in person.

[*Latin ed. p. 688*]

688 Acta Apostolicae Sedis - Official Commentary, October 11th — To the Cathedral Church of Guayaquil, the Most Reverend Dom Caesare Antonio Mosquera Corral, formerly Bishop of Ibarra.

October 22nd — To the Cathedral Church of Saint Isidore, newly erected, the Most Reverend Dom Delphin Quesada Castro, a titular bishop and the vicar forane and parish priest of the town commonly known as "Puntarenas" in the diocese of Alajuela.

October 23rd — To the Cathedral Church of Resistencia, the Most Reverend Dom Henry Rau, formerly titular Bishop of Voncaria.

— To the Cathedral Church of Saint Nicholas of Los Arroyos, newly erected, the Most Reverend Dom Silvin Martínez, formerly titular Bishop of Canathen.

October 27th — To the titular archiepiscopal Church of Antioch in Pisidia, the Most Reverend Dom Joseph Bueno y Monreal, formerly Bishop of Vitoria, whom the Most Reverend Dom Peter, Cardinal Segura y Sáenz, Archbishop of Seville, appointed as Coadjutor with the right of succession.

— The Most Reverend Dom Thomas Gutiérrez Diez, Bishop of Cadiz and Ceuta, appointed the Most Reverend Dom Antonio Añoveros Ataún, titular Bishop of Tabuda, formerly an Auxiliary Bishop to the Most Reverend Dom Angel Herrera y Oria, Bishop of Malaca, as Coadjutor with the right of succession.

October 28th — To the titular episcopal Church of Arcena, the Reverend Dom John Rupp, an Urban priest, the General Vicar of the archdiocese of

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Paris, whom the Most Reverend Dom Maurice, Cardinal Feltin, Archbishop of Paris, and Ordinary of the faithful of the Eastern rite in France, appointed as an Auxiliary Bishop.

October 29th — To the Cathedral Church of Bayeux, the Most Reverend Dom Andrew Jacquemin, formerly titular Bishop of Cartennita.

October 30th — To the titular episcopal Church of Tamiathitana, the Reverend Dom Eugene Beitia Aldazabal, an Auditor of the Rota of the Apostolic Nunciature in Spain, from the diocese of Bilbao, whom the Most Reverend Dom Joseph Maria Alcaráz Alenda, Bishop of Badajoz, appointed as Coadjutor with the right of succession.

November 1st — To the Metropolitan Church of Milan, the Most Reverend Dom John Baptist Montini, from the diocese of Brescia, the Pro-Secretary of State for Affairs concerning the Church.

November 6th — To the titular episcopal Church of Gergitana, the Reverend Dom Octavius Aguiar, a parish priest of the town commonly known as "Limoerio" in the diocese of Nazareth in Brazil, whom the Most Reverend Dom Joseph Delgado, Archbishop of Saint Louis in Maranhan, appointed as an Auxiliary Bishop.

November 10th — To the titular episcopal Church of Verbia, the Most Reverend Dom Edmund Francis Gibbons, formerly Bishop of Albano Laziale in the United States.

[*Latin ed. p. 689*]

Year and Volume XXXXVI, December 10, 1954 (Series H, Volume XXI) - No. 16. ACTA APOSOLICAE SEDIS, OFFICIAL COMMENTARY. ACTS OF THE SUPREME PONTIFF. APOSTOLIC CONSTITUTIONS. I. APOSTOLIC PREFECTURE OF IABALPURENSIS. The Apostolic Prefecture of IABALPURENSIS, in the region of INDIA, is raised to the rank of a DIOCESE, retaining the same boundaries and name. PIUS, SERVANT OF THE SERVANTS OF GOD. FOR PERPETUAL REMEMBRANCE. We, who are entrusted with the entire human race by Jesus Christ, though undeserving, are greatly pleased whenever the hope for the spread or increase of the Christian religion shines forth. This has happened today concerning the Apostolic Prefecture of Tabalpuren, which, through the labors and industry, especially of the members of the Order of Pre-montrÃ©, has experienced a very joyful increase in recent times. Therefore, when the venerable Brother Martin, holding the title of Archbishop of Adulis and Apostolic Delegate in India, requested from this Roman See that the Apostolic Prefecture of IABALPURENSIS be raised to the rank of a diocese, we gladly agreed to these requests. Therefore, having approved and confirmed what our venerable Brothers, Cardinals of the Sacred Congregation for the Propagation of the Christian Faith, have deemed it fitting to do, after carefully considering the matter and supplementing the opinion of those who be-

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lieve they have some right in this matter, by our apostolic authority, which we hold over the entire Church, we decree and establish the following. U - ACTA, Volume XX, No. 16. - December 27, 1954.

[*Latin ed. p. 690*]

The Acts of the Apostolic See – Official Commentary: We promote the Apostolic Prefecture of Iabalpur, located in the region of India, with the same boundaries and name, to the dignity of a diocese, entrusting its care to the members of the Candid and Canonical Order of Prémontré, subject to Our will and to the judgment of the Apostolic See. Furthermore, the Church of Iabalpur will be a suffragan of the Metropolitan See of Nagpur, and the Bishop of Iabalpur will, for the time being, be subject to the Metropolitan. The Bishop will have his seat and residence in the principal city of Iabalpur, from which the newly established diocese derives its name, and will place the pontifical cathedral in a temple within that same city. We grant to this new diocese and its temporary pastors all those rights and privileges, burdens and offices with which other cathedral dioceses and other prelates of the same rank throughout the world are customarily adorned and burdened. As for the College of Canons, the Bishop of Iabalpur will have the responsibility of establishing such a body; however, until local circumstances and conditions prevent it, we grant that, in its place, diocesan consultants be chosen and employed, who will faithfully assist the Bishop with their prudence and work. We also command that a seminary, at least of the elementary level, be established in the same diocese to receive and educate boys whom God has called to the priesthood. The episcopal table, which is called the mensal fund, shall be constituted from any goods that belonged to the Prefecture of Iabalpur; or from revenues that come to the Curia; or finally, from funds offered by the Congregation for the Propagation of the Faith and by the Christian faithful. With regard to the governance and administration of this new diocese, or to the election of a Vicarious Capitular or Administrator in the event of a vacancy, the laws and obligations prescribed by the Code of Canon Law shall be observed. In order that those things which We command in these documents may be carried out, We choose the venerable Brother Martin, Luke, whom We mentioned above, or he who, at the time these decrees are presented, presides over the Apostolic Delegation in India; and to whomever it may fall to carry out this business, We grant the necessary powers, delegating them, if necessary, to a man who is distinguished by ecclesiastical dignity. We also command that the same venerable Brother report the completion of this business in writing, and that he transmit a faithful copy of it to the Congregation for the Propagation of the Faith as soon as possible. We will and desire that these documents be effective now and in the future; so that those things which have been decreed through them will be religiously observed by those to whom they pertain, and thus will obtain their full

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force. Nothing of any kind contrary to the effectiveness of these documents shall be able to prevail, since through these documents We repeal all that is contrary to them. Therefore, if anyone, whether endowed with authority or not, knowingly or unknowingly, acts contrary to what We have decreed, We command that such action be declared entirely null and void.

[*Latin ed. p. 691*]

Acta Pii PP. XII 691. To no one, therefore, is it permitted to either divide or corrupt these documents of Our will; rather, the same faith shall be given to copies of these letters, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity, and which have been signed by a public notary, as would be given if the originals were presented. Whoever shall disregard or in any way despise Our decrees in general, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the fifth day of the month of July, in the year of Our Lord nineteen hundred and fifty-fourth, in the sixteenth year of Our pontificate. OELSUS Cardinal. COSTANTINI PETRUS Cardinal. FUMASONI BIONDI, Secretary of the Most Holy Roman Church, Prefect of the Congregation for the Propagation of the Faith. Hamletus Tondini, Regent of the Apostolic Chancery. Franciscus Hannibal Ferretti, Apostolic Protonotary. Albertus Serafini, Apostolic Protonotary. In place of 83. Lead, in the Cane. Ap. tab., vol. LXXXIX, n. 15. II. OF JHANSI (IHANSIENSIS). THE APOSTOLIC PREFECTURE OF JHANSI IS ELEVATED TO THE DIGNITY OF A DIOCESE, WITH THE ADDITION OF CERTAIN TERRITORIES. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. In the Apostolic Prefecture of Jhansi, located in the region of India, the Catholic religion has grown so much in recent times that Our Venerable Brothers, the Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, have considered it fitting to elevate this Prefecture to the rank and dignity of a diocese. Therefore, following the opinion of these Cardinals, and with the counsel of the Venerable Brother Martin Lucas, Archbishop with the title of Adulitan, and also Apostolic Delegate in India, supplementing the agreement of all those involved in these matters.

[*Latin ed. p. 692*]

By virtue of the authority We possess as Supreme Pontiff and Apostle, after mature deliberation on the matter, We hereby decree the following:

The Apostolic Prefecture of Jhansi, established fourteen years ago and entrusted to the care of the Brothers Minor Capuchin, is raised to the dignity of a diocese. To this diocese We add the territories of "Datia" and "Gwalior," which previously belonged to the Archdiocese of Agra, and which We now separate from that Archdiocese.

We wish to call this new diocese the Diocese of Jhansi, and We place

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it under the suffragan authority of the Metropolitan See of Agra. Furthermore, We decree that the sacred ministers of this diocese shall be subject to the Archbishop of Agra.

We order that the seat and residence of the Bishop, to whom the governance of this new diocese is entrusted, be located in the city of Jhansi; and that the Bishop shall establish the cathedral of his jurisdiction and authority in the temple that he deems most suitable.

All rights and privileges, burdens and obligations that belong to episcopal sees and their prelates are likewise granted to this Diocese of Jhansi and its sacred ministers.

We decree that a college of canons be established in the new diocese as soon as circumstances permit; and, since the present circumstances do not allow for this, We grant that, in the meantime, diocesan consultors, who are called to assist the Bishop with counsel and work, shall suffice in their place.

Furthermore, We command that in the same diocese, a seminary be established, at least in its elementary form, for the instruction and formation of young men whom the goodness of God has called to the priestly ministry, according to the common norms and laws duly issued by the Holy Congregation for the Propagation of the Faith.

The episcopal table shall be constituted of those goods which the Apostolic Prefecture of Jhansi possessed, or which come from the new territories of "Datia" and "Gwalior" after the division of goods has been completed, or which are received by the Curia or are generously contributed by the faithful.

All matters pertaining to the governance and administration of the Diocese of Jhansi, as well as those concerning the rights and obligations of the clergy and people, and all other matters of this kind, shall be governed by Canon Law.

The execution of these decrees shall be entrusted to the Most Reverend Brother, Martin Lucas, whom We have mentioned, or to the one who, at the time these decrees are put into effect, presides over the Congregation. To whomever this task is assigned, We grant all the rights and powers necessary to carry out the matter, which may also be delegated to others, provided they are of suitable ecclesiastical standing.

The same Most Reverend Brother shall be responsible for drafting the documents and sending true copies to the Holy Congregation for the Propagation of the Faith as soon as possible.

These letters are now and shall be effective and valid, so that all that has been decreed herein shall be religiously observed by those to whom it

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pertains.

[*Latin ed. p. 693*]

The Acts of Pope Pius XII, page 693, shall be observed, and therefore shall have force. No prescriptions of any kind can be contrary to the effectiveness of these documents, since through these documents we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these documents, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were these very documents, if it should be shown. Whoever in any way disregards or rejects Our decrees in general should know that he will incur the penalties prescribed by law to those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the fifth day of the month of July, in the year of Our Lord one thousand nine hundred and fifty-fourth, in the sixteenth year of Our pontificate.

OELSUS Cardinal,

COSTANTINI S. B. E.,

Chancellor.

PETRUS Cardinal,

FUMASONI BIONDI,

Prefect of the Congregation for the Propagation of the Faith.

Hamletus Tondini,

Regent of the Apostolic Chancery.

Alfonsus Carinci,

Archbishop titular of Seleucia,

Dean of the Prot. Apost.

Albertus Serafini,

Protonotary.

In Cane. Ap. tab., vol. LXXXIX, n. 16. Apost.

[*Latin ed. p. 694*]

From the Acts of the Apostolic See – Official Commentary III, MARRAKECH – GHARDAIA IN THE SAHARA (OF THE SPANISH AND OF IFNI). From 1, to the Apostolic Vicariates of Marrakech and Ghardaia in the Sahara, formerly separate territories, a new Apostolic Prefecture is es-

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tablished, to be called "of the Spanish Sahara and of Ifni."

PIUS, Bishop, Servant of the Servants of God, called to guide all peoples to the way of eternal salvation, having accepted this most important task, which we strive to fulfill faithfully, so that the "chosen race, royal priesthood, holy nation" (1 Peter 2:9) of Christians may grow more and more each day throughout the world.

Therefore, since it has been requested by the Apostolic See that the territories of Ifni and the Sahara, which are under Spanish jurisdiction, be united to form an ecclesiastical circumscription of their own, and since the Most Reverend Fathers, Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, have judged that such requests should be granted; We hereby ratify and confirm their judgment.

After carefully considering the matter and being fully aware of what we are doing; and with the consent of those whose business it is to consider this matter; by Our supreme authority, We decree the following:

We separate from the Apostolic Vicariate of Marrakech that region commonly called Ifni; and We also separate from the Apostolic Vicariate of Ghardaia in the Sahara the territory of the Sahara, which is subject to Spanish authority; and We reduce these two separated territories to the form of a new Apostolic Prefecture, which shall henceforth be called the Apostolic Prefecture of the Spanish Sahara and of Ifni.

We entrust this Prefecture to the members of the Order of the Oblates of the Immaculate Mary, with Our approval and that of the Roman See, with the joyful hope that they will strive with all their strength to promote the Kingdom of God in these lands.

To this Apostolic Prefecture and to its Ordinaries for the time being, We grant all rights and honors, and We impose all burdens and obligations, with which other Prefectures and their Prefects throughout the world are endowed and burdened.

We will and order that these Letters be effective now and forever; so that those to whom they pertain may religiously observe what has been decreed therein, and thus obtain its full effect.

[*Latin ed. p. 695*]

695. Nothing whatsoever. The efficacy of these documents will not be hindered by any contrary prescriptions of any kind, and through these documents, we annul all such. Therefore, if anyone, endowed with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that such action be declared entirely null and void. Therefore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these documents, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical dignity, and which have been signed by a public notary, shall have the same full force and

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effect as if they were the original documents. Whoever disregards or in any way rejects Our decrees in general, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the fifth day of the month of July, in the year of Our Lord one thousand nine hundred and fifty-fourth, in the sixteenth year of Our pontificate. CELSUS, Cardinal. COSTANTINI PETRUS, Cardinal. FUMASONI BIONDI, Substitute. 8. R. E. Cancellarius. 8. Congregationis de Propaganda Fide, Praefectus. Hamletus Tondini, Apostolic Chancellor. Alfonsus Carinci, Archbishop titular of Seleucia, Dean. Prot. Apost. Albertus Serafini, Protonotary Apostolic.

In the Apostolic Table, volume LXXXVIII, number 95.

IV S. PAULI IN BRASILIA (S. ANDREAE IN BRASILIA)

From the Archdiocese of São Paulo in Brazil, a certain form is drafted, whereby a portion of the region of St. Andrew is separated, and it will be called Brasília.

PIUS, Servant of the Servants of God, for the perpetual memory of the matter, the Archdiocese of São Paulo in Brazil, in these times, is so filled with numerous works that scarcely any Prelate, even if diligently concerned with the welfare of souls, can adequately attend to the care of his Church.

[*Latin ed. p. 696*]

696. It may be so; for when many pilgrims gather in the suburban region of the city of St. Paul to spend the day in prayer, and when, likewise, the same Church is thronged daily by a large number of citizens, it is certainly necessary that, with the increase of the duties of ecclesiastical administration, the good of souls be attended to as diligently as possible. Guided by this counsel, and having received the prayers of the clergy, the people, and the civil authorities concerning this matter, Our beloved Son, Charles, Cardinal of Mount Carmel, S.R.E., of Vasconcelos Mota, Archbishop of St. Paul in Brazil, requested that a portion be separated from the territory of his metropolitan Church, and that a new diocese be established in the region mentioned above. Therefore, We, who, seeking the salvation of all peoples, look to the will of God, gladly assent to these desires; and after carefully considering the matter; having heard the opinion of the venerable Brother Charles Chiarlo, Archbishop in the title of Amiden and Apostolic Nuncio in the Brazilian Republic; and after deliberation with the venerable Brothers, Our Cardinals, who preside over the Consistorial Affairs; and with the further agreement of those who believe they have some right in this matter; with full knowledge of what We are about to do, We decree the following, by the fullness of Our power. We separate from the archdiocese of St. Paul the civil municipalities, which are known among the people by the names: "Santo André, São Bernardo, São Caetano"; and We establish them as a

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new diocese, which shall be called the Diocese of Santo André, and its territory shall be defined by the same boundaries as the municipalities mentioned above. This new diocese shall be a suffragan of the metropolitan See of St. Paul in Brazil, and the bishops of Santo André shall be subject to the Metropolitan Archbishop. These bishops shall have their seat and residence in the city called "Santo André," which We hereby raise to the rank of episcopal seat; and they shall place the cathedral in the church of the Blessed Virgin Mary of Mount Carmel, to which, having been elevated to the dignity of a cathedral church, We grant all the rights and privileges that are proper to other cathedral churches. This diocese and its bishops shall likewise enjoy the same rights and honors with which all dioceses and their bishops are adorned throughout the world; and they shall be subject to the same duties and obligations. Since the decorum of the sacred rites is very dear to Us, We wish that a Chapter of Canons be established in this church as soon as possible, and We shall take care that it be erected by means of Apostolic Letters sealed with lead, which We shall issue; and until the diocese has a Chapter of Canons, We grant that diocesan Consultors be chosen in their place, to observe the laws, and to assist the Bishop with counsel and prudence. The episcopal table shall be

[*Latin ed. p. 697*]

The acts of the Most Holy Father, Pope Pius XII, number 697, concern the endowments, or revenues, if any, or the offerings made by the faithful, or the goods which, in proportion, will be allocated from the division of the assets of the Mensa S. Pauli in Brasilia, to this new diocese, with the provisions of canon 1500 of the Code of Canon Law being observed in this division. Likewise, with regard to the governance and administration of the new Church, the election of the Vicar Capitular or Administrator, in the event of a vacancy, the rights and obligations of the faithful and clergy, and other matters of this kind, we decree what is established by Canon Law. We also desire that a seminary, at least in its elementary form, be established as soon as possible, for the diligent instruction of young men called to the priesthood, in accordance with the norms of law and according to the regulations issued by the Holy Congregation for Seminaries and Universities. It will also be the duty of the Bishop of S. Andreae in Brasilia to select the best young men from the seminary and send them to Rome, where they will be instructed in philosophical and theological disciplines at the Pontifical Brazilian College. With regard to the assignment of clergy to the new See, we decree that as soon as the erection of the diocese is fully effective, those priests shall be considered assigned to the Church within whose territory they reside by law. Finally, all documents and records pertaining to the affairs of the newly established Church shall be sent as soon as possible from the Curia S. Pauli in Brasilia to the archives of the Curia of S. Andreae, to be kept with due diligence. In order that those things which we

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command in these letters may be carried out, we choose the Most Reverend Father Charles Chiarlo, or whoever at the time these decrees are presented, presides over the Apostolic Nunciature in Brasilia; and to whomever it may happen to carry out this work, we grant the necessary powers to delegate to anyone, if necessary, a man who is distinguished by ecclesiastical dignity, and we impose the duty of recording this completed business and sending faithful copies thereof to the Sacred Congregation Consistorial as soon as possible. We will and desire that these letters be effective now and in the future; so that those things which have been decreed through them may be religiously observed by those to whom they pertain, and thus obtain their full force. Nothing whatsoever contrary to the effectiveness of these letters shall be able to prevail, since through these letters we derogate from all things. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared utterly null and void. Therefore, no one is permitted to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies of these letters, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity, and which are signed by a public notary, as would be given to these letters if they were shown.

[*Latin ed. p. 698*]

898 Acta Apostolicae Sedis - Official Commentary. Those who, in any way, either despise or reject Our decrees throughout the world, let them know that they will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twelfth day of the month of July, in the year of Our Lord nineteen hundred and fifty-fourth, in the sixteenth year of Our Pontificate. OELSUS Cardinal. COSTANTINI. 5$ Fr. ADEODATUS I. Cardinal. PIAZZA. S. R. E. Chancellor of the Sacred Congregation. Albertus, Consistorial Secretary. Serafini, Apostolic Protonotary. Silvius Sericano, Apostolic Protonotary. Loco © Plumbi Reg. in Ap. Cane, tab., Vol. LXXXIX, n. 2. APOSTOLIC LETTERS concerning the Church of the Blessed Virgin Mary, commonly called "delia Ghiara," located in the city of Reggio Calabria, in the Diocese of Regia in Emilia, which is adorned with the title of Minor Basilica. PIUS PP. XII. For the perpetual memory of this event. — The Temple of the Blessed Virgin Mary is declared to be the principal seat of the Marian religion, which, commonly called "delia Chiara," greatly honors the city of Reggio Calabria. This temple, built in the year one thousand five hundred and ninety-seven, was erected in place of a smaller building, in order to house the Image of the Mother of God, renowned for its miracles, and was entrusted to the Order of the Servants of Mary in the year one thousand three hundred and thirteen. Indeed, this temple is so spacious, and also has a dome, that it possesses a certain magnificence. It is also worth noting that, as is evident, it expresses, in a fittingly smaller form, the design

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that Michaelangelo described for the construction of the Basilica of St. Peter, through the blessed abundance of his immortal genius. Furthermore, the temple is greatly enhanced by its worship, which has flourished with the revival of letters and the arts: the images painted with fresh colors, the variety of precious marbles, and the gilded works, all made according to the principles of art, add a wonderful beauty and ornamentation to it; thus, it has rightfully been included among the public monuments of Italy. The Servants of Mary, who...

[*Latin ed. p. 699*]

The acts of Pope Pius XII, after a sufficiently long time, in the year nineteen hundred and twenty-seven, were restored to the services of this temple, rejoicing that nothing might be lacking to the divine rites, nor to the benefit of the faithful. These, as we have learned, frequently visit the temple, which is the principal seat of devotion to Mary in the entire diocese of Regiae in Emilia, and for this reason has been enriched by the Supreme Pontiffs with spiritual benefits on more than one occasion. Moved by this, a beloved son, the General Procurator of the Order of the Servants of Mary, made supplications to Us, so that We might bestow upon the church, which we have not undeservedly praised, the title and dignity of a Minor Basilica. Granting these supplications with a willing heart, We, after consultation with the Sacred Congregation of Rites, with our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, perpetually and in every respect, confer upon the church, dedicated to God in honor of the Blessed Virgin Mary of Regiae, commonly called "delia Ghiara," the title of Minor Basilica, with all the rights and privileges that rightfully belong to temples bearing this designation. Let all contrary things be of no effect. We decree, establish, and ordain that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully and completely observe them, now and in the future; and that they shall be rightly judged and defined; and that they shall be null and void from this moment, if anything to the contrary, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the sixth day of the month of April, in the year nineteen hundred and fifty-four, in the sixteenth year of Our pontificate. By the special mandate of the Most Holy Cardinal Gildo a Brugnola, Prefect of the Public Affairs of the Church, by Apostolic Briefs.

[*Latin ed. p. 700*]

Acts of the Apostolic See - Official Commentary on the LETTER to the Most Reverend Father Peenandum Tit. S. Augustine, Archbishop of Compostela, of the Holy Roman Church, a Cardinal, Quiroga y Palacios, who

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is being sent as a legate to the Marian Congress held in the city of Manila, from the Philippine Islands.

PIUS PP. XII

To Our Beloved Son, greetings and the Apostolic Blessing.

The Philippine Islands, although separated from the Chair of Peter in Rome by a vast expanse of ocean, are nonetheless bound to it by close ties of obedience and charity. They have heeded Our voice, in which We urged the entire Catholic world to celebrate the Marian Year, with diligent filial devotion, and have undertaken numerous acts of piety throughout the year, so that the dogma of the Immaculate Conception of the Virgin Mary might be made more clearly manifest to minds, so that the piety of the people towards the Mother of God might increase daily, and so that all the faithful, eager and willing, might follow in the footsteps of our heavenly Mother.

Now, as the Marian Year draws to a close, and the day dedicated to the Immaculate Conception approaches, it has been deemed fitting to hold a Marian Congress in the capital city of the Islands, Manila, so that the devotion to the Heavenly Queen may be expressed with unusual solemnity and magnificence. We, therefore, having considered the preparations for the Congress with care, and approving them, have decided to be present at this celebration in a certain way, and to preside over it.

Therefore, Our Beloved Son, whom We co-opted to the College of Cardinals last year, and whom We adorn with the Roman purple, We choose and appoint as Our Legate, to preside over the Marian Congress in the city of Manila, with Our authority and in Our name.

We have no doubt that, due to your outstanding piety towards the Virgin Mother, you will conduct this sacred celebration with great success and happiness.

Furthermore, We grant you the faculty to bless the faithful, on the appointed day, after the Sacred pontifical rite has been performed, in Our name and with Our authority, offering them a plenary indulgence, to be obtained according to the conditions of the Church.

As a pledge of Our heavenly assistance and as a token of Our special love, We bestow upon you, Our Beloved Son, the distinguished Archbishop of Manila, the Apostolic Blessing.

[*Latin ed. p. 701*]

To the Most Reverend Fathers, and to those who will contribute to the same Congregation, we impart our blessings in the Lord. Given at Rome, near Saint Peter, on the fourth day of the month of November, in the sixteenth year of Our Pontificate. PIUS PP. XII. TO THE MOST REVEREND FATHER, FREDERICK, of TUSCULANUM, Patriarchal Cardinal of the Sa-

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cred Council, Archbishop of the Basilica Fabricae, Bishop of VATICANA, Archpriest, Prefect, and Datary of the Most Holy Pontiff, who is to be sent as a legate to the Eucharistic and Marian Congress to be held from the entire Peruvian nation. PIUS PP. XII. Beloved Son, greetings and Apostolic Benediction. — To the Peruvian nation, so richly adorned with praise, a singular devotion to the Catholic faith has been granted. This we see confirmed at the present time, as a plan has been conceived to celebrate, at the close of the year dedicated to the Immaculate Mother of God, a Eucharistic and Marian Congress from the entire nation. Indeed, these solemnities appear most fitting and appropriate for fostering devotion to the Blessed Sacrament and for promoting veneration of the Heavenly Queen, in which the excellence and fruits of the Most Holy Eucharist and the praises of the Most Blessed Virgin Mary will be brought to light. Therefore, since this Congress will be magnificently carried out with the splendor of sacred rites, the presence of the bishops and civil authorities of Peru, the attendance of the clergy and the people, and useful matters to be discussed in groups, We have decreed to add to it Our authority. Therefore, Beloved Son, who, adorned with the Roman purple, holds such dignity in the City and in the very Vatican, We, through these letters, choose and declare you as Our legate, so that, representing Our person, you may solemnly preside over the Eucharistic and Marian Congress from the entire Peruvian nation, to be held in Lima, the capital of the republic. And We are confident that such a Congress, through your piety and diligence, will happily contribute to the good and growth of souls. In the meantime, as a pledge of Our supreme assistance and of Our special love, We impart to you the Apostolic Benediction.

[*Latin ed. p. 705*]

Acts of Pope Pius XII, 705. Let Her be the Queen of your hearts, Queen of Nigeria. By thus entrusting yourselves to Her care, you will be securing Her all-efficacious intercession in heaven and rendering to Her that tribute of gratitude which you owe. Above all, do not fail to invoke Her intercession on behalf of those of your brethren who still "sit in darkness and in the shadow of death." We earnestly beseech Our Immaculate Mother Mary, Who so lovingly watched over the first beginnings of the evangelization of Nigeria, to continue to foster that land of promise with especial care and to protect it from the pernicious influences so widespread in the world of today. That is Our fervent prayer to Our Lady as you honor Her in this Marian Congress; and from a heart overflowing with fatherly affection and benevolence, We impart Our particular Apostolic Benediction to Our Beloved Son, Our Cardinal Legate, to Our Venerable Brothers the Archbishops and Bishops, to the Apostolic Prefects and to all the heroic missionaries, and to all Our dearly beloved faithful of Nigeria. From the Vatican, November 11, 1954.

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PIUS PP. XII.

To the Most Reverend D. Chrysantum Tit. Sanctorum Cosmae et Damiani, S.R.E. Presbyter, Cardinal Luque, Archbishop of Bogota, Whom We appoint as Our Legate to the Marian Congress held in the city of Bogota, from all of Colombia.

PIUS PP. XII.

Beloved Son, greetings and Apostolic Benediction.

The faithful of Christ in Colombia, having faithfully heeded Our earnest requests during this Marian year, have cultivated piety towards the Blessed Virgin Mary, whom their ancestors diligently handed down to them, through various religious exercises, with particular devotion and zeal. Now, as the year dedicated to the Immaculate Conception draws to a close, and with the preceding Bishops and sacred ministers, they have, with a united will, decided that through a certain Marian Congress, to be held in the capital city of the Republic, from throughout the nation, the privileges and praises of the heavenly Queen shall be placed fully in the light, and solemn expressions of veneration shall be publicly and openly exhibited.

Praising these aims and endeavors with a paternal heart, We... (The Latin text continues, but the English translation stops here as the provided text ends abruptly).

[*Latin ed. p. 706*]

Acta 706 of the Apostolic See – We approve and commend this document, but we desire that, through our authority and presence, it may happily achieve a more splendid outcome. Therefore, beloved Son, who governs the metropolitan see of such importance, which we have adorned with the splendor of the Roman purple for more than a year, we appoint and declare you our Legate in these letters, so that, representing our person, you may solemnly preside over the Marian Congress from all of Colombia in this illustrious city of Bogota. Furthermore, so that the celebration itself may bring a greater abundance of fruit to the Christian people, we freely grant you the faculty, that, on a designated day, after the sacred pontifical rite has been performed, in the presence of the faithful, you may, in our name and with our authority, bestow a plenary indulgence upon them, according to the established conditions of the Church. May the Apostolic Blessing, which is the bond of heavenly gifts and the herald of our supreme charity, be with you, beloved Son, and with the clergy and faithful entrusted to your care, and with all those who will in any way favor the Marian Congress. Given in Rome, at Saint Peter's, on the sixteenth day of the month of November, in the sixteenth year of our pontificate. PIUS PP. XII.

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TO THE MOST REVEREND AND ILLUSTRIOUS LORD, VALERIAN, TITULUS DINALEM, GRACIAS, SAINT MARY IN VIA LATA, SAINT R., ARCHBISHOP OF BOMBAY, ELECTED PRELATE TO THE MARIAN CONGRESS TO BE CELEBRATED IN THE REGIONS OF EASTERN INDIA IN THE CITY OF BOMBAY.

PIUS PP. XII, beloved Son, greetings and the Apostolic Blessing. – In the vast regions of Eastern India, together with the profession of the Catholic faith, a fervent piety towards the Heavenly Queen has been religiously cultivated by the faithful of Christ for many centuries. However, at the end of this century, after the definition of the dogma of the Immaculate Conception of the Virgin, so that more abundant fruits of salvation may be perceived by the Christian people, the united episcopate of India has decreed that a certain Marian Congress be celebrated with great enthusiasm throughout the Republic of India in the illustrious city of Bombay. This Congress, with its splendor, the presence of sacred prelates, the multitude of citizens, and the pilgrims who will come from even distant regions, is of great importance.

[*Latin ed. p. 707*]

Therein, the acts of the Popes, especially Pope Pius XII, concerning the arguments which were raised in various places, and the profession and veneration of the Catholic faith, and particularly of the Blessed Virgin Mary, will be a magnificent document, as it appears. Therefore, nothing could be more pleasing and delightful to us than to add splendor to the celebration which has been announced through our authority and presence. Therefore, you, our beloved Son, who, recently adorned by us with the magnificence of the Roman purple, hold this noble metropolitan see, we choose and appoint as our Legate, so that, representing our person, you may solemnly preside over the Marian Congress, which is about to convene here from all of India. Furthermore, we gladly grant you the power, on the appointed day, after the Sacred pontifical rite has been performed, in the presence of the faithful, to bestow a blessing in our name and with our authority, offering plenary indulgences to them, for the benefit of the Church. Meanwhile, as a token of our special love and favor, and as a pledge of the blessings of the higher powers, we impart to you, our beloved Son, and to all those who will participate in this celebration, our most loving Apostolic Blessing. Given in Rome, at St. Peter's, on the eighteenth day of the month of November, in the year 1954, in the sixteenth year of our pontificate.

PIUS PP. XII

VI AD EMUMP. PRESB. D. PAULUM AEMILIUM TIT. CARDINALEM

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LEGATUM MITTIT

MASSABIELLENSE LÉGER,

AD B. MARIAE ANGELORUM IN THERM! S

ARCHIEPISCOPUM

SOLLEMNIA SPECUS S. V.

IN EXITU MARIAE

MARIANOPOLITANUM,

ANNI MARIANI IMMACULATAE

QUEM, LAPURDI

AD CELEBRANDA.

PIUS PP. XII

Beloved Son, greetings and Apostolic Blessing.

It seems fitting to conclude this hundredth year after the definition of the dogma of the Immaculate Conception of the Virgin Mary with sacred celebrations in the city of Lapurdi, at the prodigious Massabielle grotto, where the Blessed Virgin herself appeared, saying: "I am the Immaculate Conception." For it is primarily the duty of the piety of the Christian faithful to offer special and public thanks to the most provident God, who, through the intercession of the heavenly Mother, has restored health to many sick, weak, and infirm, or has alleviated their suffering, or has raised them up to eternal rewards; and who has enriched the treasures of their gratitude with countless faithful from all over the Catholic world.

[*Latin ed. p. 708*]

Acts 708 of the Apostolic See – An official commentary for those traveling to the Massabielle grotto, imploring divine assistance. Therefore, that this office may be fulfilled more clearly and splendidly by the children of Our Church, with Our authority and presence, We, choosing you, Our beloved Son, who, resplendent with the magnificence of the Roman purple, governs this illustrious Marian seat in Canada, designate you as Our Legate

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and announce that, bearing Our person, you shall preside over the sacred ceremonies and public supplications which will be celebrated at the grotto of Massabielle in the coming year of Mary. We also freely grant you the power to, after completing the sacred pontifical rite on the appointed day, bless the faithful present in Our name and with Our authority, offering them a plenary indulgence, obtainable according to the established conditions of the Church. In the meantime, that all may proceed prosperously and happily by the grace of God, Our second blessing and announcement, and a witness of Our supreme charity, is the Apostolic Blessing, which We impart to you, Our beloved Son, esteemed Bishop of Tarbes and Lourdes, and to all those who will participate in the celebration, with heartfelt affection in the Lord. Given in Rome, at Saint Peter's, on the twenty-first day of the month of November, in the feast of the Presentation of the Blessed Virgin Mary, in the year 1954, in the sixteenth year of Our pontificate. PIUS PP. XII.

To His Eminence, Cardinal Micara, Bishop of Velletri, Vicar of the Holy See in the City: Greetings and blessings for a happy Marian year.

PIUS PP. XII. Venerable Brother, greetings and the Apostolic Blessing. — As the Marian Year approaches, which We have proclaimed through Our Encyclical Letters ("Fulgens Corona"; A. A. S. 1953, pages 577 and following), so that throughout the world the centennial may be celebrated from which Our predecessor, the blessed Pope Pius IX, defined and declared: "The Most Blessed Virgin Mary, from the very first moment of her conception, was endowed with a singular grace and privilege from the Almighty God, in view of the merits of Christ Jesus, the Savior of the human race, being preserved free from all taint of original sin" (Dogmatic Bull "Ineffabilis Deus," dated December 4, 1854).

[*Latin ed. p. 709*]

"We cannot but offer immortal thanks to God, who has granted us the opportunity to witness, not only in Rome, the capital city of the Christian name, but also in the cities, towns, and villages of Catholic nations, wherever Christian faith flourishes, and even in distant lands, where heralds of the Gospel, through their labor and sometimes even through the shedding of their own blood, beget new sons of Jesus Christ, a greater devotion to the Blessed Virgin has sprung forth from hearts, and greater fervor has been kindled towards her in prayer." And after God, we wish to testify our gratitude to all those who, whether as ecclesiastical dignitaries, priests, or as men and women of the lay order, and those of outstanding authority, have been the principal promoters in the extraordinary public display of faith and piety that has been witnessed. Rome, certainly, has been an example to other cities; the Basilica of Saint Peter has seen countless crowds, coming from distant regions, following the pious custom of pilgrims, and praying with fervent voices; and it is still pleasing to our memory the days

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when we beheld the square before the Basilica of Saint Peter crowded with people, who, together with us, offered fervent prayers to Heaven. And in a particular way, that hour will be remembered in the annals of the Church, when, before a vast gathering of the faithful, we were able to redeem with a golden crown the ancient image of the Blessed Virgin, which is called "salus populi Romani," and which can be called the protection and salvation of the entire Christian people, after having decreed by apostolic authority that her feast should be celebrated throughout the world." (Cf. Encyclical Letter "Ad Caeli Reginam," dated October 15, 1854). Nor do we wish to pass in silence that most distinguished gathering of people from all nations, which we ourselves inaugurated with a radio broadcast, and in which so many learned men, having listened to erudite discussions, illuminated the doctrine of Mariology with new arguments and new reasons, and celebrated the virtues, praises, and privileges of the Blessed Virgin Mary with brilliant expressions. And what has happily occurred in Rome, we know has happened everywhere in the world, provided that Christian crowds have gathered piously and devoutly in the individual sacred buildings, and especially in those churches in which the Blessed Virgin Mary is venerated with particular devotion and piety, and have publicly expressed the beautiful signs of common faith and of love for the heavenly Mother. All of this has been a great source of comfort to us, all the more because we are fully confident that these flowers of piety, which have touched the hearts of so many and have spread a most pleasant fragrance, will not cease, wither, or fall, but will continue to flourish and bear abundant fruit.

[*Latin ed. p. 710*]

710 Acta Apostolicae Sedis - An Official Commentary on the Fruits of Salvation. Let us pray, most Blessed Virgin Mary, that You may behold the people, ever more numerous each day, flocking to the altars to offer their prayers; that You may see them striving daily to imitate Your exalted virtues with greater eagerness and effectiveness; that You may observe how frequently they approach the sacraments, which are the sources of divine grace, and especially the Eucharistic table, where the Author of heavenly life Himself communes with men; and finally, that You may see the praiseworthy custom of our ancestors renewed, or even flourishing more strongly, so that, as the evening sky darkens and the labors of the day cease, fathers and mothers of families, together with their children, may gather in the domestic hearth, and, kneeling before the image of the Most Blessed Virgin, recite the Rosary with alternating voices and a pious heart. O, undoubtedly, our most loving Mother will look favorably upon these families praying together; and she will surely, with her most powerful protection, prevent all those evils, especially those which are true evils, from harming them, those evils which threaten domestic peace, ancestral faith, and virtue. Indeed, the ancestral faith and virtue so urgently demand

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to be revived and strengthened in these times in which we live. The power of darkness (Cf. Luke 22:53), which seeks to obscure, undermine, and destroy the society founded by the Divine Redeemer, even in this age, with the aid of the most powerful new means, aggressively attacks the Church of God. Christian religion is, in some places, openly and fiercely attacked, its divine rights and its sacred rights trampled upon, its pastors hindered in their duties, imprisoned, or slandered, and false doctrines spread to eradicate faith from the hearts of many. Everywhere else, those who are alienated from the Church strive with countless writings, using them as the most suitable weapons to harm. Hence, laborious or frivolous volumes, ephemerides composed to ridicule virtue and promote vice, are widely circulated; and the fleeting pages of newspapers spread a deadly poison, so that the simplicity of mind and, especially, the inexperience of youth are led to evil, and the noble task of writers seems to be perverted into a base pursuit of profit; and for these reasons, it is scarcely possible to say how much the integrity of morals is corrupted, and how much danger threatens the safety of religion. Therefore, with a strong spirit, a vigilant mind, and all our strength, as befits Christians, we must resist these evils; and there is nothing, indeed, that should be neglected or overlooked which is capable of repelling such great harm. And since human strength is inadequate to accomplish this, we must again and again take refuge in prayer, to which our fathers have always turned for help in times of danger; to her we say, who, as Queen of Angels and of men, possesses such great power of intercession with God.

[*Latin ed. p. 711*]

Acts of Pope Pius XII, 711. The Mother Church has, at no time, failed to protect her children with maternal care. This, through the Marian Year, has been accomplished so felicitously, and it must not cease, but rather increase daily; and let this be accompanied by prayers, so that our most benign Heavenly Mother may, with the guidance of truth, justice, and charity, grant to the holy Church, to each individual, and to all nations, a time of peace and prosperity, united by a sincere and faithful bond. We desire, just as we began this year, dedicated in a special way to the Most Blessed Virgin, in the Basilica of Saint Mary Major, so also, with God's help, to conclude before the sacred image of the Mother of God, who is rightly and deservedly invoked as "salvation of the Roman people," praying. And before the immense multitude that will undoubtedly gather there, we desire to consecrate again the entire human race, wounded by the wound of sin, separated by excessive greed for earthly things, and disturbed and anxious about present and future events, to our most loving Mother and Heavenly Queen. We do not doubt that those very things which We, with God's help, will do, will also be done everywhere on earth by all those who are our brothers and sons in Christ, and who will gladly join us in this

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endeavor, each in their own temples. May the Most Blessed Virgin Mary, from Heaven, look favorably upon each and every one at that solemn hour; and may she grant to all that which the illustrious Doctor of Clairvaux, Saint Bernard, so beautifully and eloquently affirmed: "Following her, you will not stray; asking her, you will not despair; thinking of her, you will not err. While she holds you, you will not fall; while she protects you, you will not fear; while she guides you, you will not tire; through her, you will arrive...)" (Homily on "Missus est," I, 17; Migne, P.L., 183, 71A). Animated by this sweetest hope, and as a pledge of paternal benevolence and heavenly blessings, we impart to you, Venerable Brother, and to all the sacred prelates, the clergy, and the Christian people, especially to those who, with diligent and devoted work, have contributed to the happy and salutary outcome of the Marian Year, the Apostolic Blessing, in the Lord. Given in Rome, at Saint Peter's, on the twenty-eighth day of the month of November, the First Sunday of Advent, in the sixteenth year of Our Pontificate.

PIUS PP. XII

[*Latin ed. p. 712*]

712 Acta Apostolicae Sedis - Commentarium Officiale.

ALLOCUTIONES.

Ad eos qui interfuerunt Conventui ex librorum Editoribus catholicis Italiae, Romae habito.

"Vos, carissimi filii, non oblivimini visitationis vestrae durante Anno Sancto, nec donum magnificum librorum quod nobis in illa occasione presentastis. Renovando hodie cum tanta largitate illud actum, vos desideratis aliquatenus invitare Nos ad notare fidem devotiones vestrae erga Vicarium Christi et incrementa fidelia Associationis vestrae. Nam, anno post annum, Unio Editorum Catholicorum Italianorum amplissimam irradiationem adquirivit, cui testimonium praebet ipsa importantia huius Conventus et qualitates eorum qui in eo participaverunt, sicut etiam abundantia publicationum intra Unionem vestram. Vobis primo loco dirigimus Nostrum placitum pro demonstrationibus pietatis marianae, cum quae voluistis conventum vestrum peregrinationem in honorem Virginis facere. Sit Mater Dei propitia et benedicat laborem quorumvis qui se consecrant operibus editorialibus sanis per totam Italiam.

Traditio artistica notissima saepe, in particularibus quae scenam Annuntiationis componunt, librum repraesentat, illum librum per excellentiam, quem qui docet homini origines suas et historiam amoris Dei pro eo. Non potest dubium esse quin Sanctissima Virgo Sacram Scripturam legisset et meditasset, ut testimonium praebet Magnificat eius, illuminatum reminiscimentis Veteris Testamenti. Non estne causa ad cogitandum quin praedilectionem habeat pro omnibus qui contribuent ad diffusionem libri

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catholici? Haec expressio "liber catholicus," quae est titulus periodici bibliographici Unionis vestrae, manifestè non restringit publicationes vestras ad Sanctam Bibliam et commentarios eius, quamquam, aliquatenus, omnia quae vere catholica sunt, implicitam referentiam ad verbum Dei portant; sed simul indicat characterem orthodoxum et universalem actionis vestrae. Terminus "catholicus" * Habita die 7 Novembris mensis a. 1954.

[*Latin ed. p. 713*]

Acta Pontificia, Pars XII, 713, non excludit per se quod peccatum et terror, sed magis amplectitur totum campum intellectus et vitam totam per tempus et spatium. Apostolus Sanctus Paulus saepe in epistulis suis descripsit verum spiritum catholicum, quemadmodum idem qui actionem vestram dirigere debet: "Examine omnia, et ad bonum teneamini." 1 "Quod est verum, quod est honorabile, quod est justum, quod est sanctum, quod est amabile, quod est bonum famam, si virtus, si laus disciplinae, in his cogitate." 2 "Vos, deinde, Christo, et Christus Deo." 3 Num necesse est dicere quod editor catholicus adhaeret solum ad quod est bonum? Cum interesse commerciale eum ad compromissum cum moralitate inducere possit, ille omnem remissum ad illud quod conscientia sua reprehenderet repulit. Sed praeterea, ille summa cura de qualitate habet. Ille non accipit nisi librum honestum in linea sua, accuratum et correctum; et ad hunc fundamentum solidum, ille studet formam dignam dare. Ille non ignorat summam cognitionum et operis quae id requirit, et non parcit labore ad consequendum perfectionem quae facultates eius permittunt. Chartae et litterae cum maxima attentione selectae erunt; ergo, compositio, quae est opera artis proprie dicta, textum in optimis condicionibus harmoniae, claritatis et elegantiae praebet; ipsa impressio omnem finitum et precisionem desiderabilem habebit, ita ut omnia media et artificia technicae et traditionis ad gustum et inventionem adhibeantur, ut ex opere modesto opus stili, res bella, fons laetitiae perpetuae fiat. Ex his elementis reputatio domus editoriae pendet; sed praesertim, editor catholicus amat implere omnia sua talenta Deo offerre. Non videtur quod diminuatur parabola evangelica cum in ea etiam laus operis bene facti invenitur. Nam lex laboris a Creatore homini ad perfectionem imposita est. Quicumque enim studet actiones suas cotidianas excellenter perficere, voluntatem Dei adimplevit et honorem Patris qui in caelis est reddit; sic se parat ad accipiendum ab Ipso lumen et fortitudinem ad ambulandum ad perfectionem animae, finem ultimum vitae suae. Si commemoravimus vobis, carissimi filii, has condiciones fundamentales magnae activitatis, scimus quod hae in omnibus membris Unionis vestrae praesupponuntur; sicut non ignoramus.

1 Thess. 5, 21.

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Phil. 4, 8.

[*Latin ed. p. 714*]

714 Acta Apostolicae Sedis - An Official Commentary, which, we trust, does not escape your own diligent professional efforts, especially since the economic factor often exerts a powerful influence on both personal and collective endeavors, and restricts the possibilities for action; however, where would the merit lie, if everything were easy? A sincere generosity always finds a way to realize a deeply cherished ideal. But material interest must not be the sole aim of the publisher, if he wishes to avoid certain omissions. To reject a priori subjects or trends that might or should, through his means, have access to the public, can sometimes constitute at least a lack of charity and zeal for the good. His conscience must be both informed and sensitive, so as to have understanding for such cases, and to make it possible for them to achieve the just success to which they rightfully aspire, and thus to make known truths that selfishness and indolence would seek to conceal. To enlighten, nourish, and elevate minds and hearts, is the duty and honor of the press, and particularly of the Catholic press. We are certain that you are fully aware of this high mission, and that you courageously address and carefully study the intellectual and moral problems concerning the formation and improvement of publishers. Therefore, upon your work, which is one of the most important and effective fields of the lay apostolate, we invoke the abundance of divine favors, and to you and to all the Italian publishers here represented, to your collaborators, to your families, to all those who are dear to you, we impart from our heart our paternal Apostolic Blessing.

II. Those who attended the "International Organization of Labor" meeting, convened by the "Sodalitate," which is called in Rome "Orga-". * It was held on November 19th of the year 1954. * Frequently during this year, we have had the opportunity to converse with representatives of the most diverse professional associations, and to express to each our interest and concern. It is particularly pleasing to us, gentlemen, to now welcome the delegates of this International Organization of Labor, which truly represents the immense multitude of workers, with their concerns, their difficulties, and above all, their desire for a better and more just world. For more than thirty years, you have patiently and tirelessly...

[*Latin ed. p. 715*]

715. You have erected a work, of which you can rightly be proud, not only because you have contributed to the advancement of social legislation in various states, but above all because you have brought together, in a courageous and fruitful collaboration, governments, employers, and workers. You have led them to overcome all passion, all feeling of bitter demand, all obstinate refusal with regard to an inevitable evolution, so that they

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may listen to each other, calmly weigh the data of an extremely complex problem, and, in common accord, propose the necessary improvements. You have thus opened a kind of international forum, a place of exchange where all indispensable information and useful suggestions are gathered and tested. After a long elaboration, a rigorous labor of criticism and discussion, the General Conference adopts the conventions which, although not yet having the force of law in the various member states, must nevertheless be discussed by them and can, after ratification, become true international treaties. It is enough to compare the current state of labor legislation with what it was at the time of the First World War, to appreciate the extent of the work accomplished. Already in the last century, the necessity of a coordinating body was foreseen, capable of unifying the efforts of workers in the struggle against the inhumane situations in which they found themselves. It was well understood that measures of social defense and protection would impose economic burdens, and would thereby place the country that decided to apply them at a disadvantage. Our Predecessor, Leo XIII, knew exactly how to perceive the great importance of international collaboration in the workers' question. Already in 1890, a year before the publication of the Encyclical *Rerum Novarum*, he wrote, concerning the International Conference that was to meet in Berlin in order to seek ways to improve the conditions of the working classes, that it responded "to one of his dearest desires," and he added (We translate this text from Italian): "The conformity of views and of legislation, insofar as the diverse conditions of places and countries permit, will be conducive to greatly advancing the question towards a just solution." 1 Shortly thereafter, in 1893, he approved the project that proposed to convene a Congress of worker delegates without distinction of nationality and political opinions. 1 *vol. X, Letter to Emperor William II, March 14, Rome, 1891, p. 95-96. 1890. Leo XIII, P.M., Acta.

[*Latin ed. p. 716*]

716, Acta Apostolicae Sedis - Commentarium Officiale. In the year 1900, an International Association for the legal protection of workers was established, but the war soon interrupted its work. However, this was merely a private initiative. More serious hopes could be placed in an institution officially recognized by the various states. This unanimous desire was finally realized in 1919, and the International Labour Organization has since consistently striven to meet the expectations of workers and all men sincerely devoted to justice. Both through its central structure – the General Conference, the Governing Body, and the International Labour Office – and through its more specialized bodies – Regional Conferences and Industry Commissions – the International Labour Organization has effectively supported workers' unions in their efforts to improve the condition of the working class. While the International Labour Charter, primarily aimed at

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suppressing abuses, set forth its main objectives at the time of its founding, the Philadelphia Declaration, formulated in 1944, seeks to adapt them to new circumstances. The struggle waged between the two wars made the need for a positive solution more evident, and laid down its initial elements. The limitation of working hours, the regulation of the work of women and adolescents, and measures to protect against illness, unemployment, and accidents, called for a comprehensive set of achievements, which can be encompassed within the concepts of social security and full employment. Among all the areas in which its efforts are currently directed, it is necessary to highlight that of relations between employers and workers, which constitutes one of the most delicate aspects in the evolution of modern society. The International Labour Organization has already addressed collective agreements, conciliation, and arbitration, as well as collaboration between employers and workers at the enterprise level. At the present time, the human factor, whose role was too long neglected – although not by Catholic social doctrine – attracts the particular attention of sociologists, and We know that you wish to place it at the forefront of your concerns. The effectiveness and authority of this institution stem primarily from the respect it shows for the profound ideal that animates the promoters of a civilization fully open to the just aspirations of workers. The International Labour Organization has not sought to represent a single social class, nor to become the means of expression of an exclusive tendency. It welcomes all that is constructive, all that responds to the real needs of a harmonious society.

[*Latin ed. p. 717*]

The Acts of Pope Pius XII, Volume III, are structured in a logical manner; and for this reason, Our Predecessor, Pope Pius XI, did not hesitate to emphasize the remarkable coincidence of the principles set forth in the Charter of Labor with those of the Encyclical *Rerum Novarum*. The Christian movements, for their part, have given their complete adherence to the International Labour Organization and are honored to participate in its deliberations. They hope thus to achieve their social goals more quickly and more surely. This goal includes, first, the establishment of conditions of life that safeguard the imprescriptible rights of man, contained in natural law or formulated in positive law; but the law itself is only a cold standard, a barrier that prevents deviations: the essential thing is the spirit that animates its defenders, the impetus that transcends current perspectives, which are undoubtedly better than those of the past, but still dark in many respects, and always burdened by the uncertainty that human weakness imposes upon them. To work with ardor for the building of a temporal city where private initiative may flourish without fear, where, with complete respect for persons, the aptitudes and resources of each may develop, and where one may adhere with all one's heart to higher, moral

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and religious principles, it is important to believe in spiritual values and to firmly expect their triumph over all forces of dissolution and discord. This concerns not only the interests of the working class and its accession to the full exercise of its responsibilities, but the future of all human society. The labor movement cannot be content with material successes, with a more perfect system of guarantees and assurances, with a greater share of influence on the economic system. It cannot conceive of its future in terms of opposition to other social classes or of the excessive control of the State over individuals. The goal it pursues, it must envision on the very plane where your organization sets it, that is, in a universal way—as proposed in the Encyclical *Quadragesimo anno*—in a social order in which material prosperity results from the sincere collaboration of all for the common good and serves as a support for higher values, those of culture, and above all, the unwavering union of minds and hearts. We wish you success in the work of the 127th session of your Governing Body. Continue tirelessly to study the problems that arise in the world of work, so as to add, to the materials already available, some new pieces that will complete and consolidate the whole. May the Master of all things, who became the divine worker to announce to the earth His message of peace and fraternity, continue to watch over your activities and to grant you His per-

[*Latin ed. p. 718*]

Acts of the Apostolic See - Official Commentary 718: Courageous individuals who overcome obstacles. As a pledge of Our benevolence and as proof of Our high regard, We grant to you yourselves and to all the collaborators of your International Labour Organization Our Apostolic Blessing.

TO THE FAITHFUL OF THE PHILIPPINE ISLANDS GATHERED IN THE CITY OF MANILA FOR THE MARIAN CONVENTION.

Venerable Brothers and beloved children who, in the city of Manila, are concluding the II National Marian Congress of the Philippine Islands: Just as the swift traveler, at the end of a happy day, turns his eyes and delights in contemplating the magnificent route he has traversed, while, with a heart overflowing with joy, he prepares for the last step that will bring him to the nearby goal; so too, We, on the eve of the conclusion of the Marian Year, cannot but express once more Our contentment for the many graces that it has brought to humanity, for the honor that has redounded from it to the Queen of heaven and earth, and, above all, for the glory that has followed it to Her Most Sweet Son, Jesus Christ Our Lord; ("soli Deo honor et gloria").

And just as the waves – of the ether, of the air, or of the water – transmit the vibration received and carry it on their impalpable wings to the furthest reaches; so too, since the announcement of the Marian Year from this Eternal City, We have been witnesses to a stir that, spreading in waves of fervor and enthusiasm, now – like a final echo coming almost from our own antipodes – seems to return to us in that magnificent Marian Congress of

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yours, which We wish to highlight: first, for the profound spirituality that you have known how to infuse into it – those triduums of interior preparation, that continuous recitation of the Rosary, day and night, during the 120 hours of the Congress; then, for the fruitfulness of the topics studied – the Motherhood of the Virgin, the Immaculate Conception, the Assumption of Mary; and finally, for its profound significance.

Given on the 5th day of December in the year 1954.

1 Timothy 1:17.

[*Latin ed. p. 719*]

Indeed, the Philippine Islands are not merely a marvelous land, spread across thousands of islands of lush vegetation, with fiery volcanoes, and the most diverse of peoples, as if the sea had blossomed and transformed into a delightful garden; but your people, as We have already pointed out, are situated in a "vital point of the globe," and represent in Southeast Asia the only great Catholic nation that, by its position as a natural barrier between two vast seas, a zone of friction between civilizations and peoples, a vital hub of routes and currents, cannot but be called to play a providential role in the theater of history. Therefore, the evangelizing and colonizing zeal of missionary Spain, one of whose merits was knowing how to fuse both aims, could not be contained even within the immensity of the New World, but leaped over those inaccessible mountains, ventured into the solitudes of the Pacific, and arrived at your shores, displaying a Cross upon the purple banner of Castile; the first Mass in Butuan on March 30, 1521; the first religious of the Augustinian Order on February 13, 1565; and in this last expedition, that great Legazpi, "the most zealous governor in the service of God," and that brilliant Urdaneta, the first of a generation of apostles, in whose shadow the national soul of your people was formed. Primarily a peaceful conquest, a fusion of peoples, which only the unifying force of religion could achieve with maternal care, only the unanimous breath of a deeply rooted faith could maintain amidst so many vicissitudes; and at the very center of all, a devotion, an affection for a most beloved Mother, without which that Filipino national soul would be empty, a soul which has never known how to separate the Mother from the Son. Do not many of your cities bear the name of the Virgin: Santa Maria, La Concepción, Nuestra Señora de los Angeles? Are not the peaks of your mountains consecrated to Her: Sierra Madre, the summit of the Mother of God? And how many of you, beloved daughters who hear Me, honor Her with your name; how many of your homes have Her image placed in a prominent location? Before whom do you sing your Passion hymns during Lent; or to whom do you go to accompany the "Holy Encounter" on Easter morning? May will arrive; and then, to whom do you dedicate your "flowers"? And as evening falls, in your towns and villages, the streets resound with the

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sweet...

[*Latin ed. p. 720*]

Acts of the Apostolic See - Official Commentary. 720 melodies of the sorrows and joys of Mary, accompanied by the "banjo"; while from the partially opened shutters, the gentle cadence of the Ave Maria is repeated and repeated in the recitation of the Most Holy Rosary, the national devotion of the Philippines, which at times has become the last bond that has maintained the unity, the faith of Christians on any northern islet, so distant that it was almost lost in the mist, so remote that it had not seen a missionary for years and years! O Philippines, kingdom of Mary! O Philippines, kingdom of the Most Holy Rosary! Come, come to this throne of grace, to this saving devotion, because the storm rages not far from you; hold fast to the holy faith of your fathers, which you have received with the first milk, just as your islands hold fast, although they are dried up by earthquakes and lashed by raging waves; and do not let that holy fire of love for your heavenly Mother ever be extinguished in your souls, just as those volcanoes do not extinguish the ardor that lives beneath your soil. By a providential mission, you count, as the foundation of your national structure, with a variety of peoples, who seem to have in common the quickness of mind, the goodness of character, and a natural inclination to honesty and uprightness; upon this, the Lord wished to sow an excellent seed, which in some way connects you to the robust tree of the Hispanic nations; today, finally, you grow and prosper in the warmth of new currents, of rich qualities, called to play an important part in contemporary history. Open your souls to the new, but preserving the old faith; organize your nascent nationality, but giving due place to Christian values; reaffirm yourselves in your own, but without detaching yourselves from the trunk that gave you the life of the spirit. Doing so, you will appropriate, in everything, the best, and you will be ready to be, in the Far East, a beacon of Christian life, a pillar and foundation of a building, the grandeur of which is not possible to foresee. For the seat of your Assembly, the generous Manila has opened its arms to you, its recent wounds barely healed, a beautiful city nestled in the center of its grand bay, like a pearl in its concha (Cuenca), crowned by mountains and watered by the abundant Pasig River and its many tributaries, which give the surrounding countryside admirable wealth and fertility; also, Manila has its glory in its Virgin of Guidance, providentially found – the chronicles tell – on that 15th of May, 1571, when the first page of its history was written. May She hear your fervent prayers; and may Our Lady of Oaysasay also hear.

[*Latin ed. p. 721*]

721 What a wondrous image, for which your filial generosity has prepared that precious crown, which you will place upon her brow on the very

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day of the dogmatic definition; but may she graciously receive your tears, especially that "Queen of Peace" whom you have invoked in your General Assembly; she is the "Queen of Peace" to whom We also continually direct our supplications, that she may remove from the world the terrible scourge which you yourselves, not long ago, so painfully experienced. And although we must acknowledge all the good will that is necessary in the rulers of nations, we are nevertheless fully convinced that only in returning to Jesus Christ, to His Kingdom, and to His doctrine – only in that return – lies the sure path to achieving the desired peace. May the best blessings of heaven, of which Our Blessing desires to be a pledge and foretaste, seal your Congress; a blessing for Our most worthy Cardinal Legate, who has brought you the fragrance of the incense of faith, which burns in the Galician "botafumeiro," a fragrance familiar to your souls; for Our Venerable Brother, the Archbishop of Manila; for all the Prelates, priests, and religious present; for all the authorities and people gathered here; and for all those beloved Philippine Islands, the vanguard of the Church in two oceans. May the waves of the ether carry this blessing, so that it may reach even the furthest reef where someone may hear Our voice, where a son, moved to tears, may perhaps hear the voice of his grieving Father.

II. THE SUPREME PONTIFF, WHO, WITH HIS AUGUST PRESENCE, HOPED TO BE PRESENT IN THE LIBERIAN BASILICA ON THE FEAST OF THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY, HAVING BEEN AFFECTED BY ILLNESS, BY GOD'S PERMISSION, ON THE EVENING OF DECEMBER 8TH, FROM A LARGE CHAMBER WITHIN THE VATICAN PALACE, ADDRESSED AN IMMENSE MULTITUDE OF CHRISTIANS DEVOTED TO THE BLESSED VIRGIN, WHO IS CALLED "SALUS POPULI ROMANI," AND, USING THE MEDIUM OF RADIO, IMPARTED A BLESSING TO THE ENTIRE WORLD.

With the vision of the entire Catholic world, today united as one family, prostrate at the feet of the Immaculate Virgin, we are grateful to the Lord, who, as a seal of so much prayer and work offered to Him in this year of grace, willed that, as an act of love, we should endure suffering and sacrifice.

46 - ACTA, vol. XXr, n. 16. — 27-12-1954.

[*Latin ed. p. 722*]

Acts of the Apostolic See ●-● Official Commentary 722. With hearts filled with sorrow and sacrifice, we are pleased to conclude this Marian Year, repeating with all our children scattered throughout the earth: "Hail, Mary, full of grace: the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen." And may the blessing of Almighty God, the Father, and the Son, and the Holy Spirit

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descend upon you and remain with you always. Amen.

III. TO THE FAITHFUL OF THE ENTIRE COLOMBIA, GATHERED IN THE CITY OF BOGOTÁ FOR THE MARIAN CONVENTION.

* Venerable Brothers and beloved children of Catholic Colombia, who in the capital of the nation, are concluding your Third National Marian Congress. When, on September 8th of the past year of 1953, We addressed the entire Catholic world in a solemn manner, inviting it "to celebrate the Marian Year," to celebrate the Marian Year, in order to worthily commemorate the centenary of the dogmatic definition of the Immaculate Conception of Our Lady, the ever-Virgin Mary, in Our paternal heart, which was especially filled at that moment with filial devotion, so many hopes were accumulating that it would have been difficult for us to think that they would be surpassed, and by far. Today, on the very date that the Year closes, we humbly give thanks to the Giver of all good for so great a benefit, we must confess that it has been so: islands and continents, peoples and nations, regions and cities, societies and individuals, authorities and the faithful of all ages, classes, and conditions – and at the head, as it could not be otherwise, this beloved city – it seems that they have wanted to rival in honoring, acclaiming, singing, and manifesting in a thousand ways their devotion to their Mother of Heaven; as if that purest ray of sunlight, which shone upon the face of Our angelic Predecessor, Pius IX, at such an unforgettable moment, had then broken into a thousand and a thousand reflections, illuminating the entire Church.

* Given on this day, December 8th, in the year 1954.

1. See Encyclical *Fulgens Corona* - Acts of the Apostolic See, year 1953, page 586.

[*Latin ed. p. 723*]

Acta Pii PP. XII 723 to the world, and promising us that the fruits We have proposed by convening this Marian Year – a return to Jesus through the imitation of the virtues of Mary; the renewal of customs; peace and justice for the world; light for the erring; freedom for the Church – were already beginning to be foreseen, in the splendid flourishing of this cheerful springtime of souls. Thanks be given to Him who consoles us in our tribulations, looking more to His goodness than to our weakness and unworthiness! In such a harmonious and universal chorus, it was clear that the voice of beloved Colombia could not be absent; and We gladly seize this opportunity to express to you the deep comfort that We have received from knowing that in all the Colombian ecclesiastical jurisdictions, appropriate Marian manifestations have taken place, prepared through a series of most fruitful Popular Missions, with a visible renewal of Christian life. But, to satisfy your piety, this was not enough. Colombia, with its countless Marian sanctuaries – the Virgin of La Peña, the Virgin of La Popa, the Candelaria; Our Lady of the Star, of Las Lajas, to mention only the first that come to

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mind –; Colombia, born into its own life "under the auspices of Our Lady in the mystery of her Immaculate Conception," desired something more. And behold, the idea of this Third National Marian Congress arose, Marian in its inauguration of the national monument to Our Lady of Fatima, Marian in the decoration bestowed upon your gracious "Bordadita," but Marian above all, for having been centered on your beloved Patroness, the object most dear to every Colombian heart, Our Lady of Ariquinquirá. There you have her, beloved children, in that precious shrine, where for four days she has been drawing all hearts to herself! There you have her, at the head of that grand stadium, in the center of the entire nation! There you have her, and if tears do not cloud your eyes, look at her once more, as We contemplate her in spirit! It was not the simple piety of Antonio de Santana, nor the rudimentary and naive brushes of Alonso de Narváez, that gave her to you in the mid-sixteenth century; nor were they even the pious desires of that María Ramos that, six decades later, wonderfully renewed her; but a gift from on high to a beloved posterity, so that it would not lack one of the sweetest things in this world: the love of a Mother. Look at her, we repeat! That rosy tunic is the ardor of Her...

[*Latin ed. p. 724*]

724 Acta Apostolicae Sedis - Commentarium Officiale. Caritas; illud tegumentum caeruleum est signum eius immaculatae puritatis; illud sceptrum quod in manu tenet, est symbolum eius matrinae reginae; illud Divinum Infans, quod ella nutrit, est noster Iesus amantissimus, in cuius parvis manibus illud avis parva bene potest esse symbolum animarum vestrarum. In frontibus suis gerit coronam quam vestri maiores ei donaverunt; et in eius dulcissima risu est memoria omnium donorum, omnium gratiarum quae ad populum vestrum sunt concessae in temporibus difficilibus, in calamitatibus collectivis, usque ad tempus in quo se divestingit ornamentis, cum patria ea necessitabatur. Illa Columbia, quae, ut aliquis recte scripsit, in Ecclesia matrem cognoscit, quae ei filios dedit qui ex silva venerunt, quae centra culturae creavit, quae urbes dedit, quae civitatem formavit, quae eam ad suos uberes nutrivit, et quae, in suo fertile gremio, omnia quae nobiles et digna ipsius sunt fecundavit; illa Columbia montium altorum, planitiorum immensarum, valles risu plenarum et litus bene ornatorum; illa Columbia superbissimarum montium, cum summis fumosis et fluminum magnis sicut maria; illa legendarii "Eldorado", illa antiquae culturae, illa humanistarum et poetarum insignium, nunc genua adstrat ante thronum Matris et Dominae suae, ut promittat et imploret. Et quid promittere debetis? Ut, sicut in praesentibus, in eo pulchri Stadio "El Campin" omnes coniuncti estis et omnes fratres sentitis, ita semper vere sitis, viventes beneficia illius pacis quae Nos ipsi, non diu abhinc, 3 vobis proposuimus ut conditio indispensabilis ad frui posse elementaris beneficiis vitae socialis; ut, sicut

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nunc devotissime pietatem Christianam manifestatis, ita eam in omnibus occasionibus vitae vestrae vivatis, ab intimo sanctuario familiaris usque ad publicissimas expressiones activitatis vestrae civitatis; et ut, sicut in his momentis, oculos vestros in Regina caeli et terrae fixos habetis, quae in eius brachiis Iesum amantissimum vobis praebet, ita numquam ab illa avertatis, semper certi quod, per hunc amabilem viam, invenietis Illum qui est Verbum et Vita. Ad hoc pervenire, petite sine timore et sine dubio, quia coram Matre estis, cui nihil negatur. Petite innocentiam pro iuventute, firmitatem pro viribus, serenam maturitatem pro senectute; petite lucem ut non erretis inter tenebras praesentis momenti, robur ut fides vestra non vacillet ante repetitos impetus inimici. 3 Cf. Discorsi e Radiomessaggi, 20 Iunii 1952.

[*Latin ed. p. 725*]

725. Indeed, we pray; we beseech: for the swift coming of that Kingdom, which is a Kingdom of truth and life, of holiness and grace, of justice, of love, and of peace. 4. For the third time, the honor of hosting so august an assembly has fallen to the most noble Bogotá, which, situated in the eastern extremity of that vast, mountainous plateau, suffices to say that it is Marian, to see how it is sheltered in the shadow of those two hills, "Guadalupe and Monserrate"; the Bogotá of the Virgin of the Rosary, of Our Lady of the Topo and of the Waters; the Bogotá of that Virgin of the Rock, "the best Mother – that mortals have had." Oh, yes, most beloved Mother, you are the best of all mothers, and therefore we love you with a love with which we have never loved, nor will we ever love, any pure creature. We ask you to accept the tribute that the entire Church has presented to you with filial devotion throughout this Marian Year; accept the new crown that We ourselves have placed upon your brow; and receive, in these most solemn moments, that entire people which today, on the very anniversary of the proclamation of your Immaculate Conception, has wished to repeat to you that it is all yours. And may it be – oh, Queen of heaven and earth – that, through Our Blessing, the best graces, those which they most need, those which you have especially prepared for them, may descend upon them. A blessing which We desire first for the most worthy Cardinal Legate, with the entire Episcopate of the nation and the entire clergy, religious men and women who are present; a blessing which must also reach the Authorities, whose presence and action have contributed so much to the splendor of the Congress, as well as to the entire faithful people, to the entire most beloved Colombian nation, and to all who hear Our voice, inspired by the most sincere paternal love.

IV. TO THE FAITHFUL FROM INDIA, CONGREGATED FOR THE MARIAN ASSEMBLY IN THE CITY OF BOMBAY. Venerable Brothers and dearly beloved children of Mother India and Mother Church! It would indeed be an insensitive soul that could fail to be moved to the depths of

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its being by this national act of Marian homage that you are... 4. *Prefixed, in the feast of Christ the King. * Given on the 8th day of December in the year 1954.

[*Latin ed. p. 728*]

Acts of the Apostolic See - Official Commentary 728. Invoking the intercession of His Blessed Mother and heaven's gracious Queen, as We plead for a rich harvest of heavenly favour from your Congress, a labour of love for Him and for the Church, His spouse, to our beloved Legate, to you, Venerable Brethren, and to all here present in person or by delegation and intention, We impart, with deep paternal affection, Our Apostolic Blessing.

WE, THE POPE, BEING ILL, ON THE TWELFTH DAY OF DECEMBER IN THE YEAR 1954, DURING THE EPISCOPAL CONSECRATION OF THE MOST REVEREND FATHER JOHN BAPTIST MONTINI, FORMERLY PRO-SECRETARY OF STATE FOR ORDINARY AFFAIRS, NOW ELEVATED TO THE METROPOLITAN SEE OF MILANO, WERE PRESENT IN THE BASILICA VATICANA.

We were spiritually present at this patriarchal basilica for the rite of an episcopal consecration, a rite for which affection reserved for the one being consecrated, but the adorable dispositions of Divine Providence did not permit Us to be present in person. However, it is consoling for the Father, Who could not impose His hands with the invocation of the Holy Spirit, to raise them at this moment for the Blessing of His faithful collaborator, who today has become a Brother in the order of the episcopate. And as this Blessing is filled with memories of a long service, alternating with joys and sorrows, so it is luminous with faith and hope for the future of the new Pastor, called to govern from the Ambrosian chair such a large portion of the beloved Lombard people.

To this people, whom We know were present at the solemn rite in the persons of their highest magistrates, ecclesiastical authorities, representatives of the secular clergy, of the Orders and Religious Congregations, of the Catholic Action, and of all social classes, We wish to express Our satisfaction for the unanimous and affectionate sentiment with which they are prepared to welcome and to follow, obediently, the Pastor of their souls. In this spirit, We understand their deeply felt gratitude for the gift that We have made to the Church of Milano in the new Archbishop. And as to the Pastor, so also to his devoted flock, We impart from the heart Our paternal Apostolic Blessing.

"Et benedictio Dei Omnipotentis Patris et Filii et Spiritus Sancti descendat super vos et maneat semper. Amen."

(And may the blessing of God, the Father, and the Son, and the Holy

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Spirit, come upon you, and remain with you always. Amen.)

[*Latin ed. p. 729*]

Acts of Pope Pius XII, 729, VI, TO THE FAITHFUL THROUGHOUT PERU, CONGREGATED IN THE CITY OF LIMANA FOR THE EUCHARISTIC-MARIAN CONVENTION.

Among the many and undeserved benefits generously bestowed upon Us by divine providence, We consider it no small thing to have been able to offer to the entire Catholic world this Universal Marian Year, which has now concluded, and which has provided Us, and the entire world, with such an opportunity to manifest our filial piety and the profound devotion We feel for the Queen of Heaven and earth. It seems as though the Church, carried away by an irresistible impulse of love, has lived an entire year of spiritual joy and heavenly fervor, which will remain as one of the most memorable events in the annals of Marian devotion. And now, just as the last notes of such a grand and magnificent celebration are fading away, We receive echoes of your voice, venerable Brothers and beloved sons, from the distant and cherished Peru, where you are celebrating your fifth National Eucharistic Congress, a Congress which you have, with such happy and opportune determination, made Eucharistic and Marian.

It is well known the most important role that devotion to Our Lady, the Virgin Mary, has played and continues to play in the evangelization of the New Continent and in the preservation of its faith. The America of the conquistadors – Jerónimo de Aguilar, Hernán Cortés, Pedro de Alvarado, Alonso de Hojeda – who, beneath a breastplate of steel, knew how to preserve a most tender heart for their Mother; the America of the hundred cities bearing her sweet name; the America of the dozens of cathedrals dedicated to her patronage: the America of the Virgin of Tepeyas, whose feast you celebrate precisely today; the America of the prominent figures, fathers of the nation, who equally turned to her – a Belgrano, a San Martín, a Hidalgo, or an Artigas – before undertaking their generous endeavors.

But in a significant part of the American continent, it has always been the mission of your homeland, beloved sons, the mission of Peru, a beacon of civilization and faith, a true center of spiritual gravity, with its famous Lima Councils, the fundamental charter of the Churches of America, and with its brilliant constellation of Saints. Given this, it is easily understood that, in order to remain faithful to such honor...

*Given on this twelfth day of December in the year 1954.

[*Latin ed. p. 730*]

Acts of the Apostolic See - Official Commentary 730. In Peru, the mission was to make it a Eucharistic nation: and that it is so, is testified to by its most ancient confraternities of the Most Holy Sacrament, some of which are associated with the name of Pizarro himself; its sumptuous processions of

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the Body of Christ, which came to rival those of Toledo itself; the ejaculation "Praise be to the Most Holy Sacrament," which is seen engraved on the facades of its houses; the devotion of the Forty Hours, already established there since 1816; and the piety with which the good Peruvians would uncover themselves in the streets and recite the Creed, upon hearing the bell of the parish church, announcing the elevation of the Lord. But in the same way, Peru was to be a Marian nation; and that it is so, is told to us by the intervention of the celestial Lady in its history, as is recalled by the Virgin of the Gate and, indeed, by Our Lady of Suntur Huasi; the part that She took in its Christianization, as in the case of the famous sanctuary on the shores of Lake Titicaca; the devotion that your Saints professed to their most sweet Mother: Saint Toribio de Mogrovejo, the great devotee of Our Lady of Copacabana; Saint Francis Solano, the ardent devotee of Our Lady of the Angels; Saint Rose of Lima and the Blessed Martin de Porres, formed in the love of Our Lady of the Rosary; the Blessed John Masias, the lover of Our Lady of Bethlehem; the endless and brilliant series of Marian sanctuaries that, from the lowlands of Arequipa, with its Candelaria de Caima, from Callao, with its Virgin of Carmen, and from Lima itself, with its famous temples of the Rosary and of Mercy, rise to the highlands of Cuzco, with its Virgin of Solitude or of Copacabana, which deserved to be sung by the illustrious lyre of Calderón de la Barca. Therefore, you, congressmen of Lima, in this most solemn assembly, which we are now closing with our words, have wished to unite these two things: Eucharistic devotion and Marian devotion, and there is in this a wisdom so full of sincere piety and of good Christian sense, that we cannot help but acknowledge and praise. Therefore, today, after the Eucharistic triumphs of which the white city of Arequipa, the noble Trujillo, and the imperial Cuzco were the scene, you have returned to the "very noble, illustrious, and very loyal" city of Lima, which, gently reclining on that sloping plain that faces the Pacific, extends with magnificence and splendor on both banks of the mighty Rimac, and rests its dreams of glory beneath the majestic Andean amphitheater that serves as its backdrop, has opened its streets and its squares for you to acclaim the Sovereign Lord in the Sacrament and His Mother.

[*Latin ed. p. 731*]

731, most pure, imploring you to send many and good priests; promising to intensify the Christian life of your families; assuring you that you will do everything possible to ensure that the true spirit of Christian charity and social justice reigns among you. Receive, Queen of heaven and earth, the prayers and promises of these your children, who, through your maternal hand, wish to reach that throne of glory, where your Jesus awaits them to hear their prayers and to be pleased with their devotion. They implore your help in this dark hour in which the world lives, because they wish to remain faithful to the holy faith which their parents professed, and they

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desire to please you, oh good Mother, and to be unwavering and loving servants of your most sweet Son. It seems as though, amidst the turmoil of a critical era, they feel the earth trembling beneath their feet, and they experience more than ever the need for powerful protection, lest the storm sweep them away; take them under your protection; and their trust will never be disappointed. As a pledge of such graces and a testament to Our particular benevolence, let the Apostolic Blessing be, which, with all Our heart, We bestow upon you at this moment; upon Our most beloved and most worthy Cardinal Legate; upon all the prelates and authorities present; upon the priests, religious men and women; upon all who have lent their cooperation for the greater success of these solemnities; upon all who are gathered here at this moment to conclude so solemn an Assembly; upon the entire Peruvian nation, so dear to Us, and upon all who may hear Our voice, which desires to be the voice of a Father, always anxious for the greatest happiness of his children.

[*Latin ed. p. 732*]

732 Acta Apostolicae Sedis - Official Commentary ACTA SS, CONGREGATIONS • SACRED CONGREGATION FOR RITES, SABINA. REGARDING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, PLACID RICCARDI, PRIEST, PROFESSED MONK OF THE ORDER OF SAINT BENEDICT. CONCERNING THE QUESTION OF WHETHER AND ABOUT WHICH MIRACLES IT IS ESTABLISHED IN THE CASE, AND TO WHAT EXTENT, SAINT BERNARD, a distinguished member of the Order of Saint Benedict, its ornament and glory, writes concerning the virtues with which a religious should be adorned: "To live simply among the brothers, devoted to God, subject to the superior, obedient to the elders, moderate with the younger, pleasing to the angels, useful in word, humble of heart, gentle to all" (Ep. ad Ogerium, can. reg.). The Venerable Servant of God, Placid Riccardi, seems to have described his life graphically and almost prophetically with these words. For he was simple in his conduct, outstanding in piety, contemptuous of himself, most observant of the holy rule, a lover of his brothers, and made all things to all men, enduring with truly heroic patience the slowness of his brother: these virtues he nourished constantly through prayer and through meditation and contemplation of the Passion of Christ and of His sorrowful Mother. Captivated by these virtues, both his brethren and the people proclaimed him holy. Wherefore, after canonical investigations were completed, and with the Supreme Pontiff confirming that he exercised these virtues in a heroic degree, the Sacred Congregation for Rites decreed. And this judgment of men is confirmed by the divine testimony of miracles, as will be evident from what follows. Two miracles, among others, asserted by witnesses, were presented to this Sacred Congregation for consideration in connection with his beatification.

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I. Sister Ursula Zanardini, of the Daughters of Mary, Help of Christians, began to suffer from illness in the year 1929. She was subjected to various treatments by several doctors, both in Milan and elsewhere; until, in the year 1934, after radiographic examinations, she was diagnosed with chronic purulent sinusitis of the frontal and maxillary sinuses.

[*Latin ed. p. 733*]

The Sacred Congregation of Rites, in its deliberation number 733, having considered the case with all its attendant circumstances, found that she had been afflicted. Since the illness had been chronic, it was necessary, as experts teach, that the seat of the disease be affected by anatomical and pathological lesions, from which she could not be healed unless subjected to surgical intervention. In addition to these circumstances, at the urging of Cardinal Schuster, Archbishop of Milan, the fervent intercession of the Venerable Placid Riccardi was implored. Indeed, on April 1st of the year 1934, during the Paschal celebration, while in the Vatican Basilica, the Most Holy Pope Pius XI, blessedly remembered, added Blessed John Bosco to the list of saints, when Ursula perceived the first signs of healing, which were perfected the following day; and on April 5th, a radiogram confirmed the healing. The Medical College, after careful consideration of the facts, declared that the healing had been complete and definitive, and that it had occurred in this particular case, namely within a few hours, and moreover, beyond the power of natural forces.

II. Charles Cazzulani, of whom several members of the family suffered from a tuberculous predisposition, began to suffer from pain in the legs from a young age, which was initially suspected to be a growth problem, and later was certainly of a tuberculous nature. This disease did not yield to any treatment, but rather increased, to the point that it hindered his ability to walk. Since medical treatments had been of no avail and the boy's health was deteriorating, at the suggestion of the Archbishop of Milan, novena prayers were begun in February of the year 1937, so that God, through the merits of His servant Placid Riccardi, might grant healing to the boy. Furthermore, on March 11th, at five o'clock in the morning, he was brought to the church by his father and grandfather, where he received his First Holy Communion from the Cardinal. With the same individuals present, he received the sacred Body of Christ, and immediately felt himself healed. Indeed, he was able to walk freely, he craved food and ate it eagerly, and he continued as if free from the infirmity, to the great astonishment of those present. The Medical College, after careful consideration of the facts and the opinions of experts, unanimously declared that this healing had surpassed the power of natural forces.

Regarding both healings, a report was presented on January 12th of the current year to the preparatory meeting of the Sacred Congregation. On October 19th, in the General Congregation, before the Most Holy Pope Pius XI,

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the Reverend Cardinal Alexander Verde, Promoter of the Cause or Relator, proposed a question for discussion: What miracles are involved in this case, and to what effect does this relate? The Reverend Cardinals, Prelates, and Consultor Fathers expressed their opinions. The Most Blessed Father was then pleased to immediately render his judgment. The Reverend Cardinals Alexander Verde, Promoter of the Cause, were summoned.

[*Latin ed. p. 734*]

From the Apostolic See – Official Commentary, by Relatore and Caietano Cicognani, Prefect of the Congregation for Divine Worship, and also by Reverend Father Salvatore Catucci, General Promoter of the Faith, and myself, undersigned Secretary, it has been decreed: That there are two miracles, namely, the instantaneous cure of Venerable Placido Riccardi from a severe frontal sinusitis and a purulent, chronic infection of the right ear, and the cure of Charles Cazzulani from a maxillary ailment, and also, the cure of a coxalgia caused by a tuberculous lesion of the right hip. This decree was ordered to be duly promulgated and recorded in the acts of the Congregation for Divine Worship. Given in Rome, on the 19th of October, in the Marian year of 1954. C. h. & Card. CICOGNANI, Prefect of the Sacred Congregation. A. Carinci, Archbishop, Secretary.

SAINT-DIEU [OF] CHINA

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, JOHN MARTIN MOYÉ, PRIEST OF THE SOCIETY OF PARISIAN MISSIONS TO FOREIGN NATIONS, FOUNDER OF THE INSTITUTE OF SISTERS OF DIVINE PROVIDENCE.

A QUESTION: Concerning which miracles does it consist in the case, and to what effect, in Gallia, a generous land, which has never lacked sons and daughters who, moved by the love of God, have dedicated and continue to dedicate themselves to the good of souls, and to give themselves, or rather, their blood, for Christ? The Roman calendar is full of the names of these Saints, who have shed their blood for the propagation of the Catholic faith; many more have attained the honor of beatification, or are worthy of attaining it; indeed, there are almost countless numbers who, with the same spirit, have gone to the missions to foreign lands. Among these, the Venerable John Martin Moyé deserves to be mentioned with due merit. He, having been promoted to the priesthood in 1754, spent fifteen years in the care of souls in his homeland, where, fearing the ignorance of the people, he founded the Institute of Sisters of Divine Providence. Moved by the condition of the non-believers and burning with a desire for martyrdom, in 1771 he petitioned to go to China, where he worked tirelessly, and, in

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order to find helpers, he...

[*Latin ed. p. 735*]

This Congregation, having ministered baptism to children and devoted itself to the education of girls, founded the Institute of Virgins in China. She suffered much for the faith. Compelled by the hardships and the most arduous manner of life she had voluntarily embraced, she was forced to return to France. Amidst a great sedition, she fled to Treviso, and there, in the year 1793, she went to Tours. These virtues, canonically recognized by this Holy Congregation and approved by the Supreme Pontiff, were confirmed by heavenly signs, as will soon be apparent. Indeed, two marvelous healings were presented as miracles, obtained through the intercession of the Servant of God, to obtain her beatification.

I. Sister Clarentia Pochet, of the Institute of the Sisters of Providence, founded by the Venerable John Martin Moyë, was born in the year 1840. In the month of February of the year 1901, she began to be afflicted by a disease in her lumbar vertebrae, which gradually worsened to the point that it affected the entire spine, hindering all bodily movements, even the slightest, such as breathing. Furthermore, other very serious symptoms were added, such as paralysis and excruciating pains. In order to receive better care, on August 19th of the same year, she was taken from the town of Chevreuse to the motherhouse of this Institute, in a place commonly called Portieux. The best doctor of this religious house spared no diligence in trying to find a remedy for this disease, but to no avail. Indeed, every day the illness worsened: therefore, the doctor ceased treatment, declaring the disease to be very serious, and that there was no hope of healing. Then, novendial prayers were offered to the Most Holy Trinity, that through the intercession of the Venerable Moyë, the sick woman might be healed by a suitable miracle, in order to obtain her beatification. These prayers began on April 25th, but the disease and the pains tormented the sick woman more and more, although her hope, indeed her confidence, in obtaining a miracle did not diminish. On May 4th, the anniversary of the blessed death of the Venerable Moyë, this confidence was rewarded with a heavenly gift. For Sister Clarentia, from the night of the 3rd until the first hour of the following day, remained awake in prayer, and then she was overcome by sleep until the second hour. Having awakened, she found herself perfectly healed: all the pains had completely disappeared, her limbs were again invigorated, and her bodily movements were restored, her strength perfectly restored. Prudently, Clarentia remained silent, lest she break the silence of the night, offering her thanks. In the morning, she wished to be taken to the chapel as usual, but as the Sisters were leaving, she rose from her bed, knelt before the altar, and, with tears streaming down her face, thanked God and His Servant. On the same morning, the doctor recognized her as perfectly and completely healed, contrary to the laws of nature. The College

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of doctors of our Congregation has discussed this marvelous event three times.

[*Latin ed. p. 736*]

Acts of the Apostolic See - Official Commentary: In the year 1916, a certain Radiculoneuritis with spondylo-arthrosis of the dorsal-lumbar region was diagnosed; it was predicted that the condition would be entirely unfavorable, and that a cure would occur beyond the powers of nature.

1. Ennius Scimone, born in this city in the year 1916, was afflicted with a severe fever on January 7th, 1923. This illness, after all symptoms and diagnoses were considered by the attending physicians, was defined by a physician of our Sacred Congregation as "an acute toxic-infective syndrome with severe meningeal involvement." The morbid symptoms increased to such an extent that they led the child to the brink of death, as the attending physicians state. When Ennius was attending a game at Louth, which was supervised by the Sisters of the Divine Providence, his father visited them on Thursday, January 18th, imploring their prayers. He received an image of the Venerable John Martin Move, the founder of the Institute, and a promise of prayers from the entire domestic community. Upon returning home, he invoked the patronage of this Venerable, and frequently the Venerable's image was placed near the child's body. On the evening of January 19th, the child was seized by a deadly sleep, and the attending physician declared that death was imminent. However, the following morning, around the ninth hour, Ennius suddenly arose, all signs of the illness having vanished. He spoke freely, and eagerly desired food and drink, as if completely healed. Two physicians shortly thereafter declared him to be perfectly healed. The following year, two expert physicians confirmed the persistence of his recovered health, which continued thereafter. The physicians, by virtue of their profession, unanimously affirmed that the healing occurred contrary to the laws of nature.

These two remarkable events were discussed on April 27th of this year in the preparatory meeting of the Sacred Congregation. After hearing the votes of the Reverend Cardinals and Consultor Fathers, it was deemed that the matter could be presented before the General Congregation before the Supreme Pontiff. Therefore, on October 19th, before His Holiness Pope Pius XI and the entire Congregation, the Reverend Cardinal Clemens Micara, Bishop of Velletri, the Promoter of the Cause, proposed the following question for discussion: Concerning which miracles do we have evidence in this case, and to what effect do they pertain? The Reverend Cardinals, Official Prelates, and Consultor Fathers each expressed their opinion, which His Holiness listened to attentively, and immediately gave his judgment. Therefore, with the Reverend Cardinals, the Promoter, the Prefect of the Sacred Congregation, and the Reverend Father Salvatore Natueci, the General Promoter of the Faith, and myself, in attendance, it was declared: That

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evidence exists for two miracles: through the intercession of the Venerable John Martin Move, a perfect and instantaneous healing occurred, granted by God, with the prayers of Sister Clare.

[*Latin ed. p. 737*]

To the Most Holy Congregation of Rites, concerning the neuro-radiculitis of the boy Enmii Scimone, from the province of Kitiium, suffering from sponylarthrosis syndrome, with 737 dorsal-lumbar lesions, and also an acute, infectious condition with meningeal involvement. This matter was duly promulgated and ordered to be recorded in the acts of the Holy Congregation. Given in Rome, on the 19th of October, in the Marian Year of 1954. C. Card. CICOGNANI, Prefect. A. Carinci, Archbishop, Secretary.

Regarding the Beatification and Canonization Cause of the Venerable Servant of God, Sister MARIA ASSUMTA PARLOTTA, Professa of the Institute of the Franciscan Missionaries of Mary.

ON THE QUESTION of whether and concerning what miracles it can be affirmed that, in the case in question, the very Virginity, consecrated by Christ Himself, testifies to such faith concerning the Kingdom of Heaven, and such love for the Divine Redeemer, that it is not surprising that she bears abundant fruits of sanctity... Such virginity infuses a spiritual power into souls, which can even compel them to martyrdom, if it should be necessary; and this, indeed, is most eloquently taught by history, which presents to all the admiration of countless bands of virgins, from Agnes of Rome to Mary Goretti (Pius XII, Encyclical on Sacred Virginity, A. A. S. vol. 46, p. 172).

Indeed, thousands of virgins, inflamed by the love of Christ, hasten to foreign missions, to assist the missionaries, and are also prepared to shed their blood. Among these, the Franciscan Institute of the Missionaries of Mary deserves special mention for its excellent service to the Church. Its members gather abundant fruits of their zeal throughout the world, winning not only the admiration of men, but also meriting evident signs of divine benevolence. Recently, the memory of the Beatification of seven Virgins from the same Institute, who gave a glorious martyrdom for the glory of Christ in China, is still fresh in our minds. Now, from the same Institute, another Virgin, Mary Assumta Parlotta, of Italian origin, the first flower from Europe transplanted to China, and there, not through martyrdom, but...

[*Latin ed. p. 738*]

738 But that the fragrance of heroic virtues might "attract those long-separated peoples to Christ gently, by example" (from the Decree approving [her virtues]), she was granted the honors of beatification. It is confirmed that her virtues were heroic by the divine miracles she wrought.

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Two of those who experienced these miracles presented their cases to this Holy Congregation in order to obtain beatification, and of whom we shall now speak briefly. I. Aloysius Foderini, born on August 30, 1911, in Piansano, within the boundaries of the diocese of Faliscoduna, of peasant parents, suffered from malaria from the age of twelve to sixteen. This disease recurred in 1931, followed by another type of fever towards the end of September, which was diagnosed as having a typhoidal nature, and which afflicted him for three weeks. Shortly thereafter, a painful swelling began to affect his right tibia, which, increasing in size, was diagnosed by the same physician as osteoperiostitis, and therefore, surgical intervention was deemed necessary by the same physician. On the evening of October 25 of the same year, at 8:00 PM, the sick man was suffering intensely. His mother, while rubbing the swelling, fervently invoked the Venerable Mary Assumpta Pallotta, then recited the Rosary of the Blessed Virgin Mary, so that the Venerable's intercession might be efficacious with God. Meanwhile, the son fell asleep until the early morning of the following day. Upon awakening, he felt no pain, and he touched his tibia without any discomfort. The mother touched his leg, and, upon hearing her son say that he was healed, she realized that Venerable Mary Assumpta had obtained a miracle from God. Aloysius subsequently walked freely, and has not since been afflicted by the same illness. The attending physician, after examination, and three experts by profession, unanimously agreed on the diagnosis and prognosis, namely: acute purulent osteoperiostitis of the right tibia, and that the healing was not attributable to natural means. II. Lucia D'Arcangelo, born in Salerno on February 12, 1931, began to suffer from pain in her left ear at the beginning of June in 1939. Two physicians, endowed with special expertise in otolaryngology, examined her successively, and independently of each other, gave the same diagnosis, namely: acute purulent osteomastoiditis, and stated that she would need to undergo surgery. However, on the morning of June 15, the very day that one of the physicians had given his judgment, two Franciscan Missionary Sisters encouraged the girl's mother to pray to God, through the intercession of the Venerable Mary Assumpta Pallotta, to obtain her daughter's healing, and they placed a relic of the same upon her ear, and together with the family, they offered prayers. That same evening, around 5:00 PM, all the symptoms of the illness disappeared, and the girl was perfectly healed, and indeed, remained so.

[*Latin ed. p. 739*]

The Sacred Congregation of Rites testifies to 739 physical miracles. Unanimously, experts from the medical profession, in their entirety, attribute the healing to a supernatural intervention. Regarding both healings, a decision was made on December 10, 1953, in the Preparatory Congregation; then on the 19th of this month, in the General Congregation before our

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Most Holy Lord Pope Pius XII, in which the Reverend Cardinal Frederick Tedeschini, Promoter of this Cause, proposed the following question for discussion: What are the facts and what miracles are involved in this case? The Reverend Cardinals, Official Prelates, and Consultor Fathers expressed their opinions, and after careful consideration, the Most Blessed Father deemed it appropriate to immediately issue his supreme judgment in this matter. Therefore, with the Reverend Cardinals, the Promoter, and the undersigned Secretary of the Sacred Congregation, the Reverend Father Salvatore Natucci, General Promoter of the Faith, present, it was decreed: That there are two miracles, brought about by God through the intercession of the Venerable Mary Assumpta Pallotta, namely: the perfect and complete healing of Aloysius from a purulent inflammation in his right tibia, and the healing of Lucy from instant osteoperiostitis, and the healing of D'Arcangelo from acute osteomastoiditis in the left ear. This decree was ordered to be made public and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on October 19, in the Marian year of 1954. C. Card. CICOGNANI, Prefect. L. Pp S. f A. Carinci, Archbishop, Secretary. CONCERNING THE CANONIZATION AND BEATIFICATION OF THE VENERABLE SERVANT OF GOD, JOHN MARTIN MOYÉ, PRIEST OF THE SOCIETY OF THE PARIS MISSIONS TO FOREIGN LANDS, FOUNDER OF THE INSTITUTE OF SISTERS OF PROVIDENTIA. REGARDING: Whether, with the existing approval of the virtues of the aforementioned Venerable Servant of God, and the two Venerable miracles, a formal process for Beatification can proceed. "The priestly office is divided into four parts: to offer the living sacrifice of the flesh; to offer to God the gifts of virtues; to enter into the spirit of martyrdom with fervor; to pour forth graces and prayers to heaven" (Saint Bernard in Sententiis).

[*Latin ed. p. 740*]

Acts of the Apostolic See - Official Commentary 740. The Venerable John Martin Moyë, a priest, a man burning with the most fervent zeal for souls, dedicated himself entirely to their salvation, leaving a lasting memory of his zeal both in his homeland and in China, through the founding of two institutions, which still flourish and bear abundant fruit for the glory of God. This zeal, arising from his sanctity of life, was generously rewarded by God with graces, which pave the way for the Church to honor his Servant with beatification. And indeed: The Venerable John Martin, born in the town of Cutting, in the then Diocese of Metz, in the year 1730, received the priestly character in the year 1754 and passed away in the year 1793. Canonical inquiries, scarcely permitted, were carried out with ordinary authority, and the cause for beatification was introduced in the year 1891 by Leo XIII, of blessed memory, before the Sacred Congregation of Rites. Subsequently, by Apostolic authority, the processes were conducted, and both the virtues and, later, the miracles were examined according to the

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law, and were approved in the years 1945 and 1954 by His Holiness Pope Pius XII. Finally, the sacred canons of this Sacred Congregation, confirming the practice, urge that the entire Congregation open its mind to the Supreme Pontiff and declare: Whether, with the virtues and the approval of two miracles established, it is permissible to proceed to the solemn beatification of the Servant of God. This Sacred Congregation obeyed this decree, and the Reverend Cardinals, Officials, and Consultor Fathers unanimously issued a positive vote. The Most Blessed Father, graciously accepting these votes, declares that it is permissible to proceed with the beatification of John Martin Moyë, and orders that this decree be promulgated and recorded in the acts of the Sacred Congregation of Rites, and also that Apostolic Letters be issued under the Fisherman's ring concerning the solemn beatification to be celebrated at any time in the Vatican Basilica. Given in Rome, on the 31st of October, in the Marian Year of 1954. C. Card. CICOGNANI, Prefect. L. © S. f A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 741*]

The Sacred Congregation of Rites, 741 V, SABINA. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, PLACID RICCARDI, PRIEST, OF THE ORDER OF SAINT BENEDICT, OF THE CONGREGATION OF CASINO. ON THE QUESTION OF WHETHER, WITH THE APPROVAL OF VIRTUES AND THE TESTIMONY OF TWO MIRACLES, THE BEATIFICATION OF THE VENERABLE SERVANT CAN PROCEED. It has wonderfully pleased the divine mercy and the providence of God's counsel that, towards the end of the fifth century, a distinguished legislator arose in the Church, Saint Benedict, who, at that time of great turmoil, established most wise regulations, still most suitable, to elevate the souls of monks to perfection, and to instruct them so that they might conform Christian society to the evangelical precepts, and to lead the unfaithful to the fold of Christ, softening their ferocity and implanting in them human and civil virtues. For Christ taught us: "I am the vine" (John 15:5), and therefore, the work of prayer, of the entire monastic family, which is added to the work, must be the unshakable foundation of all external activity. The entire Benedictine art of attaining Christian perfection is contained in the twofold precept: "Pray and work." He who prays and works observes the order established by God, and therefore enjoys perfect peace. Indeed, as Abbot Trithemius, addressing his monks, appropriately recounts from Saint Augustine: "Peace is the serenity of the mind, the tranquility of the soul, the simplicity of the heart, the bond of love" (Hom. I I I . med.). Wisely, therefore, the word "Peace" was adopted as the emblem by the Benedictine Order. This peace of mind wonderfully shone forth in the Venerable Placid Riccardi, who, praying and working, completely detached from all earthly things, and solely intent on pleasing God, heroically attained Christian

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and monastic perfection, as has been legally proven by the testimony of two miracles, and by the decrees of the Sacred Congregation of Rites, promulgated by the Most Holy Pope on the days of June 4, 1944, and October 19, 1954. Thus, the way was prepared for this monk to proceed rapidly towards Beatification. It remained for the Sacred Congregation to resolve the question of whether, with the approval of virtues and the testimony of two miracles, the Beatification of the Venerable Servant of God could proceed. The answer was unanimous:

[*Latin ed. p. 742*]

Acts 742, concerning the Apostolic See – the Consultors, the official commentary, the response of the eminent Prelates and Reverend Cardinals, which the Supreme Pontiff confirmed by consensus. Therefore, it is permissible to proceed with the solemn Beatification of the Venerable Placido Riccardi. Furthermore, the Most Blessed Father ordered that the Apostolic Letters, sealed with the Fisherman's ring, concerning the Beatification, whenever it is to be celebrated in the Vatican Basilica, be written and promulgated, and that the decree be recorded in the acts of the Holy Congregation of Rites. Given in Rome, on the 31st of October, in the solemnity of the Lord Jesus Christ, King, in the Marian Year of 1954. C. L. Card. CICOGNANI, Prefect. ©S. t A. Carinci, Archbishop, Secretary. CONCERNING the Beatification and Canonization of the Venerable Mother Pallotta, Professed Sister of the Institute of the Most Holy Mary Assumpta, Franciscan Missionary Sisters of Mary. WHEREAS, with the approval of the Servant of God, doubts concerning the virtues of the aforementioned and other Venerable miracles may arise, it is permissible to proceed with the solemn Beatification. Saint Pius X, when the General Superior of the Franciscan Missionary Sisters of Mary inquired of him not only about the wonderful signs which occurred either at the death of the Venerable Mary Assumpta Pallotta, or afterwards, but also about her stupendous virtues, with which she was endowed, responded: "I am not so moved by the marvelous things which you recount about her, but I am greatly affected by the holiness which you assert shone forth in her; therefore, the cause for the Beatification of this Sister should be introduced without delay." How rightly this Saint judged, the legal acts of the process clearly demonstrate. The utmost humility, the utmost purity of spirit and simplicity, the utmost zeal for poverty, the utmost charity, both towards God and towards her neighbors, the utmost observance of all the rules, even the smallest, of the Institute, which from her novitiate to her death suffered no defect, constantly progressing, led her to the summit of holiness. Indeed, foreseeing divine blessings, from her tenderest years she was never absent from works of piety, nor from labors in which, according

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to her ability, she alleviated the suffering of others.

[*Latin ed. p. 743*]

The Sacred Congregation of Rites was informed that 743 families were burdened by poverty, and that a certain Religious, having entered the Franciscan Missionary Institute of Mary for twenty years and having taken perpetual vows, in the year 1944, inflamed with a desire for martyrdom, was sent to the Chinese missions. The following year, on April 7th, afflicted by a disease that had spread to the orphanage to which she ministered, she peacefully surrendered her most innocent soul to God. Due to her reputation for holiness, confirmed by heavenly signs, and at the command of the Most Holy Pope Pius X, the Institute petitioned that canonical inquiries be conducted, first by the Ordinaries, and then by the authority of the Apostolic See. After these were completed, on July 25th of the year 1923, the cause for Beatification was introduced. Her heroic virtues were recognized on February 28th of the year 1932 by Pope Pius XI, and two miracles were approved by the Most Holy Lord, Our Divine Master, Pope Pius XII, on the 19th of this month. In order that this Sacred Congregation may legally demonstrate that it has fulfilled all that is prescribed by sacred canons, or by its approved practice, for the purpose of Beatification, it was wisely decided that the entire Congregation, having considered all the proceedings, should declare its opinion that it is permissible to proceed to the solemn Beatification. This has been done; for all the Most Reverend Cardinals, Official Prelates, and Consultor Fathers, with unanimous consent, decreed: "It is permissible to proceed to the Beatification of the Venerable Mary Assumpta Ballotta." This decree was graciously ratified and confirmed today by the Most Blessed Father. Furthermore, the Supreme Pontiff ordered that this decree be promulgated and recorded in the acts of the Sacred Congregation of Rites, and that Apostolic Letters be issued, bearing the Fisherman's ring, concerning the solemn Beatification to be celebrated at any time in the patriarchal Basilica of the Vatican.

Given at Rome, on the 31st of October, on the feast of the Lord Jesus Christ, King, in the Marian Year of 1954.

C. Card. CICOGNANI, Prefect.

L. © S. t A. Carinci, Archbishop, Secretary.

[*Latin ed. p. 744*]

744 Acta Apostolicae Sedis - Commentary. THE HOLY CONGREGATION FOR SEMINARIES AND CATHEDRAL STUDIES, AND THE FACULTY OF SACRED THEOLOGY IN THE ARCHDIOCESE OF SYDNEY, FOR STUDENTS FROM AUSTRALIA, NEW ZEALAND, AND THE OCEANIA REGION, IS CANONICALLY ESTABLISHED. The Holy Congregation, which presides over Seminaries and Studies, having carefully considered the urgent requests contained in the letters of the

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Most Reverend and Eminent Lord Norman Thomas, Cardinal Gilroy, Archbishop of Sydney, and having ascertained that in the Archiepiscopal Seminary of Sydney there are several theological courses with qualified professors who teach with a scientific method, and that others can also be recruited from other dioceses to teach philosophical and theological disciplines, and having diligently considered the statutes presented to the same Holy Congregation in the year 1952, in order to increase the glory of the Catholic Church and to more effectively promote the salvation of souls, erects and declares established a Faculty of Sacred Theology in the Archiepiscopal Major Seminary of Sydney, granting this Faculty the power to confer academic degrees in Sacred Theology upon duly enrolled students, so that after two future years, those who have diligently pursued their academic studies may be awarded the degree of Bachelor, and after four future years, the degree of Licentiate, always provided that all requirements are fully met as prescribed by the Apostolic Constitution "Deus scientiarum Dominus" and its accompanying "Ordinances," with all other legally established provisions remaining in force; all rights, honors, and privileges customary to such Faculties are granted to the Sydney Faculty of Sacred Theology. Given at Rome, from the Buildings of Saint Callistus, on the second day of February, in the year of Our Lord 1954, in the Feast of the Purification of the Blessed Virgin Mary.

[Signatures:] I. Card. Pizzardo, Bishop of Albanum, Prefect. © S. f C. Confalonieri, Archbishop of Nicopolis, Secretary.

[*Latin ed. p. 745*]

7*5- II DECREES: Decrees of the Sacred Congregation concerning Seminaries and Universities, Our Most Holy Lord: on June 22, 1951, decreed that the Four-Year Theological Course of the Congregation of the Holy Cross in the city of Marianopolitana (Montréal) be affiliated with the Faculty of Sacred Theology of the Catholic University of Marianopolitana for a period of three years. On July 14, 1951, it was decreed that the Faculty of Theology of the Catholic University of Berytensis, from Santo Iosepho, may confer the degree of Bachelor upon its students of the four-year minor theological course, who have satisfied certain conditions. On May 5, 1952, it was decreed that the Four-Year Theological Course of the Seminary of Pictaviensis (Poitiers) be affiliated with the Faculty of Sacred Theology of the Catholic University of Andegavensis (Angers) for a period of three years. On May 30, 1952, it was decreed that the Four-Year Theological Course of the Pontifical Seminary of Sancti Dominici (Santo Domingo) be affiliated with the Faculty of Sacred Theology of the Catholic University of Washingtoniensis (Washington) for a period of three years. On November 22, 1952, it was decreed that the Faculty of Sacred Theology of the Catholic University of Ottaviensis (Ottawa) may confer the degree of Bachelor upon its students of the four-year minor theological course, who have satisfied

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certain conditions. On January 16, 1958, it was decreed that the Four-Year Theological Course of the Seminary of Venetensis (Vannes) be affiliated with the Faculty of Sacred Theology of the Catholic University of Andegavensis (Angers) for a period of three years. On February 14, 1958, the "Pulchrarum Artium" School in the Faculty of Letters (Lima), and of Pedagogy of the Peruvian Catholic University, was approved. On December 8, 1953, the newly revised statutes of the Pontifical Academy of the Immaculate Conception (Romae) were approved. On December 10, 1953, the Riva-Agüero Institute of Higher Studies, in the Peruvian Catholic University (Lima), was approved. On December 21, 1953, the "Normal" School of Pedagogy, in the Peruvian Catholic University (Lima), was approved.

[*Latin ed. p. 746*]

74C» Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SACRED ROMAN ROTA TRIBUNALS

Edicts concerning the Nullity of Marriage (BAXTER-DONOVAN)

Since the actual place of residence of the Lady Alice Donovan, in the aforementioned case, is unknown, we summon her to appear, either in person or through a legitimately constituted procurator, before the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on February 7, 1955, at the twelfth hour, to discuss the matter in dispute, or to subscribe to the following, and to designate a day for the Rotal hearing for the determination of the case.

"Does the marriage in this case involve a nullity?"

The local Ordinaries, parish priests, priests, and all the faithful who have knowledge of the aforementioned residence of Lady Alice Donovan, must take care to inform her of this edictal citation.

Emmanuel Bonet,

Chancellor of the Tribunal of the Sacred Roman Rota,

November 26, 1954.

G. Pezzicara,

Notary.

[Translation of the French text:]

Since the current place of residence of Mrs. Alice Donovan, the defendant in this case, is unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on February 7, 1955, at noon, to resolve the doubt mentioned below, and to set the date for the decision of the case before the Rota.

"Does the marriage in this case involve a nullity?"

The local Ordinaries, the pastors, the priests, and the faithful who have

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knowledge of the residence of the aforementioned Alice Donovan, must, as far as possible, inform her of this present citation.

[*Latin ed. p. 747*]

747 II. AS. CULANA, seu NULLITATIS MATRIMONII, FIRMANA (Div. MICHELE-MANDIC). Cum ignoretur locus actualis commorationis Domini Milorad Mandic, in causa conventi, eundem citamus ad comparendum, sive per se sive per procuratorem legitime constitutum, in sede Tribunalis S. R. Rotae (Roma, Palazzo della Cancelleria) die 19 Februarii, hora X I I, ad concordandum de dubio disputando, vel infrascripto subscribendum et ad diem designandam, qua habebitur Turnus rotalis pro causae definitione. An constet de matrimonii nullitate, in casu. Ordinarii locorum, parochi, sacerdotes et fideles quicumque notitiam habentes de loco commorationis praedicti Domini Milorad Mandic curare debent, ut de hac edictali citatione ipse moneatur. H. T. Heard, pro Ponente Ex Cancellaria Tribunalis S. R. Rotae, die 11 Decembris 1954. E. Fiore, Notarius.

Since the actual place of residence of Mr. Milorad Mandic, the defendant in this cause, is unknown, we summon him to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on February 19, 1955, at 12 o'clock, to resolve the doubt presented below, or to subscribe to it, and to set the date for the decision of the cause before the Rota. Does the marriage consist of nullity in this case? The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Milorad Mandic, should, insofar as possible, inform him of this present citation.

[*Latin ed. p. 748*]

748 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA, Sacred Congregation of Rites. Tuesday, October 19, 1954, in the Apostolic Palace at Castel Gandolfo, in the august presence of the Holy Father, the General Session of the Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors gave their votes concerning the miracles which are asserted to have been wrought through the intercession of the Venerable Servants of God: I. John Martin Moyë, priest of the Society of Foreign Missions of Paris, founder of the Institute of the Sisters of Providence. II. Placid Riccardi, priest, professed monk of the Order of Saint Benedict. III. Mary Assunta Pallotta, professed nun of the Institute of the Franciscan Missionaries of Mary.

Tuesday, October 26, 1954, in the Apostolic Palace at the Vatican, the Preparatory Session of the Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed the martyr-

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dom of the Servants of God, Leo Ignatius Mangia, Paul Den, priests of the Society of Jesus, and their companions, priests and laymen, who were killed for the faith in China in 1900.

Tuesday, November 16, 1954, in the Apostolic Palace at the Vatican, the Ordinary Session of the Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals and the Reverend Prelates Officials discussed: 1. The resumption of the Cause of Beatification of Blessed Mary Teresa of Soubiran, Virgin, foundress of the Congregation of Mary Help of Christians. 2. The report of the theological censors concerning the writings of the Servant of God, Pius IX.

In the Preparatory Session, the aforementioned Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed two miracles, which are asserted to have been wrought through the intercession of the Venerable Servant of God, Marcellin Joseph Benoît Champagnat, priest, founder of the Institute of the Little Brothers of Mary.

Tuesday, December 7, 1954, in the Apostolic Palace at the Vatican, the Ordinary Session of the Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals and the Reverend Prelates Officials discussed the introduction of the Cause of beatification and canonization of the Servant of God, Pius IX.

[*Latin ed. p. 749*]

From the Roman Secretariat of State, 749. BY ORDER OF THE HOLY SEE: With letters from the Secretariat of State, the Most Holy Father, Pope Pius XII, reigning happily, has deigned to appoint: October 10, 1954. His Excellency, Most Reverend Monsignor John Martin O'Connor, titular Bishop of Tespia, as Consultor to the Holy Congregation for Seminaries and Universities. November 26: The Reverend Fathers Giuseppe Grisar and Balduine de Gaiffier, of the Society of Jesus, and Melchiorre da Pobladura, of the Order of Friars Minor Capuchin, as Consultors to the Historical Section of the Holy Congregation of Rites. December 9: His Excellency, Most Reverend Monsignor Sigismund Peter, titular Archbishop of Neapoli of Pisidia, as Consultor to the Holy Office. Furthermore, with letters from the Secretariat of State, the Most Holy Father, Pope Pius XII, reigning happily, has deigned to appoint: As Assistants to the Pontifical Throne: August 12, 1954. His Excellency, Most Reverend Monsignor Giuseppe Albers, Bishop of Lancing. May: Apostolic Protonotaries *ad instar participantium*: Monsignor Floriberto Coulombe, of the diocese of Chicoutimi. Monsignor Edmond Duchesne, of the same diocese. Monsignor Andrea Enrico Chaumont, of the diocese of Clermont. May 31: June 11: June 20: October: Monsignor Daniel O'Connell, of the diocese of Galveston. Monsignor William Kearney, of the diocese of Bridgeport. Monsignor John Kennedy, of the same diocese. Monsignor Gaetano Carollo (Rome). Monsignor George Dubuc,

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of the diocese of Nicolet. April: Domestic Prelates of His Holiness: 1949. Monsignor Valerian Bélanger, of the Archdiocese of Montreal. March 9: Monsignor Amato Boileau, of the same Archdiocese. Monsignor Eudore Charbonneau, of the same Archdiocese. Monsignor Paul Coursol, of the same Archdiocese. Monsignor Arturo Deschênes, of the same Archdiocese. Monsignor Eugene Gareau, of the same Archdiocese. Monsignor Charles Labelle, of the same Archdiocese. Monsignor Wilfred McDonagh, of the same Archdiocese. Monsignor Martin Reid, of the same Archdiocese. June 24, 1953: Monsignor Alfonso Douillard, of the diocese of Luçon. December 1: Monsignor Renato Lefebvre, of the diocese of Dijon. January 21, 1954: Monsignor Giuseppe Depigny, of the Archdiocese of Bourges. Monsignor Paul M. Alfonso Breton, of the diocese of Versailles.

[*Latin ed. p. 750*]

Acts 7th, February 13th; March 20th; April 6th; May 10th; June 11th; July [date obscured].

Apostolic See - Official Commentary, 1954.

Most Reverend Charles Joseph Maria Daviau, of the diocese of Angers.

Most Reverend Émile Parent, of the diocese of Chicoutimi.

Most Reverend Saverio Ducros, of the archdiocese of Toulouse.

Most Reverend Edward Beaudoin, of the archdiocese of Québec.

Most Reverend Jean Belleau, of the same archdiocese.

Most Reverend William Mi ville Dechene, of the same archdiocese.

Most Reverend Robert Dolbec, of the same archdiocese.

Most Reverend Victorin Germain, of the same archdiocese.

Most Reverend Louis Émile Hudon, of the same archdiocese.

Most Reverend Émile Turgeon, of the same archdiocese.

Most Reverend John Duggan, of the diocese of Ross.

Most Reverend Victor Roslais, of the archdiocese of Rennes.

Most Reverend James Harding, of the diocese of Trenton.

Most Reverend James Hogan, of the same diocese.

Most Reverend Francis Kasprowicz, of the same diocese.

Most Reverend William Margerum, of the same diocese.

Most Reverend Emmett Monahan, of the same diocese.

Most Reverend Francis Thornton, of the same diocese.

Most Reverend George Welsh, of the same diocese.

Most Reverend Joseph Chambaud, of the diocese of Valence.

Most Reverend Stephen Courbis, of the same diocese.

Most Reverend Henry Callaban, of the diocese of Bridgeport.

Most Reverend Michael Carnicke, of the same diocese.

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Most Reverend Mcola Coleman, of the same diocese.
Most Reverend George Curtiss, of the same diocese.
Most Reverend William Fox, of the same diocese.
Most Reverend Émile Jasiello, of the same diocese.
Most Reverend James Murphy, of the same diocese.
Most Reverend Peter Bissen, of the diocese of Des Moines.
Most Reverend Thomas Costin, of the same diocese.
Most Reverend William Coughlan, of the same diocese.
Most Reverend Cornelius Lalley, of the same diocese.
Most Reverend James Maher, of the same diocese.
Most Reverend George Flanigen, of the diocese of Nashville.
Most Reverend John A. Shea, of the same diocese.
Most Reverend Joseph Siener, of the same diocese.
Most Reverend Edward Aumann, of the archdiocese of Milwaukee.
Most Reverend John Barry, of the same archdiocese.
Most Reverend Ladislao Bednarski, of the same archdiocese.
Most Reverend William Bronner, of the same archdiocese.
Most Reverend Nicola Brust, of the same archdiocese.
Most Reverend Edmond Goebel, of the same archdiocese.
Most Reverend William Groessel, of the same archdiocese.
Most Reverend Joseph Heim, of the same archdiocese.
Most Reverend James Huepper, of the same archdiocese.
Most Reverend Peter Leone Johnson, of the same archdiocese.
Most Reverend Charles Keyser, of the same archdiocese.

[*Latin ed. p. 751*]

751 1954. Monsignor Filippo Klein, of the same archdiocese. Monsignor Giorgio Einackert, of the same archdiocese. Monsignor Leonardo Lieven, of the same archdiocese. Monsignor Giacomo Nellen, of the same archdiocese. Monsignor Michele Piale, of the same archdiocese. Monsignor Giorgio Regenfuss, of the same archdiocese. Monsignor Giovanni Sullivan, of the same archdiocese. Monsignor Paolo Tanner, of the same archdiocese. Monsignor Giovanni Wieczorek, of the same archdiocese. Monsignor Giorgio Dowd, of the Archdiocese of Boston. Monsignor Giacomo Doyle, of the same archdiocese. Monsignor Agostino Hargedon, of the same archdiocese. Monsignor Guglielmo Reilly, of the same archdiocese. Monsignor Myles McSwiney, of the same archdiocese. Monsignor Alessandro Ogouowski, of the same archdiocese. Monsignor Roberto Sennott, of the same archdiocese. Monsignor Patrizio Walsh, of the same archdiocese. August 6. Monsignor Emilio Oousineau, of the Diocese of Joliet, Illinois. Monsignor Emory Gottschall, of the same diocese.

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Monsignor Filippo Kennedy, of the same diocese. Monsignor Federico Stenger, of the same diocese. Monsignor Giovanni Stoesser, of the same diocese. Monsignor Michele Doyle, of the Diocese of Winona. Monsignor Francesco Prokes, of the same diocese. Monsignor Luigi Wermelskirchen, of the same diocese. October 11. Monsignor Leonardo Bauer, of the Diocese of Belleville. Monsignor Raimondo Harbaugh, of the same diocese. Monsignor Vernon Pietro Alemán, of the Archdiocese of New Orleans. Monsignor Enrico Bezou, of the same archdiocese. Monsignor Gerardo Frey, of the same archdiocese. Monsignor Paolo Gauci, of the same archdiocese. Monsignor Giacomo Gillespie, of the same archdiocese. Monsignor Edwin Gubler, of the same archdiocese. Monsignor Bernardo Bammerstein, of the same archdiocese. Monsignor Felice Miller, of the same archdiocese. Monsignor Carlo Murphy, of the same archdiocese. October 24. Monsignor Michele Federici (Rome). Monsignor Agostino Grego (Rome). Monsignor Eligio Lauro (Rome). Monsignor Pietro Santini (Rome). Monsignor Antonio Ladiana, of the Diocese of Castellaneta. Monsignor Origene Grenier, of the Diocese of Mcolet. Monsignor Raoul L'Allier, of the same diocese. Monsignor Arturo Leblanc, of the same diocese. Monsignor Giuseppe Letendre, of the same diocese. Monsignor Salvatore Maggi, of the prelature nullius of Alta m ura. Monsignor Paolo Toncas, of the Diocese of Gaspé. July 6.

[*Latin ed. p. 752*]

Acta Apostolicae Sedis - Official Commentary 752, December 1954. Monsignor Scaccia Liborio, of the diocese of Oefalù.

Monsignor Travia Antonio, of the archdiocese of Palermo.

Monsignor Sevi Eugenio, of the diocese of Rieti.

Chamberlain attendants, 10, 15, May 31, 1954:

Secret, extraordinary chamberlain of His Holiness:

Monsignor Endebrock Giovanni, of the diocese of Trenton.

Monsignor De Wit Antonio, of the archdiocese of Utrecht.

Monsignor Donnellan Tommaso, of the archdiocese of New York.

Monsignor Engel Aroldo, of the same archdiocese.

Monsignor Haverty Giovanni, of the same archdiocese.

Secret chamberlain, with sword and mantle, of His Holiness: October 26, 1954.

The Baron Nogara Antonio (Rome).

Honorary chamberlain, in purple vestments, of His Holiness:

October 5, 7, 25, 1954.

Monsignor Nicotra Gregorio, of the diocese of Acireale.

Monsignor Gambuzza Matteo, of the diocese of Noto.

Monsignor Guccione Francesco, of the same diocese.

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Monsignor Tranchina Salvatore, of the same diocese.

Monsignor D'Antonio Francesco Giovanni, of the diocese of Nocera dei Pagani.

NECROLOGY:

October 18, 1954.

Monsignor Harscouèt Rodolfo Ottavio, Bishop of Chartres.

October 21.

His Eminence, Cardinal Jorio Domenico, of the title of St. Apollinare, Prefect of the Holy Congregation for the Discipline of the Sacraments.

November 7.

Monsignor de Andrade y Amaral Giovanni de Matha, Bishop of Niterói.

November 9.

Monsignori Lunardi Federico, Archbishop titular of Side, Apostolic Nuncio in Paraguay.

November 10.

His Eminence, Cardinal Bruno Giuseppe, of the diaconal title of St. Eustachio, Prefect of the Supreme Tribunal of the Apostolic Signature.

November 16.

Monsignor Maisonobe Amedeo Alessio Maria, Bishop of Belley.

November 26.

His Eminence, Cardinal Guevara Giovanni Gualberto, of the title of St. Eusebio, Archbishop of Lima.

November 30.

Monsignor Gill Vincenzo, Bishop of Cesena.

December 14.

Monsignor Ghoe Giovanni Battista, Bishop titular of Antedone, Apostolic Vicar of Taiku.

December 23.

Monsignor Echeverría Barrena Emeterio, Bishop titular of Dora, Prelate of the "nullius" Priorate of Ciudad Real of the Military Orders of Spain.

December 25.

Monsignor Le Hunsec Luigi, Archbishop titular of Marcianopoli.

December 26.

Monsignor Cardinale Girolamo, Bishop of Verona.

[*Latin ed. p. 753*]

Year and Volume XXXIV, December 29, 1954 (Series II, Volume XXI) - No. 17. ACTA APOSOLICAE SEDIS, Official Commentary. ACTA of Pope Pius XII. APOSTOLIC CONSTITUTION: *MAUDENSIS ARMENORUM*. A certain region is separated from the Armenian Archieparchy of Mardin

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and is constituted as the new Archieparchy of *BAGDADENSIS ARMENORUM*.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING MEMORY:

From the time that God, by the inscrutable counsel of His goodness, willed that We should undertake the care of the entire flock entrusted to Us, We have always pondered in Our heart how We might best provide for the needs of Christians and promote their welfare. Therefore, since a gathering of Armenian Bishops, held in the year 1953 in the town of Bzommar, judged that a new Archieparchy should be established in the region of Iraq, and since this request was made to this Roman See, We, having considered it to be for the good of souls, and after mature deliberation, and with the approval of the Holy Congregation for the Oriental Church, which was the second step in this matter, supplementing the judgment of those who believe they have some right in this matter, We, by Our Apostolic authority, decree and order the following:

From the very extensive Armenian Archieparchy of Mardin, We separate that territory which is enclosed by the borders of the Kingdom of Iraq, and We constitute it as a new Archieparchy.

[*Latin ed. p. 754*]

754 Acta Apostolicae Sedis - We prepare the official document for the establishment of the diocese, to be called the Armenian Diocese of Baghdad. The seat of this new Church will be in the city of Baghdad, and the archiepiscopal cathedra will be located in the church of the Blessed Virgin Mary, who was taken up into heaven, thereby enhancing the honor of the cathedral building. Therefore, we grant to this Church, and to its sacred ministers, all the rights, honors, and powers that are proper to such a seat and its prelates; we also wish them to be bound by the same obligations and duties that apply to other Churches and archbishops. Furthermore, we wish to place both the seat and its prelates under the authority of the venerable Brother, the Patriarch of the Armenians of Cilicia, as suffragans and subjects. The episcopal fund, which is established, consists of those goods which either the prelates themselves obtain from the division of assets, if any exist; or which the generosity of the Christians offers; or which are received from the Curia; or finally, which the Holy Congregation for the Eastern Churches is accustomed to send. A seminary should be built in this Church as soon as it is possible, at least an elementary one, to receive boys and to educate them for the duties of the priesthood; for they are the hope of the Church, through whom the light of the Gospel will shine upon men. The governance and administration of the new archdiocese, as well as the election of a Vicar or Administrator when the seat is vacant, the rights and duties of the clergy and the people, and other matters of this kind, shall all be governed according to the regulations of the Armenian Church.

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As for the clergy, as soon as the archdiocese of Baghdad is established, they shall be considered to belong to that Church within whose territory they legitimately reside, subject to the laws and ordinances of their own jurisdiction. We also decree that all acts and documents pertaining to the new archdiocese shall be sent by the Curia of Mardin to the Curia of the same seat as soon as possible, to be religiously preserved in the archives. Finally, the venerable Brother, Stephanus M. Blanquet du Chayla, Archbishop of the Latins of Babylon and Apostolic Delegate in the Kingdom of Iraq, will see to the execution of what We have prescribed and decreed in these letters; to him We grant all the powers necessary to carry out this business, and We authorize him to delegate tasks to any person he deems fit, provided that such person is of established ecclesiastical standing. The same venerable Brother will also have the responsibility of drawing up the necessary documents and, as soon as possible, of sending a true copy of them to the Holy Congregation for the Eastern Churches. If he presides over the Delegation in Iraq, he will fulfill Our prescriptions. We wish these letters to be effective now and in the future; in such a way that those to whom these matters pertain will observe what has been decreed in them, and thus will give them effect. The effectiveness of these letters shall not be hindered by any contrary prescriptions, since We hereby repeal all such prescriptions by means of these letters. Therefore, if anyone...

[*Latin ed. p. 755*]

Acta Pii PP. XII 755: With whatever authority it may be endowed, whether knowingly or unknowingly, if anyone acts contrary to this, We command that it be declared entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which have been signed by a public notary, shall have the same full force and effect as if they were presented in person. Whoever in any way disregards or rejects Our decrees, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the thirtieth day of the month of June, in the year of Our Lord nineteen hundred and fifty-four, in the sixteenth year of Our pontificate. CELSUS Card. COSTANTINI, EUGENIUS Card. TISSERANT, Secretary of the Sacred Congregation for the Oriental Church, Hamletus Tondini, Regent of the Apostolic Chancery, Albertus Silvius Serafini, Sericano, Protonotary Apostolic.

II. MARDENSIS ARMENORUM (KAMECHLIENSIS ARMENORUM) FROM THE ARCHDIOCESE OF MARDEN (ARMENIAN), IN A CERTAIN DISTRICT, A NEW DIOCESE IS ESTABLISHED, TO BE CALLED ((KAMECHLIENSIS ARMENORUM)).

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PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

Since the Supreme God, with a merciful plan, has willed that We be raised to the Roman Pontificate and that We govern the Holy Church, We strive with all our effort that the Catholic cause may flourish and grow ever more, multiplying continually new dioceses which, in a certain way, are parents and nurturers of Christians. Therefore, with great joy of spirit, We received the assembly of Armenian Bishops.

[*Latin ed. p. 756*]

756 Acta Apostolicae Sedis - Official Commentary. Last year, in the region called "Bzommar," circumstances compelled the Apostolic See, with unanimous voice, to request that, since a portion of the Archiepiscopal See of Mardin (Armenian) had been separated, a new Church be established; for it is more fitting to attend to the needs of the faithful, and those who have not yet found rest within the bosom of the Roman Church should be sought after with the greatest care. Therefore, after hearing the counsel of the Sacred Congregation for the Oriental Church, and with the consent of all those who have a right, or believe they have a right, in this matter, and with certain knowledge of what we are about to do, we, by Our supreme authority, decree and establish the following. We separate the entire region of Upper Island, in Syria, from the Archiepiscopal See of Mardin (Armenian), and we reduce it to the form of a new diocese, to be called Kamechli (Armenian), whose territory shall be defined by the same boundaries as the region mentioned above. This new diocese shall be a suffragan of the Patriarchal See of Cilicia (Armenian), and therefore the Patriarchal Primate shall have jurisdiction over the Kamechli (Armenian) bishops. These bishops shall have their seat and residence in the city of Kamechli, which We, by these letters, raise to the rank of a city bishopric; and there they shall place a cathedral in buildings dedicated to Saint Joseph, which We adorn with the dignity of a cathedral church, granting it all the rights and privileges of other cathedral buildings. Furthermore, the Kamechli diocese, and its bishop for the time being, shall enjoy the same rights and honors, and shall be subject to the same burdens and duties, as all other dioceses and their prelates throughout the world. We also decree that, for the diligent instruction of those young men called by divine inspiration to the priesthood, as soon as circumstances permit, at least an elementary seminary shall be established. As for the assignment of clergy to the new diocese, We decree that as soon as the erection of the diocese is completed, those clergy shall be considered to belong to the Church within whose territory they legitimately reside. Furthermore, all documents and records pertaining to the newly established Church shall be sent by the Curia of the Archiepiscopal See of Mardin (Armenian) as soon as possible to the Curia of the Kamechli (Armenian) Church, so that

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they may be preserved with the utmost care in its archives. The episcopal fund shall consist of either the revenues of the Curia, if any, or the funds provided by the Sacred Council for the Oriental Church, or the money freely given by the faithful, or the assets that, in a just partition of the assets of the Mardin (Armenian) fund, shall be allocated to this new diocese in proportion. Likewise, with regard to the governance and administration of the new Church, the election of a Patriarchal Vicar or Administrator, in the event of a vacancy in the See, shall be...

[*Latin ed. p. 757*]

Acta Pii PP. XII 757: We decree and order that the rights and obligations, and other matters of this nature, be established according to the legitimate norms of the Oriental Church. We have decreed all of these things in these Letters, and the venerable Father Paulus Pappalardo, Archbishop with the title of Apamea in Syria, and Apostolic Delegate in Syria, will ensure that they are carried out, or he who, at the time these decrees are brought into effect, presides over the same Delegation; and to him who will carry out this matter, we grant all the necessary powers for that purpose, and may also delegate them to others, provided that they are constituted in ecclesiastical dignity, and we assign to them the duty of recording this completed business in the records, and of sending faithful copies to the Holy Congregation for the Oriental Church as soon as possible. We intend that these Letters be effective now and in the future; in such a way that those things which have been decreed through them will be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind can be contrary to the effectiveness of these Letters, since through these Letters we abolish all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, no one is permitted to divide or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were presented. Let anyone who disregards or in any way rejects Our decrees know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the thirty-first day of the month of June, in the year of Our Lord one thousand nine hundred and fifty-four, in the sixteenth year of Our Pontificate.

CELSUS
Card.
COSTANTINI
EUGENIUS
Card.

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TISSERANT
S. R. E.
Cancellarius
8. Congr. pro Ecclesia Orientali
a Secretis
Hamletus Tondini
Apostolic Cancellariam Regens
Albertus Silvius
Loco
£B
Plumbi
In Cane.
Apost, tab., vol LXXXIX, n 59.
Serafini, Sericano, Proton.
Proton.
Apost.
Apost.

[*Latin ed. p. 758*]

758 Acta Apostolicae Sedis - Official Commentary. APOSTOLIC LETTER, entitled BEATA MARIA V., declared the heavenly and principal Patron of the city and diocese of NARNIENSIS. POPE PIUS XII. For the perpetual memory of this event. Those faithful who, amidst the dangers and hardships of life, persevere on the right path and strive to reach the goal of eternal blessedness, happily attain it if they follow the Blessed Virgin Mary, whom God has appointed as a sure guide and a certain safeguard for salvation. This is what the citizens of Narni have felt and continue to feel. They honor and venerate the Blessed Virgin, called "de Ponte" (of the Bridge), whose illustrious image is preserved in the shrine along the Via Flaminia, near the ancient bridge of Augustus. In ancient times, this place was inaccessible and a dark cave, filled with cobwebs and defiled with dirt. There, in the year one thousand seven hundred and seventeen, a young man from Narni, who was hunting in that area, saw the Divine Child held in the arms of the Virgin Mary, and was deeply moved by awe and reverence. Moved by the news of this event, the mother of the young man and other women rushed to the cave, and, having cleansed it, established a dwelling place there in devotion to the Blessed Virgin. From that time on, the cult of the Blessed Virgin "de Ponte" grew greatly, spreading not only throughout the city and territory of Narni, but also to distant lands. And the most loving Mother, invoked by her devoted people, did not fail them in times of need, but always showered her heavenly blessings upon them. As a result, a magnificent temple was erected in her honor, which imitated

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the Basilica of the Blessed Virgin Mary of Loreto. This notable religious center, built through the generosity of the people, was solemnly consecrated by Nicholas Terzagus, the Bishop of Narni, in the year one thousand seven hundred and twenty-eight. And POPE CLEMENT XI, our Predecessor, through his benevolence towards the Canon Regular College of Narni, entrusted it with this sacred duty through Apostolic Letters sealed with the papal seal. And as the piety of the faithful of that city grew day by day, by unanimous consent and request, the image of the Blessed Virgin "de Ponte," which was to be a symbol of her special protection, was placed there by Cardinal Charles Mary, in the year one thousand seven hundred and fifty-four, with the authority of the Canon Regulars of St. Peter.

[*Latin ed. p. 759*]

The Acts of the Holy See, Volume XII, page 759, record that the city was redeemed amidst the clamor of the people, as if crowned with a golden diadem. To ensure that the memory of these glorious ceremonies would endure in the minds of the citizens of Narni through the ages, a liturgical solemnity was instituted, approved by Pope Pius IX, and by Our Predecessor, to be celebrated annually on the fifth day of May. How great the piety of the inhabitants of that city and region towards her was demonstrated most clearly by the most benign Mother of God, even as war raged fiercely throughout the world. For, while fiery projectiles, launched by aerial navigators, rained down, the city of Narni remained almost unscathed, and the sacred grotto itself, located near the bridge, which they especially sought to destroy, suffered no damage, although immense explosions occurred. The very building, in which the Salvatorian confreres have diligently worked for over fifty years, and which they have striven to adorn and improve through pious labor and expense, was restored to its former splendor after the calamities of war. To further strengthen the devotion of the people of Narni to the Mother of God, and to encourage them to seek the protection of the Heavenly Mother in pursuing the institutions of the Christian life, the Venerable Father John Baptist Dal Prà, Bishop of Interamna and Narni, requested that We declare the Blessed Virgin Mary, known as "of the Bridge," to be the principal patroness of the city of Narni, together with Saint Juvenal, the Bishop and Confessor, whom the people of Narni rightly venerate as a martyr, as the principal heavenly patron of the entire diocese of Narni. In response to these requests, Our beloved sons, Nicholas, Cardinal Canali, Protopresbyter of the Holy Roman Church, and Major Penitentiary, having given them the highest commendation, We, for whom there is nothing more ancient than to kindle the devotion to the Most Holy Virgin in the hearts of Our children, especially during this Marian year, and embracing the city and diocese of Narni with pastoral love, gladly decided to comply. Therefore, after consultation with the Congregation for Sacred Rites, with Our certain knowledge and mature deliberation, and by the

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fullness of Our Apostolic authority, We hereby establish and declare, in perpetuity, the Most Blessed Virgin Mary, of the city and diocese of Narni, to be the principal heavenly patron, together with Saint Juvenal, the first Bishop of that city, and We grant to her all the honors and liturgical privileges that rightly belong to the principal patrons of places. Let all contrary things be of no effect. These things We decree, establish, and ordain, that these present letters shall remain forever firm, valid, and efficacious; and shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall now and henceforth fully support them; thus, let it be done and decreed.

[*Latin ed. p. 760*]

Acts of the Apostolic See - Official Commentary 760, it is to be considered valid and definitive; and it shall be null and void from this moment onward, if anything contrary to these matters should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given from the Vatican, under the seal of the Fisherman, on the tenth day of the month of September, in the feast of the Most Holy Name of the Blessed Virgin Mary, in the year 1954, in the sixteenth year of Our Pontificate. By special mandate of the Most Holy Father, to the Reverend Father Mc Cabe, Patrician, Supreme Moderator of the Missionary Institute of the Most Sacred Heart of Jesus, established by the aforementioned Congregation, concerning the celebration of the centenary. Since We have learned that you and your companions are celebrating the first centenary of the religious Institute of the Most Sacred Heart of Jesus, which was founded, We have taken care to offer you our greetings, praises, and best wishes, in order to add to your joy. And when you hold your festive gathering in Rome, it would be pleasing to Us to receive you personally, unless the more pressing concerns of the apostolic ministry should prevent you from pursuing your desired goals, and in order to offer Us some consolation, all the more because you are so dear and welcome to Our paternal heart. But of those things which We would speak to you face to face, We wish to express at least something in writing, through these letters, to you and your confreres, so that you may receive an incentive to strive for greater and better things, and a new pledge of Our benevolence. From the liturgical feast of the Virgin Mother of God, Queen of Heaven and Earth, which We have recently decreed, and also from the august religious rite, by which you will place a golden wreath upon the sacred image of the Virgin Lady of the Most Sacred Heart of Jesus in the urban temple, We offer you our highest blessing and encouragement, that, obedient to the guidance of this great Lady and Patroness, you may devote yourselves more and more to loving and honoring the Heart of

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Christ. To Jesus Christ, may you attain the joys of eternal life.

[*Latin ed. p. 761*]

The Acts of Pope Pius XII, page 761, add to this, when the Mother of God, the firstborn of all, is religiously and piously venerated, and when frequent devotion is offered to her virginal Heart, the sanctuary of all virtues. Therefore, let this maternal example be amplified in your studies, and diligently apply yourselves to it, so that her splendid image may shine forth in the hall of your minds and in the examples of your conduct: this shall be your singular praise, and the summit of perfection attained through accumulated effort. While we entrust these wishes to our most benign Savior through the intercession of the Virgin Mother, we impart to you, beloved son, and to all who are drawn to the Institute of the Missions of the Sacred Heart of Jesus, as well as to all undertakings in which you expend your energies, our Apostolic Blessing, and the auspice of heavenly assistance.

From the Vatican, on the fourteenth day of the month of November, in the year 1954.

PIUS PP. XII

TO THE MOST REVEREND FATHER, THE ARCHBISHOP OF SMYRNA, IN AUSTRIA, HOLDING THE TITLE OF STAUROPOLIS, CELEBRATING THE TWENTIETH-FIFTH ANNIVERSARY OF HIS EPISCOPAL ORDINATION.

PIUS PP. XII

Most Reverend Brother, greetings and the Apostolic Blessing.

We have recently learned that you are about to complete the twenty-fifth year of your episcopate. We gladly embrace this opportunity to follow the events of your celebration with our prayers and good wishes.

Indeed, We are not unaware of the diligent service you have rendered to this Apostolic See for a long time. Even in the prime of your youth, you were involved in a fierce war between the Archbishop of Smyrna and the Greeks, amidst the battle lines and the fires that consumed the city, which also destroyed the episcopal buildings and almost all the Catholic institutions. Later, acting as the General Vicar, and then as the Apostolic Administrator in that same city of Smyrna, you were entirely dedicated to repairing the damages and restoring the works of Catholic life. Having been elevated to the dignity of Archbishop, you were appointed Apostolic Delegate to the Belgian Congo and Ruanda-Urundi; in that vast region, you devoted yourself to fostering missionary works and developing Church

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institutions, especially the training of clergy.

[*Latin ed. p. 762*]

762 Acts of the Apostolic See - Official Commentary. For nineteen years, you have devoted your care and attention to seminaries and schools for young people, with a notable increase in the number of native Catholics. During the recent and prolonged war, which raged throughout the world, you showed particular concern to ensure that communications between the Apostolic See and various regions of Africa were maintained. Five years ago, you were appointed Apostolic Delegate and subsequently Apostolic Nuncio to Austria, where you provided invaluable assistance in healing the wounds of war, in resolving numerous problems, and in overcoming the difficulties caused by the presence of foreign occupying forces. Remembering these and other services you have rendered to the Church, we, Venerable Brother, heartily congratulate you on your long and active episcopal ministry, and we implore God to graciously grant you heavenly gifts and consolations. In order that the upcoming celebrations may be more beneficial to the Christian people, we grant you, at your request, the power to bless the faithful in our name and with our authority, after performing the sacred pontifical rite on a date you shall determine, offering them a plenary indulgence for the benefit of the Church. May the Heavenly Mother, intercessor and herald of grace, and witness of our particular affection, be present with this Apostolic Blessing, which we bestow with great love in the Lord upon you, Venerable Brother, and upon all the beloved people of Austria. Given in Rome, at St. Peter's, on the seventeenth day of the month of November, in the sixteenth year of Our Pontificate. PIUS PP. XII. TO THE MOST REVEREND FATHER GIOBBE PAUL, ARCHBISHOP TIT. OF PTOLEMAIS IN THEBAIDA, APOSTOLIC NUNTIUS-DELEGATE IN HOLLAND, COMPLETING TEN YEARS OF PRIESTHOOD. PIUS PP. XII. Venerable Brother, greetings and the Apostolic Blessing. — We have gladly expressed, in letters, four years ago, the sentiments of Our congratulations, marking the completion of five years since the beginning of Your episcopate; remembering Your outstanding merits towards the Church and the Apostolic See, which You have acquired during this long period, whether here in Rome, by diligently dedicating Your care and attention to the Sacred Congregation for the Propagation of the Faith, or by serving as Rector at the Urban College, or elsewhere.

[*Latin ed. p. 763*]

Acts of the Most Holy Pope Pius XII, 763. In supporting the needs of the Apostolic Mission, first in the Republic of Colombia, and then in this illustrious Kingdom of the Netherlands. Now, as the fiftieth anniversary of your priesthood approaches, we earnestly desire that a joyful celebration, filled with auspicious omens and fervent prayers, may follow this happy

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event. Therefore, Venerable Brother, we congratulate you on the sacred and episcopal office which you have so diligently and devotedly fulfilled for so long, and we earnestly implore God that He may preserve you from all wickedness, so that, having received grace from on high, you may continue to serve.

Furthermore, that the commemoration of your priesthood may be more beneficial to the Christian people, we freely grant you the opportunity, so that, on the day you choose, after the Sacred Office has been performed, in the presence of the faithful, you may, in Our name and with Our authority, impart a plenary indulgence to them, for the benefit of the Church. May the Heavenly Mother, intercessor and advocate, and a special witness of Our charity, bestow the Apostolic Blessing upon you, Venerable Brother, which we impart to you, and to the entire clergy and faithful people of the Netherlands, with paternal affection in the Lord. Given in Rome, at St. Peter's, on the twentieth day of the month of November, in the sixteenth year of Our Pontificate. PIUS PP. XII.

To the Most Reverend Father Vannucci Hildebrand, Bishop in title of Sebaste in Cilicia, Ordinary Abbot of St. Paul in Via Ostiensis: Concerning the approaching end of the period since the patriarchal Basilica of Ostia was consecrated.

Most Reverend Brother, greetings and the Apostolic Blessing.

In the annals of the patriarchal Basilica of Ostia, which, located near the waters of the Tiber, gloriously proclaims the praises of the Apostle and Doctor of the Gentiles through the splendor of Christian art and the memories of antiquity, a day will forever be remembered, on which Our Predecessor, the immortal Pope Pius IX, just two days after the promulgation of the dogma of the Immaculate Conception, solemnly consecrated this wonderful temple with his own hands. We understand, from letters sent to Us, that you intend to publicly commemorate this auspicious event in the near future. We approve of this plan, as it greatly contributes to fostering devotion to the Apostle Paul among the people.

[*Latin ed. p. 764*]

The Acts of the Apostolic See, Official Commentary, 764 or more, which resonates most deeply with the sentiments of Our own heart. Indeed, We rejoice that We were born in this City, the head of the Christian name, whose sanctity, from the earliest age, captivated Us, and We were accustomed to nourish Our devotion before the tombs of the Apostles. But the solemnities which you are preparing are of such a nature that they will be pleasing to every Catholic. Who is unaware of the spirit, the piety, and the zeal with which the Church, in its entirety, pursues this most holy basilica, where the tomb of the Apostle Paul is preserved? Moreover, if it is true that the relics of the saints in Heaven exist within the Church as perennial sources, from which, as it were, streams of heavenly gifts flow into the Christian people,

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then this is especially true of the tomb of Paul, to whom belongs the very proclamation of the Divine Redeemer: "And the Lord said to him: Go thy way: for this man is to me a vessel of election, to carry my name before the Gentiles and kings and the children of Israel."* And as Our Predecessor, Leo the Great, testified, together with the blessed Peter, "the grace of God has raised him to such a height among all members of the Church, that he constitutes, as it were, a double light for the eyes of that body, of which Christ is the head." 2 For this reason, this most glorious tomb has always been held sacred as the palladium of the City, and has become the most desired goal, to which the hearts of Christians from all nations burned. For this very reason, the great Chrysostom expressed his desire to see Rome, and he poured forth these fervent wishes: "Who will give me that I may embrace the body of Paul, that I may cling to his tomb, that I may see the dust of that body which was wanting to Christ, the dust of him who bore the stigmata, the dust of him who everywhere disseminated the preaching? I say, the dust of that body, through which he ran everywhere, the dust of that body through which Christ spoke, and the light shone with a brilliance brighter than any clarity, and the voice resounded more terrible than any demon thunder." 3 It is therefore not surprising that, after this most holy place, at the initiative of Constantine the Great, the first sacred basilica, dedicated to the honor of Paul, was built, and that the Christian ages, with all the resources of industry and art, vied with each other to increase and adorn it; that the Roman Pontiments have extolled it with the highest praises, and have endowed it with gifts and privileges, with the most generous munificence and equal piety; and that finally, the pious people of pilgrims have come to it from the most remote regions, either to offer due thanks to the heavenly Patron, or to prevent the evils, dangers, and misfortunes that might befall them, through the powerful intercession of his prayer with God.

*Acts 9:15

2 St. Leo the Great, Sermon 82; Migne, PL, 54, 422.

3 In ep. ad Rom., Hom. 32; Migne PG, 60, 678-79.

[*Latin ed. p. 765*]

The Acta of Pope Pius XII, number 765, nevertheless, reminds you that the significance of this dedication to the temple should be remembered through the passage of time, and it appears to have been so magnificent that it has never been, nor will ever be, surpassed in its breadth or in the common harmony with which it was presented. Indeed, all were then overjoyed to greet the venerable Basilica of Saint Paul, which, as everyone knows, had been almost entirely consumed by a sudden fire in the early hours of the nights of July 15th and 16th, in the year 1823. This most terrible calamity not only affected the City, of which that temple was the ornament and glory, but the entire Catholic world was deeply saddened, and therefore, it was

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impossible for Rome to be deprived of such a magnificent adornment for so long, and around the tomb of Saint Paul, where the force of the flames had only caused damage, the ashes were scattered, the remnants of that immense conflagration. Therefore, when our Predecessor, Pope Leo XIII, through his Encyclical Letter "Ad Plurimas" dated January 25th, in the year 1875, called for the generosity of the Christians to restore that magnificent temple to its former beauty and grandeur, it was met everywhere with such eagerness and harmony that it surpassed all the hopes and expectations of the Roman Pontiff. As a result, where only a few years before there were only walls and ruins, a new monument of piety and art has arisen from those ruins, cheered on by the entire world, shining with marble and mosaic work, and with such magnificence and splendor that it befits the ashes of the Doctor of the Gentiles and his name. All of these things should be brought to your attention during this celebration of historical events. But if the memory of them will undoubtedly be pleasing to all, we know that a particular and proper part of this common joy rightfully belongs to you, the students of Father Benedict. To you, we say, to whom it is due that the venerable majesty of this place has shone so brightly through the centuries, not only with the splendor of exquisite art, but also with the most beautiful examples of sanctity and doctrine that have flourished there. These examples—of which many are certainly written in golden letters in the annals of the Church—should, especially on this occasion, shine before you, so that, strengthened and nourished by a heavenly power, you may be able to spread the fragrance of Christ more and more, abundantly nourished by the virtues of Saint Paul, and thus make this place more and more holy. Indeed, concerning your confraternity, to whom such a task had been entrusted, our Predecessor, Pope Martin V, on July 23rd, in the year 1425, wrote these remarkable words: "It is fitting that all churches and monasteries of the world should be a mirror..." so that all of the world...

[*Latin ed. p. 766*]

Acts of the Apostolic See - Official Commentary 766, "Let the Church be contemplated within its own sphere." 4. What is, however, paramount – and to which the celebrations to be held should certainly be directed – is that, given this opportunity, the splendid image of Paul may shine more and more brightly, and that each one, and you especially, may present this image as a model to be imitated. The fragrance of his charity, the invincible strength of his spirit, his tireless zeal for the apostolate until death, and finally, his glorious martyrdom, through which the Apostle so greatly distinguished himself in life, and which still breathes and speaks within the sacred walls of this temple, may profoundly enlighten the minds and hearts of all those whom the solemnities to be celebrated in this sacred edifice have called to prayer; may the illustrious Apostle profitably remind them how blessed it is, having put aside the emptiness of earthly things, to adhere to

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the footsteps of Christ and to courageously embrace His commandments. These are our most fervent wishes, and the salutary fruits which we desire from the prayers of the faithful. Keeping these before you, proceed, beloved sons, with diligent effort, so that due honor may be rendered to the Apostle of the Gentiles within his own temple. May this building, with its religion, its vast size, its admirable beauty and craftsmanship, not be merely a marble monument which, to those who behold it, inspires a useless admiration; but rather, may those who approach it, captivated by the sacredness of the place, draw a rich sustenance from it to increase their Roman faith, which the Apostle of the Gentiles praised, 5 and may they feel an even greater desire for this "principal church, from which the priestly unity has arisen," 6 which the same Paul, together with the Prince of the Apostles, consecrated with his own abundant blood, so that "a holy people, an elect race, a priestly and royal nation, might be formed through the sacred See of the blessed Peter, 7 the head of the world." Animated by this sweetest hope, while we wholeheartedly confirm our benevolence towards this most august temple and towards your religious family, we impart to you, Venerable Brother, and to all the members of this illustrious monastery, the Apostolic Blessing. Given in Rome, at Saint Peter's, on the first day of December, in the year 1954, in the sixteenth year of Our Pontificate. PIUS PP. XII

4 Bull. Cassin., I I , page 295.

5 Cf. Born. 1, 8.

6 S. LEO MAGNUS, Sermon 82; Migne, P.L., 54, 423.

7 CYPRIANUS, Ep. 59; Migne, P.L. 3, 818.

[*Latin ed. p. 767*]

Acta PU Pp. XII 767 V TO THE REVEREND FATHER ERNEST VOGT, S.J., DIRECTOR OF THE PONTIFICAL BIBLICAL INSTITUTE. * ON THE OCCASION OF THE CELEBRATION IN HONOR OF SAINT PIUS X, FOUNDER OF THAT INSTITUTE.

PIUS PP. XII

Beloved sons, health and the Apostolic Blessing.

Even as the sentiments of our heart are still stirred by the honors paid to our Predecessor, Pope Pius X, not so long ago, a message has reached Us, bringing joy, that you are about to worthily celebrate this auspicious event. This pleases Us, and is entirely fitting for that Institute, which our glorious Predecessor, from the very beginning of his governance of the Church, dedicated his efforts and thoughts to establishing, so that he might, as far as possible, uproot the errors that were then spreading. And now, as We contemplate the abundant fruits that have sprung forth from it for the good and benefit of the Church, We desire, beloved sons, to congratulate you on the work of the Biblical Institute, which has so admirably responded to the

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prudent counsel and expectations of our Predecessor. For, besides the fact that it has always flourished with men of outstanding talent and learning, and from it have emerged, and continue to emerge, devoted servants of the Sacred Scriptures, who, having imbibed from you a love for the divine writings, profitably instruct the minds of young clergy; this, indeed, is your chief praise, that in teaching, investigating, and expounding the Sacred Scriptures, you always, with due reverence, adhere to the teaching of the Church, whose duty it is, by divine institution, to safeguard, interpret, and defend the Sacred Books. And it is not unknown to anyone how much, from this, not only biblical studies, but the entire sacred doctrine has progressed. For it is necessary that the use of the divine Scriptures "should permeate the whole discipline of theology and be closely connected with its spirit" (Encyclical *Providentissimus Deus*; A.S.S. XXVI, 1893, p. 283). Therefore, from the excellent admonitions of Saint Pius X, which it is fitting to bring to your attention on this occasion, and with the sentiments of our congratulations, beloved sons, hold fast to the good course you have begun; and may that Institute continue to flourish with an increasing number of students and the adornment of teaching. This is demanded by the needs of the times, since there are still, among Catholics today, those who do not sufficiently avoid "O Timothy, keep that which is committed to thy trust, avoiding the profane novelties of words and oppositions of knowledge falsely so called." (1 Timothy 6:20). And it also demands the ministry of the heralds of the Gospel to be exercised well and fruitfully, so that they may be able to "exhort"

[*Latin ed. p. 768*]

Acts of the Apostolic See - Official Commentary 768, to refute erroneous doctrines and those who contradict them (1 Timothy 4:6). You will accomplish all these things more effectively the more the students entrusted to your care learn, through your examples and authority, what manner of spirit they ought to have when they devote themselves to the study and reading of the Holy Scriptures, always remembering these words: "Truth must be sought in the Holy Scriptures, not in eloquence. Every passage of Holy Scripture must be read with the same spirit in which it was written. We must seek utility in the Scriptures, rather than subtlety of language" (De imitatione Christi, 1, 5). These are Our wishes, which We entrust to Saint Pius X for the advancement of divine matters; and We earnestly implore him to continue to protect this Institute, which was so dear to his heart. We wish to share Our wishes and prayers with you, and We impart to you, in the Lord, Our Apostolic Blessing. Given in Rome, at St. Peter's, on the fourteenth day of the month of December, in the sixteenth year of Our Pontificate. PIUS PP. X. TO THE DIRECTORS AND MEMBERS OF THE WOMEN'S SOCIETIES OF THE ITALICA CATHOLICA, ON THE OCCASION OF THE INAUGURATION OF THE NEW (HOUSE OF MARY) IN

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ROME, ON THE FEAST OF THE IMMACULATE CONCEPTION. * May Our paternal greetings reach you, beloved daughters, on this day of celebration, which sees the culmination of your tireless efforts and your steadfast unity. The House of Mary, with its church, park, classrooms, and playgrounds, owes its birth and growth in large part to the moving dedication of your sections, which have sent sums of money collected, lira upon lira, from both young and old, fragments of gold and silver, cherished objects, and even strands of wool, offered to the House of the Madonna. And as this Marian Year of blessings and graces draws to a close, and as songs of glory and joy are raised from all the earth to the Queen of the Universe, We seem to see Mary casting a particularly affectionate gaze upon you, who have so desired to do so much in her honor. * Given on the 8th day of December, in the year 1954.

[*Latin ed. p. 769*]

Acts of the Holy Father, Year XII, p. 769. He knows how much we would have desired to be among you today, to personally witness the effectiveness of this most precious instrument of work, so well suited to the expansion and the increasing needs of the youth movements. Unfortunately, even the Pope cannot follow all the impulses of his heart, and so we have wished that you should not lack at least the hope and encouragement of our word. First of all, we wish to say to all of you that the Pope is pleased with you. We think at this moment with tenderness of the youngest, the most beloved of Jesus, buds not yet unfolded, for whom the Church trembles with maternal anxiety; we think of the aspirants, the very young, flowers open to the light and the sun; and of the "members," strong with radiant youth. When we turn our mind to the Female Youth of the Catholic Action, we seem to see like an immense expanse of flowering meadows. And then, a feeling of gratitude arises spontaneously to the Lord who adorns his Church with such magnificence, and gives it the enchantment of an ineffable fragrance; but we are also grateful to you, beloved daughters, for we know of the generosity and constancy with which you must arm yourselves, and the silent martyrdom you often have to endure, in order to preserve your freshness, your purity, amidst so many temptations, so many snares, so many grave dangers. For in the world, not everything is a garden, not everything is the fragrance of flowers. Indeed, considering it carefully, one sees vast fields as a raging of storms, and one is almost terrified by the devastation caused by the overflowing of veritable rivers of mud. You yourselves, beloved daughters, know well that you are often forced to walk in the streets, to work in factories, to attend schools, to frequent newspaper stands, to seek diversions, with the fear of being attacked by some unleashed demon, who spares no blows, nor shuns the most vile means of offense. Here, therefore, is a wonderful mission of reassurance and purification for you. Be like a host of angels: souls soaring in flight, capable of offering to the world the

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spectacle of a youth that is frank, but unblemished; to demonstrate that the problem of purity is not impossible, nor even difficult to resolve and overcome, when it is approached and conducted in the light of Christian principles. This spectacle will become more beautiful, the testimony will be more effective, if upon that unshakable foundation you build the edifice of your spiritual life, aiming towards the highest peaks of Christian perfection. You will achieve this if, docile to the slightest promptings of God, you entrust yourselves completely to Jesus, giving Him absolute dominion over your minds, your hearts, and your senses. And you must not...

[*Latin ed. p. 770*]

Acts of the Apostolic See - Official Commentary 770, therefore, to renounce life, or the wholesome joy of living. Perhaps in your House, next to a splendid church, there is also a cinema projection room, are there not classrooms, and soon there will be sports fields and a modern open-air theater? With this purity, with this tremor of divine and human life, you will pass among men, bearers of a smile and a joy that the world no longer knows, and which, instead, illuminates the soul of each of you. But with what heart we would like to say another word to you, beloved daughters! An echo of that which, on this very day, We addressed a year ago to the entire Catholic Action. You know Our concern for the world, in which the divine Providence has placed Us as the visible head of the Church. You also know Our conviction regarding the times in which we live, and which We consider to be among the most crucial in history. We have often stated that the decline of today's social structures makes the wide and constant preaching of the Gospel of Jesus Christ particularly urgent, and also anxiously desired by many souls. For this reason, aware of this necessity and possibility, We have taken upon Ourselves the office of calling the entire Church to a great work, launching that "cry of awakening," which is now echoed by pastors and faithful in many parts of Italy and the world. It is Our firm belief that, in a time perhaps shorter than what would be humanly predictable, evil may be stopped in its march, and good may have its peaceful and constructive victories. Nothing would be accomplished without a very special help from God, and this certainly will not be lacking. But generous souls are also needed, since God, in His works, desires the cooperation of men. Therefore, We address ourselves again to all young Italian Catholics and say to them: line up in an orderly manner, that is, arrange yourselves according to the needs and abilities of each. And then act. Act boldly, harmoniously, obediently. a) Act boldly. Even if you are few, if you are the little flock that gathers around Jesus, you—on His word—must not fear: "Nolite timere, pusillus grex" – "Fear not, little flock." But you are not few. Assess your strengths, and then stand up and make your presence felt in Italy, demanding that your voice be heard. Try to ask, for example, in the name of the respect due to public decency, that it be permitted for

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young Christian women to observe the law "Fear not, little flock, for it hath pleased your Father to give you a kingdom."

[*Latin ed. p. 771*]

Acta Pii PP. XII 771, divina, sine coacta ad heroicum actum quotidiano, momentale. Quare mundus debet esse inimicus Dei, inimicorum Dei? Clamor noster "ad excitatum" etiam clamor ad restitutionem. Transit – et semper vehementius sentiretis – vox restitutionis pro terra: est vox omnium bonorum. Collectite eam, facite vestram: repetite fortiter: "Volumus Iesum regnare in mundo: volumus ut in nomine eius omnis creatura caelestis et terrestris genuflectat; volumus ut etiam infernus se prosterneat et genuflectat." Quid timitis, dilectae filiae? Milliones iuvenum Christianarum necessario habent impetum cui non est facile resistere. Etiam puella gracilis potest fieri Ioanna Arcensis, si Deus ei robur brachii sui tribuit.

b) Agite concorditer. Quilibet conatus inutilis est, et etiam nocivus, si vermis internae discordiae inter vos tumultum afferret. Coram hoste qui quotidie copias suas auget, coram opere quod vos exspectat, reus tradendi esset qui – Deus non vult – seminaret zizzaniam disunionis inter vos, inter vires catholicas. Ubi est divisio, ibi est desolationem, est victoria. Hodie tria miliones sociorum tessellam Actionis Catholicae renovant. Quid esset, si unio inter omnes socios huius formidabilis organismi intacta et intangibilis esset? Si fieret lex suprema et inderogabilis, quamvis pretium? Quis potuisset, in tali casu, efficaciter contra hanc "phalangem Christi Redemptoris" contendere? Quis potuisset retardare iter eius? Quis potuisset rumpere hanc barrirem defensivam Ecclesiae? Quis potuisset comprimere impetum beneficium eius?

c) Agite dociliter. Verum est, semper suffecit unum gestum nostrum, unam vocem nostram, ut carissimae nostrae iuvenes Actionis Catholicae moverentur et arderent. Volumus vobis hoc tribuere cum paterna voluptate et exhortare vos ut servetis, et, si possibile, augeatis hoc vestrum spiritum docilis obedientiae ad Pastores Ecclesiae. Sciunt bene quid vos petere possint, et cognoscunt campos quos non volunt invadere. Sed cum "directio" pervenit, cum resolutio sumpta est, Iuventus Femina obtemperat sine contentione: generose, prompta, quia non est dies, non est momentum a perdere in hora quae est actionis, actionis urgentissimae. Ecce, dilectae filiae, quid voluimus vobis dicere, cum inauguratur.

[*Latin ed. p. 772*]

Acts of the Apostolic See - Official Commentary 772: The House of Mary; while all the young women of the Catholic Action almost enter a mystical Cenacle, where – "with Mary, Mother of Jesus" – they gather in prayer. And we also pray, that the divine breath of grace, like the "impetuous wind" of Pentecost, may fill not only your House, your home, but the entire Church.

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We pray to Jesus, that He may hasten the day – which must come – in which a new, mysterious outpouring of the Holy Spirit will invest all the soldiers of Christ, and send them all among the miseries of the earth, bearers of salvation. And those will be better days for the Church; they will be – through the Church – better days for the whole world. THE SUPREME PONTIFF, ILL, ON THE EVE OF THE NATIVITY OF OUR LORD JESUS CHRIST, IN THE YEAR 1954, UTTERED THESE WORDS, BLESSING THE ENTIRE WORLD. With the simplicity of children, dear to Jesus, we prepare to welcome into our heart the enchantment of Christmas, and to savor its pure joy, comforted by the invitation of the Apostle: "Rejoice in the Lord always... Let your modesty be known to all men. The Lord is nigh." "The Lord is near!" Already, the thousands and thousands of nativity scenes, sparkling with modest lights, which devoted and loving hands have prepared in the sacred temples or within the sweet intimacy of the domestic walls, await Him. "He is upon born!" the liturgical rites will announce in a few hours, in the mystical silence of midnight, echoing on earth the angelic message of peace. Receive also, beloved sons and daughters of the Christian world, the intimate and serene joy of Christmas, so rich in holy elevations, in sweet transports, in tender hopes. Oh, if men knew how to live throughout the course of their lives in the aura of joy, and with the sentiments of goodness and peace that Christmas spreads everywhere, how different and happier the earth would be! The divine Providence has not permitted us this year to pronounce the customary Christmas radio message, for which, however, we are working, as our health conditions allow. 2 Acts 1, 14. 3 Cf. Acts 2, 2. 4 Phil. 4, 4-5.

[*Latin ed. p. 773*]

By the authority of the Most Holy Fathers, 12th [of the month], we promise, so that we may not interrupt its already lengthy series, to make it public, as soon as, God willing, it shall be completed. In the meantime, even in the solitude of suffering, grateful to the Catholic world for the prayers with which it has never ceased to comfort us, we hold present in our spirit, in this wish for peace, all our children scattered throughout the earth, indeed, the entire human family. First of all, we are mindful of our closest collaborators, the esteemed members of the Sacred College, whose devoted sentiments have been expressed by the eloquent address of the most worthy Dean. We are mindful of those who comprise the Papal Antechamber, the Prefecture, the Roman Curia, and all those who belong to the Papal Family; the pastors of the flock of God in the care of the episcopate and in all the priestly ministries; the Orders and Religious Congregations; the beloved militia of the Catholic Action, always alert with us in the fervor of the good fight; and also those in every place, in all social classes, in all conditions of life, who find joy in the hope that Jesus the Redeemer will be their peace in this time and their joy in eternity. With

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particular affection, we desire to wish serenity and comfort to those whom Jesus loves because He has made them partakers of His Cross, to those who weep, sick in body and spirit, alone in the world in their sorrows or in their poverty, victims of men or of fate. With a heart that bleeds, we implore heavenly consolations and heroic fortitude for all those of our children, who, violently confined in prisons, in concentration camps, are made worthy to suffer for the cause of the faith, of truth, and of justice. Finally, to all peoples, to their rulers, to those to whom the responsibility for the destiny of the world belongs, may the message of goodness and peace of the Incarnate Son of God reach them—and may it be received with sincerity of deeds. Under the auspices of heavenly and abundant favors, we impart to all, in the name of the divine Redeemer, our paternal Apostolic Blessing. And may the blessing of God Almighty, Father, Son, and Holy Spirit, descend upon you and remain always. Amen.

[*Latin ed. p. 774*]

Acts of the Apostolic See - Official Commentary 774. SACRED CONSISTORY CONGREGATION. DECREE CONCERNING CHURCHES. The Most Holy Pope Pius, by the Divine Providence, Pope XII, having, through successive decrees of the Sacred Consistory Congregation, provided for the following churches, which are newly entrusted to a new pastor, namely: on October 29, 1951. — To the Metropolitan Church of Oviedo, recently established, the Most Reverend Father Francis Xavier Lauzurica y Torralba, formerly Bishop of Oviedo, was appointed. On November 15. — To the titular archbishopric of Sideta, the Reverend Father Humbert Mozzoni, from the diocese of Macerata, Urban, whom He appointed Apostolic Nuncio to the Republic of Bolivia. On November 17. — To the cathedral church of Oeiras, the Most Reverend Father Raymond De Castro y Silva, formerly titular Bishop of Elusa. On November 19. — To the titular bishopric of Sinopé, the Reverend Father Joseph Reuss, from the diocese of Mainz, there Rector of the Major Seminary, whom He appointed Auxiliary to the Most Reverend Father Albert Sthor, Bishop of Mainz. On November 22. — To the newly established territorial prelature of the Immaculate Conception of the Blessed Virgin Mary in Olancho, the Reverend Father Bernardin Mazzarella, O.F.M., General Vicar of the archdiocese of Tegucigalpa. On November 27. — To the cathedral church of Carolina, the Reverend Father Malcolm A. Mae Eachern, from the diocese of Antigonish, pastor of the Blessed Virgin Mary of Mount Carmel in the town commonly called New Waterford. — To the titular archbishopric of Cian, the Most Reverend Father Martin Michael Johnson, formerly Bishop of Nelson, whom He established as Coadjutor with the right of succession to the Most Reverend Father William Mark Duke, Archbishop of Vancouver. — To the titular bishopric of Uzès, the Most Reverend Father Orontium Caldarola, formerly Bishop of Diana. On December P. — To the titular bishopric of Bagna, the

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Reverend Father Raymond Bogarín Árgana, from the diocese of the Most Holy Assumption, a priest.

[*Latin ed. p. 775*]

The Sacred Consistorial Congregation, in its 775th session, concerning the council sodality established by the Catholic Action throughout the Republic of Paraguay, appointed the Most Reverend Father Annibalis Mena Porta, Auxiliary Bishop of the Most Holy Assumption, on December k. — To the Reverend Monsignor Gilbert Baroni, titular Bishop of the Church of Thagaste, intimate chamberlain to His Holiness, canon theologian of the Metropolitan Chapter, and chancellor of the Archiepiscopal Curia of Bologna, appointed Auxiliary to the Most Reverend and Reverend Monsignor James, Cardinal Lercaro, Archbishop of Bologna, on December 6. — To the Reverend Father Aloysius Punzólo, of the diocese of Pozzuoli, appointed Urban, Bishop of the Archiepiscopal Church of Sebastena in Armenia, by the Apostolic Nuncio in the Republic of Paraguay, on December 9. — To the Most Reverend Father Carolum Coelho, hitherto Bishop of Nazareth in Brazil, appointed Bishop of the Cathedral Church of Nictheroy, on December 11. — To the Reverend Father Iosephum Fenocchio, General Vicar and canon theologian of the Cathedral Church of Albenga, appointed Bishop of the Cathedral Church of Apuana, on December 18. — To the Most Reverend Father Franciscum Xaverium Ñuño, hitherto Bishop of Zacatecas, appointed Auxiliary Bishop, also having been designated to succeed the Most Reverend Father Ioseph Garibi y Rivera, Archbishop of Guadalajara, on December 29. — To the Reverend Monsignor Iosephum Clovis Thibault, of the Society for Foreign Missions of the Province of Quebec, hitherto Apostolic Administrator of the nullius diocese of Davao, appointed Prelate nullius of Davao, on December.

SACRED CONGREGATION OF THE COUNCIL, DECREE: DISPENSATION FROM THE LAW OF ABSTINENCE ON THE FEAST OF SATURDAY, WHICH IS THE LAST DAY OF THE CIVIL YEAR 1954. Since several Ordinary pastors from various nations have requested that the obligation of abstinence be relaxed for the coming December 31, which is the last day of the civil year and is customarily solemnly celebrated to render thanks to God for the benefits received during the year; this.

[*Latin ed. p. 776*]

776 Acta Apostolicae Sedis - Official Commentary of the Sacred Congregation of Councils, by special mandate of the Supreme Pontiff, grants to all the faithful residing throughout the world, on the aforementioned day, a dispensation from the law of abstinence, as prescribed by the present Decree. Given in Rome, on the 22nd of December, 1954. P. Card. CIMACI, Prefect. L. © S. F. Roberti, from the secret archives. SACRED CONGREGATION FOR RITES, LAUDEN, OR CREMONA. CONCERN-

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ING THE CANONIZATION AND BEATIFICATION OF THE SERVANT OF GOD, VINCENT CROSSI, PAROCHIAL PRIEST, FOUNDER OF THE INSTITUTE OF DAUGHTERS OF THE ORATORY. REGARDING THE QUESTION: Should the commission for the introduction of the cause be appointed in the case under consideration? "What kind of priest should one be? Is ordinary Christian conversation sufficient for him? It is not sufficient; for he who is higher in rank, should also be more perfect in conduct: a higher grade requires a higher adornment, and he who excels others in dignity of honor, it is fitting that he should surpass them also in perfection of virtue." (John Trithemius, Epistles, to a new priest). It is clearly evident that the priest, Vincent Grossi, obeyed this grave admonition, as we shall consider, even briefly, his life. He was born in the town of "Pizzighettone," within the territory of the diocese of Cremona, on the 9th of March, in the year 1845, and on that same day, he was baptized with the sacred waters and received the name Vincent. He was so devoted that he was often compared to Saint Aloysius Gonzaga. In the year 1856, he first approached the Holy Table and showed the first signs of a vocation to embrace the ecclesiastical state. However, the precarious financial condition of his family at that time hindered his entry into the Seminary; nevertheless, at the age of nineteen, it was finally possible. In the year 1869, on the 22nd of May, he was promoted to the priesthood with great joy of spirit. His zeal, ecclesiastical learning, keen prudence, and sanctity of life, in...

[*Latin ed. p. 777*]

The Sacred Congregation of Rites, having observed the 777 assistants diligently performing the duties of parish priests, urged the Bishop to entrust him successively with two parishes, either burdened by serious divisions or infected by heresy, rightly believing that the Servant of God would restore Christian peace and lead the straying sheep back to the fold of Christ. And this hope was not disappointed. Indeed, the Servant of God, in order to effectively remedy these evils, left nothing undone and spared no effort. He diligently and with the utmost charity performed his pastoral duties. He established free games at his own expense, took care of Christian instruction, founded a society for mutual aid, and also established an Oratory, as it is called, for young people of both sexes, and he invited the Sisters of Mary, Infant of Prague. Perceiving that many, though pious, girls were reluctant to approach the Sisters because of their purely religious attire, after serious consideration before God, he founded an Institute of Sisters, which displayed almost no outward appearance of religious dress. He called these the Daughters of the Oratory, who would especially assist the priests in all the needs of the church and the people. In the year 1901, the Institute was approved by the Bishop; in the year 1915, it received a decree of praise from the Apostolic See, and soon it spread so much that

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within two years it had acquired more than twenty houses. The Servant of God, through the divine mercy, drew strength from the contemplation of divine things and constant prayer, which he cultivated, for the success of so many works and the innocent life he led. Indeed, all the time he was not engaged in his duties, he spent it before the Blessed Sacrament, either praying for the Passion of the Lord or for the intercession of the Blessed Virgin and the Saints. Therefore, he was like another Moses, more fervent and effective in carrying out the sacred ministry and other parochial duties, through his communion with God. Overcome by his labors, he fell ill with a serious disease, which worsened progressively, and after being comforted by the Sacraments, he surrendered his spirit to God on November 7, 1917, with the kiss of the Lord. The fame of his sanctity, which he enjoyed in life, increased even more after his death. Therefore, in the year 1947, at the request of the Institute of the Daughters of the Oratory in Lodi, where its motherhouse is located, an informative process was initiated and presented to the city. Meanwhile, several petitions were submitted to the Supreme Pontiff for the introduction of the cause. After carefully examining the writings attributed to the Servant of God, a favorable decree was issued by this Sacred Congregation of Rites on December 23, 1952. Therefore, with the legally required formalities observed, and at the urging of the Reverend Father Augustine, appointed as the legitimate Postulator of the Cause, a doubt was raised by His Eminence and Reverend Lord Cardinal Clemens Micara, Bishop of Velletri, Promoter of the Cause, in the Ordinary meeting of this Sacred Congregation on February 23 of this year.

[*Latin ed. p. 778*]

Acts of the Apostolic See - Official Commentary 778: Concerning whether a commission should be signed for the introduction of the cause, and regarding that matter, it was reported. Most Reverend Fathers, after hearing this report, as well as the opinions of the Official Prelates and the Most Reverend Doctor Salvatore Natucci, General Promoter of the Faith, and after mature deliberation, it has been decided to write to His Holiness. They judged: That the commission should be signed. Furthermore, after the Most Holy Lord, our Pope Pius XII, having signed the report on the aforementioned day, His Holiness personally signed the commission for the introduction of the cause of the Servant of God Grossi. This decree was then ordered to be duly promulgated and recorded in the acts of the Holy Congregation of Rites. Given in Rome, on the 2nd of April, in the Marian year of 1954. C. Card. CICOGNANI, Prefect. L. © S. f A. Carinci, Archbishop of Seleucia, Secretary. CONCERNING THE CANONIZATION OF BLESSED ANNA MARIA JAVOUHEY, FOUNDRESS OF THE INSTITUTE OF THE SISTERS OF SAINT JOSEPH OF CLUNY. REGARDING THE QUESTION: Whether a commission should be signed for the resumption of the cause, in this case and for the

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purpose in question. The blessed souls, having been honored with the titles of blessed on the 15th of October in the Holy Year of 1950, in the Patriarchal Basilica of the Vatican, the faithful have increasingly, day by day, come to venerate and invoke her as a heroine of sanctity, and they earnestly desire that she be adorned with the supreme crown of the Saints, as it seems to God Himself wills. For new miracles have begun to occur through her. This was testified to in their postulatory letters sent to the Supreme Pontiff by the Most Reverend Archbishop of Paris, the Most Reverend Cardinal Bishop of Isola, the Most Reverend Bishops of Dijon, Autun, Chalons-sur-Saône, and Mâcon. To these, the Institute of the Sisters of Saint Joseph of Cluny added its support through its General Superior.

[*Latin ed. p. 779*]

The Sacred Congregation of Rites, number 779, with its Council, earnestly imploring Holiness to deign to proceed with the canonization of the aforementioned Blessed. Therefore, at the instance of the Reverend Father Augustine of the Virgin, of the Order of the Discalced Carmelites of the Most Holy Trinity, Promoter of the Cause, and the Most Reverend Lord Clemens Micara, Bishop of Velletri, Promoter of the same Cause, a doubt was proposed for discussion at the meeting of the Ordinary Congregation of the Holy Rites, held at the Vatican on January 26th of this year: Whether a commission should be signed for the resumption of the Cause, in the case and for the purpose in question. The Most Eminent Fathers Cardinals, entrusted with safeguarding the sacred rites, after the report of the Cardinal Promoter, and after hearing the Reverend Father Doctor Salvatore Natucci, General Promoter of the Faith, and with all other due observances, customarily responded: Affirmative, that is to say: A commission should be signed for the resumption of the Cause of Mary Javouhey, Foundress of the Institute of the Sisters of Saint Joseph of Anne of Cluny, if it should please Holiness to proceed with the canonization. Finally, this matter having been faithfully reported to the Most Blessed Father by the Most Reverend and Reverend Pro-Secretary of State, Holiness, considering the judgment of the Most Eminent Fathers to be ratified, deigned to sign the commission for the resumption of the Cause of canonization of Blessed Anne Mary Javouhey, Virgin. Given at Rome, on the 2nd day of April in the year of Our Lord 1954. C. Card. CICOGNANI, Prefect. A. Carinci, Archbishop of Seleucia, Secretary. HI BERGOMENSIS. CONCERNING THE CANONIZATION OF BLESSED PAUL ELISABETH IN SAECULO CONSTANTIAE CERÍOLI, NOW BUZECCHI-TASSIS, FOUNDRESS OF THE BERGAMO INSTITUTE OF SAINT FAMILY. REGARDING THE DOUBT: Whether a commission should be signed for the resumption of the Cause, in the case and for the purpose in question. Blessed Paula Elizabeth, throughout the entire course of her life, whether as a girl, as a bride, as a widow, and as the mother of a new and twin Institute, exercised

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all virtues in a heroic manner, in caring for and educating children, orphans, and the abandoned. Endowed with noble lineage, through the Divine Redeemer...

[*Latin ed. p. 780*]

780 Acta Apostolicae Sedis - The official commentary recounts how her perseverance, the dignity of the work of artisans and farmers, and her amiable nature brought about much good. She was made illustrious by miracles, and Pope Pius XI, on the 19th of March, in the Holy Year of 1950, enrolled her in the ranks of the Blessed. From that time onward, the fame of the Blessed and the piety of the people towards her have grown ever more, and God has bestowed many benefits upon those faithful who invoke the Blessed. Among these benefits are certain remarkable healings. Therefore, it is the desire of the faithful that the Blessed be increased in honors. Consequently, the Most Reverend Archbishop of Bologna, the Most Reverend Archbishop of Ravenna, and the Bishop of Cervia, along with the Most Reverend Bishops of Comacchio, Lodi, Faenza, Ascoli Piceno, Fidenza, Ventimiglia, Crema, as well as the Most Reverend Auxiliary Bishop of Imola and the Vicarious General of Bergamo, urged that the cause of the Blessed Paula Elizabeth be resumed before the Sacred Congregation for the Rites, in order to bring about her canonization. To these requests, the Superior General of the Congregation of the Holy Family and the Superior General of the Institute of Sisters of the Holy Family added their own humble prayers. With the Reverend Father Augustine of the Virgin, of the Order of the Barefoot Servants of the Most Holy Trinity, duly appointed as Promoter of this Cause, the Most Reverend and Reverend Lord Cardinal Clemens Micara, Bishop of Velletri, in the meetings of the Ordinary Congregation of the Sacred Congregation for the Rites, held on January 26th of this year at the Apostolic Palace in Vatican City, proposed the following question for discussion: Whether a commission should be appointed to resume the cause, and for the purpose of which we are speaking. And the Most Reverend and Reverend Fathers, entrusted with the safeguarding of sacred rites, after the report of the Cardinal who proposed the matter, and after hearing the Reverend Father Salvatore Natucci, General Promoter of the Faith, after all had been duly discussed and considered, they judged it fitting to respond: Affirmative, that is to say, that a commission should be appointed to resume the cause of canonization of the Blessed Paula Elizabeth Cerioli Vidua Buzecchi-Tassis, foundress of the Institute of the Holy Family of Bergamo, if it should please the Most Holy. All of these matters having been reported to the Most Blessed Father, our Holy Father Pope Pius XII, through the Most Reverend and Reverend Pro-Secretary of State, His Holiness approved the judgment of the Reverend Cardinals and deigned to sign the commission to resume the cause of canonization of the Blessed Paula Elizabeth Cerioli Vidua Buzecchi-Tassis on April 2,

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1954. Given in Rome, on April 2nd of the year of Our Lord 1954. C. Card. CICOGNANI, Prefect. L.©S. A. Carinci, Archbishop, Secretary.

[*Latin ed. p. 781*]

Sacred Congregation of Rites, 781 IV, ROMA, or BERGOMENSI.

CONCERNING THE CANONIZATION OF BLESSED TERESIA EUSTOCHIA VERZERI, VIRGIN, FOUNDRESS OF THE INSTITUTE OF DAUGHTERS OF THE MOST HOLY HEART OF JESUS.

ON THE QUESTION of whether a commission should be appointed for the resumption of the cause, and for the purpose of what is being discussed.

Faith, which is "the substance of things to be hoped for, the evidence of things that appear not" (Hebrews 11:1), was the cornerstone and guiding principle of the entire life of the Handmaid of God, Teresia Eustochia Verzeri, foundress of the Institute of Daughters of the Most Holy Heart of Jesus, who flourished in the nineteenth century. Firmly rooted in faith and aided by divine grace, she exercised heroic virtues and endured and sustained much with great zeal in fulfilling the will of God. The fame of her sanctity, after her death, grew ever greater, and after the ordinary processes were completed, and then, with the authority of the Roman and Bergomensi tribunals, Pope Pius XII, happily reigning, bestowed upon her the honors of Beatification on October 27, 1946. Since then, a growing fervor of veneration has arisen among those who honor her, whether as a spiritual mother, as a benefactor beyond compare, or as a powerful possessor and dispenser of divine graces. It appears that God has responded to the piety and faith of the faithful with new benefits, granted through the intercession of the same Blessed one, some of which offer the appearance of true miracles. Therefore, as interpreters of the faithful, His Eminence and Reverend Cardinal Ildefonsus Schuster, Archbishop of Mediolanensis, His Eminence Cardinal I. B. Nasalli-Rocca, of blessed memory, Archbishop of Bononiensis, His Eminence Cardinal A. I. Roncalli, Patriarch of Venice, and the Most Reverend H. Bernareggi, formerly Archbishop-Bishop of Bergomensis, along with many other prelates of other dioceses, and the Supreme Prelate of the Congregation of the Daughters of the Sacred Heart of Jesus, have presented a petition to Your Holiness, requesting that the cause of canonization of the same Blessed Teresia Eustochia Verzeri be resumed before the Congregation of Sacred Rites. Now, at the instance of the Reverend Lord Salvatore Capoferri, legitimately appointed Postulator of this cause, in the assembly of the Ordinary Congregation of the Sacred Rites, held on January 26th of this year, His Eminence and Reverend...

[*Latin ed. p. 782*]

From the Acts of the Apostolic See - Official Commentary 782, the Most Reverend Cardinal Micara, as Proposer or Presenter, being the Bishop of Velletri, proposed a question for discussion: concerning the resumption

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of a cause, and whether, in such a case, the effect of signing the cause should be considered to be in effect. However, the Most Reverend Fathers Cardinals, entrusted with the safeguarding of sacred rites, having considered all matters, and having also heard the Reverend Father Doctor Salvatore Catucci, General Promoter of the Faith, judged it fitting to respond as follows: That the commission for the resumption of the cause should be signed, if it pleases the Most Holy [Pope]. Finally, having been signed, on the aforementioned day, by the Most Holy Pope Pius XII, through the Most Excellent and Reverend Prefect of the Secretariat of State, regarding all of these matters, His Holiness approved the response of the Most Reverend Fathers and, with his own hand, deigned to sign the commission for the resumption of the cause of Blessed Teresia Eustochii Verzeri. Given at Rome, on the 2nd day of April, in the Marian year of 1954. C. Card. CICOGNANI, Prefect. © S. f A. Carinci, Archbishop, Secretary.

[*Latin ed. p. 783*]

Acts of the Offices, 783. ACTS OF THE OFFICES. SECRETARY OF STATE. His Holiness Pope Pius XII, during an audience granted to the undersigned Substitute of the Secretariat of State on December 16, 1954, deigned to approve the unified Statutes of the Pontifical Commission for Cinematography, Radio, and Television. A. Dell'Acqua, Substitute. STATUTES. Article 1. The Pontifical Commission for Cinematography, Radio, and Television is hereby established. Article 2. The Pontifical Commission for Cinematography, Radio, and Television is the organ of the Holy See for the study of problems relating to cinema, radio, and television, which pertain to faith and morals. Article 3. The Pontifical Commission for Cinematography, Radio, and Television has the function of: following the doctrinal orientations and practical attitudes of film production and radio and television broadcasts; of guiding the activity of Catholics and promoting the implementation of the directives issued by the Supreme Ecclesiastical Authority. Article 4. The Pontifical Commission for Cinematography, Radio, and Television is at the disposal of the various Dicasteries and Offices of the Holy See, and of the Ordinary Authorities, for information and for the study of questions proposed by them. Article 5. In order to favor productions and broadcasts that are in conformity with the Christian spirit and to protect the faithful from those that are morally negative, the Pontifical Commission for Cinematography, Radio, and Television maintains contact with national Catholic Centers for Cinematography, Radio, and Television, and with their respective International Organizations.

[*Latin ed. p. 784*]

Acta Apostolicae Sedis - Official Commentary 784 (O. O. I. C, UNDA), exchanging information, collaborating, and enhancing their activities. Ar-

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ticle 6. The Pontifical Commission for Cinematography, Radio, and Television normally refrains from publishing favorable or unfavorable judgments on films, or on radio or television broadcasts, deferring, in accordance with the norms issued in this regard by the Holy See, to the respective national centers, promoted by the Holy Hierarchy in each country. Article 7. The Pontifical Commission for Cinematography, Radio, and Television is appointed by the Holy See, and is composed as follows: 1) The President, who serves for a term of six years. 2) The Presidential Council, which includes: a) Members "ipso iure" (by the very fact of their office): — The Assistant of the Supreme Sacred Congregation of the Holy Office; — The Assistant of the Sacred Congregation Consistorial; — The Assistant of the Sacred Congregation for the Eastern Church; — The Secretary of the Sacred Congregation of the Council; — The Secretary of the Sacred Congregation of Religious; — The Secretary of the Sacred Congregation for the Propagation of the Faith; — The Secretary of the Sacred Congregation for Seminaries and Universities; — The Substitute of the Secretariat of State of His Holiness. b) A maximum of four members, freely chosen by the Holy See. 3) The Executive Committee, which is composed as follows: the President of the Commission; — an Executive Secretary; — three or more consultants, among whom is included "de iure" (by right) the Director of Vatican Radio; — a Board of Experts, with three Sections: cinematographic, radio, and television. The members of the Executive Committee serve for a term of four years. Article 8. The Pontifical Commission for Cinematography, Radio, and Television has its seat in the City of the Vatican. Final Provision. With the publication of this Statute in the "Acta Apostolicae Sedis," the Pontifical Commission for Cinematography, Radio, and Television supersedes the Pontifical Commission for Cinematography.

[*Latin ed. p. 785*]

Year and Volume 31, December 1954, No. 18, Series II, Volume XXI.

ACTA APOS TOLICAE SEDIS: OFFICIAL COMMENTARY.

General Index of Acts (Year and Volume XXXXVI – Series II, Volume XXI).

I. ACTS OF POPE PIUS XII:

Encyclical Letter, 337.
Decree, 142.
Apostolic Letter, 513.
Monitum, 64.
Apostolic Constitutions, 33, 81, 193, 241, 689, 753, 385, 465, 518, 561, 476.
Proscription of Books, 25, 63, 223.

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Notification, 64.
Apostolic Letters, 43, 89, 138, 363, 395.

II. SUPREME SACRED CONGREGATION OF THE HOLY OFFICE:

Encyclical Letters, 161, 625.
Acts of the Saints, 575, 650, 698, 758.
In Solemn Canonizations, 306, 357.

III. SACRED CONSISTORIAL CONGREGATION:

Decrees, 27, 65, 143, 224, 414, 502, 606.
Norms and Faculties, 248, 415.
Motu Proprio, 88.
Provisions for Churches, 25, 146.
Chirograph, 399, 229, 419, 548, 687, 774.
Letters, 17, 94, 140, 200, 318, 365, 400, 481, 524, 652, 700, 760.
Designation of Tribunal for Appeals, 420.
Adhortatio, 18.

IV. SACRED CONGREGATION OF THE COUNCIL:

Allocutions, 44, 214, 307, 358, 403, 491, 529, 577, 658, 712.
Radio Broadcasts, 5, 56, 95, 212, 324, 369, 404, 495, 540, 677, 718, 768.
Solemn Conventions, 433.
Letter, 458.
Indult from Abstinence, 104, 775.

V. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH:

Decrees, 148, 421, 461, 550.
Sacred Consistory, 289.
Provisions for Churches, 67, 422.
Prayers, 221, 501, 665.
Nominations, 68, 423, 551.
VI. ACTA, Volume XXI, No. 18. – December 31, 1954.

[*Latin ed. p. 786*]

Index 786: SACRA CONGREGATIO generalis IV RITUUM: Decreta, 68, 104. CONGREGATIO ECCLESIASTICIS PRO NEGOTIIS EXTRAORDINARIIS: Decretum, 115. SACRA ET CONGREGATIO STUDIORUM -

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SECRETARIA: Decreta in causis beatificationis et canonizationis Servorum Dei, 30, 107, 231, 330, 373, 509, 608, 732, 776. SACRA actorum DE SEMINARIIS UNIVERSITATIBUS: Decreta, 149, 744. ACTA OFFICIORUM STATUS: Statuta, 78, 783. Rescriptum Pontificium, 614. Diarium Romanae Curiae: Audientiae sollemniores, 427, 616. Sacra Congregatio, 238, 464, 748. 80, 377, Rituum, 118, Sacra Congregatio Concilii: Edictum, 80. Tribunal Supr. Signaturae Apostolicae: Edictum, 432. III SACRA - ACTA TRIBUNALIUM PAENITENTIARIA APOSTOLICA: Decreta, 73, 552. Cancellaria Apostólica: Nominatio, 239. Officium Praefecti Cubiculi Secreti Pontificis: Nominationes, 240. SECRETARIA SACRA ROMANA ROTA: Sententiae et decreta, 253. Citationes editales, 74, 117, 192, 236, 424, 463, 746. STATUS: Nominationes*, 80, 119, 151, 239, 377, 428, 511, 553, 616, 749. Necrologia, 752. 128, 240, 464, 560, * Ad maius inquirentium commodum haec ponitur distincta recensio: PP. Cardinalibus concreditae Protectoriae: 1.51, 152, 239, 511, 512. Consultores deputati: 80, 240, 377, 428, 616, 749, Officiales renuntiati: In S. C. S. Officii, 80, 616; In S. C. Consistoriali, 240; In S. C. Concilii, 152; In S. C. Rituum, 151; In Trib. Sign. Apost., 152, 428, 512; In Cancelleria Apost., 239; In Trib. S. R. Rotae, 428, 511; In Nuntiaturis Apost., 151, 511; In Delegat. Apost., 511, In Commiss Pont. pro interpret. authentica C. I. C, 152; In Familia Pont., 240. Episcopi adsistentes Solio: 119, 152, 377, 428, 512, 553, 616, 749. Protonotarii Apostolici ad instar: 119, 152, 378, 553, 616, 749. Praelati Domestici: 119, 152, 378, 554, 617, 749. Cubicularii secreti supra numerum: 121, 154, 381, 557, 618, 752. Cubicularii secreti ab ense et lacerna s. n.: 156, 560, 752. Cubicularii honoris in habitu: 122, 156, 383, 752. Cubicularii honoris extra Urbem: 156. » Cubicularii honoris ab ense et lacerna s. n: 122. 156, 383. Cappellani secreti de num, et honoris: 156, 240. Cappellani honoris extra Urbem: 157, 3S3. Ex supremo ordine Militiae D. N. I. C: 157, 383. Ex ordine Piano: Gran Croce cl. civ., 122, 383, 61.8. Comm. con Placca, 122. Placca, 157. Comm., 157, 383. Cav., 157, 383. Ex ordine S. Gregorii Magni: Gran Croce ci civ.: 122, 157, 384, 618. Comm. con Placca ci. civ., 122, 157, 384, 512, 618. Comm. con Placca cl. mil., 123, 619. Placca ci. civ., 123, .157, 619. Comm. cl. civ., 123, 157, 384, 619. Comm. cl. mil., 158, 384, 620. Cav. cl. civ., 124, 158, 384, 428, 620. Cav. cl. mil., 430. Ex ordine S. Silvestri Papae: Gran Croce, 124, 159, 430. Comm. con Placca, 125, 159, 430, 622. Placca, 125. Comm., 125, 160, 430, 622. Cav., 127, 160, 431, 623.

[*Latin ed. p. 787*]

INDEX OF DOCUMENTS ARRANGED IN CHRONOLOGICAL ORDER

I - ACTS OF POPE PIUS XII

Translated by churchlatin.ai, a product of Boyne Archives

1954
March 25
October 11
June 5
Page 1
July 25
7

ENCYCLICAL LETTER - APOSTOLIC LETTER

Quamquam. – To the Reverend Ferdinand Urquia, Abbot General of the Congregation of the Most Holy Savior of the Lateran Palace; to the Reverend Gebhard Koberger, Abbot General of the Congregation of Regular Canons of the Lateran Palace of Austria; to the Reverend Angelinus Lovey, Abbot Prelate of the Congregation of Saint Nicholas and Saint Bernard of Mount Jupiter; to the Most Reverend Father Ludovic Haller, titular Bishop of Bethlehem, Supreme Moderator of the Swiss Congregation of Saint Mauritius of Agaunum; to the Reverend Engelbert Eberhard, General Moderator of the Order of Eremitic Brothers of Saint Augustine; to the Reverend Eugene Ayape of Saint Augustine, General Moderator of the Order of Recollect Brothers of Saint Augustine; to the Reverend Raymond G. M. of the Most Holy Sacrament, General Moderator of the Order of Discalced Eremitic Brothers of Saint Augustine: in the sixteenth century since the birth of Saint Augustine, Doctor of the Church.

513
IV
1953

May – Church annals. – To the Venerable Brothers, Archbishops, Bishops, and other Ordinary pastors of Great Britain, Germany, Austria, France, Belgium, and the Netherlands, who are in peace and communion with the Apostolic See: in the twelfth century since the pious death of Saint Boniface, Bishop and Martyr.

3
3
7
III
1954

ENCYCLICAL LETTER

Sacra virginitas. – To the Venerable Brothers, Patriarchs, Archbishops, Bishops, and other Ordinary pastors who are in peace and communion

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with the Apostolic See: concerning Sacred Virginity.

161

Ad Caeli Reginam. – To the Venerable Brothers, Patriarchs, Archbishops, Bishops, and other Ordinary pastors who are in peace and communion with the Apostolic See: concerning the Royal Dignity of the Blessed Virgin Mary and the institution of her feast day.

6

2

5

I

1954

LETTERS – APOSTOLIC CONSTITUTIONS

DEMERU (of Meru). Progressing continuously. – The Apostolic Prefecture of Meru, in British East Africa, is being raised to the dignity of a diocese, to be called "Meruensis."

33

[*Latin ed. p. 788*]

Index of 788 documents, arranged chronologically, 1953, June 4, ALEPPO (Beirut). The heavens are troubled... - A certain portion is withdrawn from the Apostolic Vicariate of Aleppo, which is incorporated into the Apostolic Vicariate called "Beirut." June 29, Feast of St. Peter and St. Paul. Splendid for Christ. - The Apostolic Prefecture of Jos is raised to the dignity of a diocese. August 5, Feast of the Transfiguration. Fidelity of the Spanish. Certain norms are established by the Spanish nation and the College of Canons for the Basilica of Saint Mary Major, in the venerable city. September 19. From India. Things are changing. The status of new ecclesiastical provinces in the region of India is defined. October 83, GOA and DAMAN - POONA (Belgaum). In summary. From the territories detached from the archdiocese of Goa and Daman and the diocese of Poona, a new cathedral seat is established, called "Belgaum," which is entrusted to the secular Indian clergy. October 25, Feast of St. Dominic (Feast of St. James the Apostle - Vega - St. John the Baptist). If it is great. Certain territories are withdrawn from the archdiocese of St. Dominic, from which two new dioceses are formed: St. James and Vega; and one prelate "without a diocese": St. John the Baptist. The same archdiocese is raised to the dignity of a metropolitan church. October 22, SEVILLE (Huelva). We rejoice greatly. A province is separated from the archdiocese of Seville, which is incorporated into the form of a new diocese, called "Huelva." November 31, MANAQUÉN. There is a college of canons. A college of canons is established in the metropolitan cathedral

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church of Manaquén. November 16, DENAPO (of Aguarico). From that time. From the Apostolic Vicariate of Napo, that region is withdrawn which is commonly called Canton Aguarico, and from it a new Apostolic Prefecture is formed, called "of Aguarico." December 31, NITEROI. Holy Mother Church. A college of canons is established in the diocese of Niterói. TELLICHERRI. For the Church of Christ. A new diocese is established in the Malabar region, called "Tellicherry," of the Chaldean rite of the Malabar Christians, and of the metropolitan church. 1954, January 17. February 25. To the dignity of a diocese, with changed boundaries and name. SWEDEN (Stockholm). It has progressed greatly. The Apostolic Vicariate of Sweden is raised to the dignity of a diocese, to which the name "Stockholm" is given. 40, 81, 245. An auxiliary diocese of Ernakulam is established. 385, BABYLON (Chaldean) (Basra Chaldean). The Church of Christ. Certain territories are separated from the Chaldean Patriarchal diocese of Babylon, with which a new archdiocese is formed, called "Basra Chaldean." 388, PISTOIA and PRATO. Clergy and people: The dioceses of Pistoia and Prato, equally and united, are separated in turn. LINGAYEN (Lingayen - Dagupan). The war is over. The seat and cathedral of the Lingayen church are transferred from the city of Lingayen to the city of Dagupan, to which the church is given the name "Lingayen-Dagupan." 36, MARIANNHILL (Umzimkulu). With the southern part of Africa. 390, 392.

[*Latin ed. p. 789*]

Index 1954 Feb. digestus 789 465 468 OUIDAHENSIS (Portus Novi). Concerning all. - A certain portion of the territory belonging to the Apostolic Vicariate of Ouida is separated from it, from which a new Apostolic Vicariate is established, to be called "Portus Novi." 470 D E TUMACO (Guapiensis). In a provident manner. - A certain region is separated from the Prefecture Apostolic of Tumaco, from which a new Apostolic Prefecture is established, to be called "Guapiensis." 472 MANIZALENSIS. Due to difficulties. - A new ecclesiastical province is established in the Republic of Colombia, which, from the episcopal see of Manizales, is to be raised to the rank and dignity of a metropolitan church, and will henceforth be called "Manizalensis." 641 CIVITATIS BOLIVARENSIS (Barcinonensis in Venezuela). To the highest God. - A certain portion of the territory belonging to the diocese of Civitatis Bolivarensis is separated, from which a new diocese is established, to be called "Barcinonensis in Venezuela." 561 BARQUISIMETENSIS-CALABOCENSIS (Guanarensis). From that time. - After the territories of the dioceses of Barquisimeto and Calabocensis are divided, a new diocese is established, to be called "Guanarensis." 564 CALABOCENSIS - S. CHRISTOPHORI IN VENEZUELA (S. Ferdinandi Apurensis). Providentially by the Redeemer. - A portion is separated from the

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dioceses of Calabocensis and S. Christophori in Venezuela, and a new "nullius dioecesis" Prefecture is established, to be called "S. Ferdinandi Apurensis." 643 HOLLANDIAE. In a diligent manner. - The Apostolic Prefecture of Hollandiae is raised to the rank and dignity of an Apostolic Vicariate of the same name. 474 OUHAIGOUYAKNSIS (Kuduguensis). In this manner. - The Apostolic Prefecture of Ouhaigouyaënsis is raised to the rank and dignity of an Apostolic Vicariate, and will henceforth be called "Kuduguensis." 518 PONTIANAK (de Ketapang). Since. - Certain territories are separated from the Apostolic Vicariate of Pontianak, from which a new Apostolic Prefecture of Ketapang is established. 520 BANGUENSIS (Bangassuensis). With certainty. - A certain portion of the territory belonging to the Apostolic Vicariate of Bangui is separated, from which a new Apostolic Prefecture is established, to be called "Bangassuensis." 646 29 KISUMUENSIS (Eldoretensis). - Concerning the faithful. - The diocese of Kisumu, with its divided territory, establishes a new Apostolic Prefecture, "Eldoretensis." 241 29 MARDENSIS ARMENORUM (Bagdadensis Armenorum). From that time. - A certain region is separated from the archdiocese of Mardin (Armenian), which is to be formed into a new archdiocese, to be called "Bagdadensis Armenorum." 753 10 14 Of June, order HIERACENSIS (Hieracensis-Locrensis). By the urgent voice of Christ. - The seat and episcopal cathedral of the diocese of Hieracensis are transferred to the city of Locros; the same diocese, with a changed name, will be called "Hieracensis-Locrensis." 22 June 1954, chronologically. - Certain territories are separated from the diocese of Mariannhill, from which a new diocese is established, to be called "Umzimkuluensis." Apr. May, documents MARDENSIS ARMENORUM (Kamechliensis Armenorum). Since the Highest God. - From the Archdioecesis of Mardin (Armenian).

[*Latin ed. p. 790*]

Index of documents arranged in chronological order, page 790, July 18, 1954.

Aug. 15: A new diocese is established from a portion of the existing territory, to be called "Kamechliensis Armenorum" (Armenian).

ACHERUNTINA and MATERANENSIS (Acheruntina-Materanensis): The metropolitan archdioceses of Acheruntina and Materanensis, previously united as a primary see, are now separated.

HTTELVENSIS: A canonical chapter is established in the cathedral of Huelvensis.

IABALPURENSIS: This region is elevated to the status of a diocese, retaining its former boundaries and name.

MAROQUIENSIS - GHARDAIENSIS IN SAHARA (De Sahara Hispanico et de Ifni): By the will of God, certain territories are separated from the

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Apostolic Vicariates of Marocco and Ghardaïa in the Sahara, and a new Apostolic Prefecture is established, to be called "de Sahara Hispanico et de Ifni."

DE JHANSI (Ihansiensis): The Apostolic Prefecture of Jhansi is elevated to the status of a diocese, with the addition of certain territories.

S. PAULI IN BRASILIA (S. Andreae in Brasilia): A portion of the Archdioceses of S. Pauli in Brazil is separated and established as a new diocese, to be called S. Andreae in Brasilia.

DE "MISSIONE GALLIAE": A territory is detached from the archdiocese of Sens, specifically the parish of "Pontigny," and a personal prelature is erected, called "Missio Galliae" or Pontiniacensis.

Dates:
V 1950
1951
1953
June 10
Jan. 26
Dec. 17
March
July 14
23
Documents:
753
522
648
689
694
691
695
567
APOSTOLIC:

Sacred Temples: The cathedral of the diocese of Saint-Claude is designated with the honors of a Minor Basilica.

The church dedicated to "Our Lady of the Nativity of the Blessed Virgin Mary," located in Dolae Sequanorum within the territory of the diocese of Saint-Claude, is granted the privileges of a Minor Basilica.

In this age: The Blessed Virgin Mary, with the title "Patroness of India," is chosen as the heavenly patroness of the Indian nation.

In the "Primariam": A pious union, the "Ehrenwache des heiligsten Herzens Maria" (Honor Guard of the Most Sacred and Immaculate Heart

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of Mary), is established in the archdiocese of Munich, and its statutes are confirmed.

The parish church of Saint Severinus, Bishop, located in the city and archdiocese of Cologne, is granted the honors and privileges of a Minor Basilica.

The parish and collegiate church of Bronensis, located within the diocese of Derthonensis, is enriched with the honors and privileges of a Minor Basilica.

Saint Maria Goretti, Virgin Martyr, is established as the second patron saint of the city of Neptunii, in the diocese of Albano Laziale.

Testimonies of Faith: The title and privileges of a Minor Basilica are conferred upon the cathedral church of the diocese and city of Solsona.

The Constitutions of the Order of Friars Minor are approved and confirmed.

Regarding the title and dignity of a Minor Basilica: 395, 396, 398, 363, 89, 43, 90, 476, 91.

[*Latin ed. p. 791*]

Index of documents arranged in chronological order, page 791: The parish church of the Blessed Virgin Mary of Guadalupe in the city and Archdiocese of Holy Faith in Strasbourg... 1953, September 18. "With narrow temples." - The Cathedral is elevated to the rank of Minor Basilica and endowed with its privileges. October 16. "That all nations may know." - The church dedicated to the Blessed Virgin Mary of Visitation, in the town of Werla within the territory of the Archdiocese of Paderborn, is raised to the rank of Minor Basilica... November 17. "Who was taken up into heaven." - The Blessed Virgin Mary, "of the Presentation," is confirmed as the principal patron of the city and Archdiocese of Natale. December 8. "Received by the stars." - The Cathedral of Covington is adorned with the title of Minor Basilica. 1954, March 6. "Of outstanding piety." - The Cathedral Church of Nola is elevated to the dignity and honor of a Minor Basilica. December 17. "Ornament of the city of Bologna." - The title and privileges of a Minor Basilica are conferred upon the church of the Blessed Virgin Mary in Bologna, entrusted to the Order of the Servants of Mary. April 23. "Marianne of religion." - The church of the Blessed Virgin Mary, commonly called "delia Ghiara," in the city of Regio Lepidi, in the Diocese of Regiae in Emilia, is adorned with the title of Minor Basilica. September 12. "The way of life." - The Blessed Virgin Mary, called "De Ponte," is declared the heavenly patron, equally principal, with Saint Juvenal, of the city and Diocese of Narni. 1954, May 29. June 12. - ON SOLEMN OCCASIONS 1953, December 25. - BY DECREE 477, 479, 139, 576, 650, 698, 758. The Beatification of Blessed Pius X, celebrated in St. Peter's Square at the Basilica of the Vatican. The Beatification of Blessed Peter

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Aloysius Chanel, Martyr; Gaspar del Bufalo; Joseph Pignatelli; Dominic Savio, Confessors; and Blessed Mary Crucified of Rosa, Virgin, celebrated in St. Peter's Square at the Basilica of the Vatican. July 138, 306, 357. BY DECREE. Certain words are omitted in canon 2319 § 1, 1°. August 8. - BY CHIROGRAPH. 1954, May 30. The seat of the Pontifical Biblical Institute is expanded. September 1953. 1954. - 399 LETTERS. August 11. "From the concluding." - To the distinguished William Nowotny and Victor Buchgrabe, and to Bertham Koref, Presidents of the Catholic Teachers' Association of all of Austria: for the twelfth anniversary of the founding of the same Association. November 16. "From the moment when the noble..." - To the Most Reverend Paul Magloire, President of the Republic of Haiti, for the one hundred and fifty years since the Republic achieved full sovereignty. February 11. "For today is the fifth..." - To the Illustrious and Honorable Aloysius Einaudi, President of the Italian Republic, for the fifth anniversary of the solemn agreement between the Apostolic See and the Italian Nation. 200, 17, 94.

[*Latin ed. p. 792*]

Index 792 1954 March 7 » » 13 A chronological collection of documents pertaining to the Marian year. - To His Eminence, the Most Reverend Alfridus Ildefonsus, titular of the Saints Sylvester and Martin in the Fields, Cardinal Priest of the Roman Church, Schuster, Archbishop of Milan, having happily completed ten years since the beginning of his priesthood and five years since receiving the cardinalate and the episcopate . . . . Summa. - To His Eminence, the Most Reverend Emmanuel, titular of Saint Lawrence in Lucina, Cardinal Priest of the Roman Church, Arteaga y Betancourt, Archbishop of San Christopher of Havana, having completed the fiftieth year of his priesthood, under the Seraphic Patriarch. - To the Reverend Father Victor M. Costantini, Minister General of the Order of Friars Minor Conventual: marking the seventh completed century since the consecration of the temple dedicated to Saint Francis in the city of Assisi, and also the two completed centuries of the privilege of the Patriarchal Basilica and the Papal Chapel, to the Generals. - To His Eminence, the Most Reverend Valerius, Cardinal Priest of the Roman Church, Valeri, Prefect of the Sacred Congregation for Religious Orders and Societies, concerning the most appropriate method for properly instructing youth by Religious Societies. - To His Excellency, the Most Reverend Joseph Piazzi, Bishop of Bergamo, at the close of the century since the death of Cardinal Angelus. - To His Excellency, the Most Reverend Gerald Patrick O'Hara, Archbishop-Bishop of Savannah-Atlanta, Apostolic Nuncio in Ireland, having completed five years of his episcopate. - To His Eminence, the Most Reverend George, titular of Saint Bernard in the Baths, Cardinal Priest of the Roman Church, Grente, Archbishop-Bishop of Le Mans, for the sacred solemnities to be celebrated at the close of the century from the cathedral. - To His Eminence,

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the Most Reverend Clement Aemilius, titular of Saint Balbina, Cardinal Priest of the Roman Church, Roques, Archbishop of Rennes (-Dol-Saint-Malo), Dol, and Saint Maclov, celebrating ten years since the beginning of his priesthood and five years since the beginning of his episcopate. - To His Eminence, the Most Reverend Emmanuel, titular of Saints Marcellinus and Peter, Cardinal Priest of the Roman Church, Gonçalves Cerejeira, Patriarch of Lisbon, whom the Holy See has chosen as a legate to the Marian Congress from all of Lusitania. - To His Excellency, the Most Reverend Joseph V Ghanima, Patriarch of the Chaldeans of Babylon, having completed fifty years of his priesthood. - To His Excellency, the Most Reverend John Costantini, Archbishop titular of Colossae, and also President of the Pontifical Council for the Primary Sacred Art in Italy, having completed five years since the beginning of his episcopate, next month in May. - To His Eminence, the Most Reverend Anthony, titular of Saint Lawrence in Panisperna, Cardinal Priest of the Roman Church, Caggiano, Bishop of Rosario, whom the Holy See has chosen as a legate to the Marian Convent to be held from the entire Republic of Argentina, Catamarca. - To His Excellency, the Most Reverend Demetrius Moscato, Archbishop of Salerno, for the solemnities in honor of Saint Matthew the Apostle and Evangelist, whose tomb has been piously venerated by the people of Salerno for ten centuries.

[*Latin ed. p. 793*]

Index of documents arranged chronologically for the celebration at the Shrine of "Monte do Sameiro" in Augsburg.

1954, June 13: May it be a propitious occasion. - To His Eminence, Peter, titular Archbishop of the Most Holy Trinity in Monte Pincio, Cardinal G-erlier, Archbishop of Lyons and Vienne, to whom the Holy See sends greetings as legate to the Marian Congress held in Lyons.

21st of this month. - To His Eminence, Francis, titular Archbishop of Saint Mary in Vallicella, Cardinal Borgongini Duca, who has completed twenty-five years of episcopacy.

30th of July: A great undertaking. - To His Eminence, Maurice, titular Archbishop of Saint Mary of Peace, Cardinal Feltin, Archbishop of Paris, to whom the Holy See sends greetings as legate for the consecration of the Basilica of Saint Theresa of the Infant Jesus, erected in Lexovii.

1954, July 2: A great undertaking. - To His Eminence, Valerius, titular Archbishop of Saint Sylvester in Capite, Cardinal Valeri, Prefect of the Holy Congregation of Religious, to whom the Holy See sends greetings as legate to the Marian Congress of the entire Canadian region, held at the shrine called "Cap-de-la-Madeleine" in the diocese of Trifluvian.

14th: We have learned. - To the distinguished Mr. John M. Hayes, President of the "Muintir na tire" Society, regarding the Catholic Agricultural

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Congress of Ireland held in the city of "Roscrea."

16th: Not without special reason. - To the distinguished Mr. Charles Flory, President of the "Semaines Sociales" Catholic Conference Group in France.

1954: A very pleasant occasion. - To His Eminence, Peter, titular Archbishop of the Most Holy Trinity in Monte Pincio, Cardinal G-erlier, Archbishop of Lyons and Vienne, who is celebrating the completion of twenty-five years of episcopacy.

1954: To His Eminence, Angel Joseph, titular Archbishop of Saint Prisca, Cardinal Roncalli, Patriarch of Venice, who has completed ten years since his ordination to the priesthood.

In the fourth century: To His Eminence, Adeodatus John, Bishop of Sabina and Mandelen, Cardinal Piazza, Secretary of the Sacred Congregation Consistorial, to whom the Holy See sends greetings as legate to the Marian Congress of all of Brazil, held in the city of São Paulo.

August 13: Piety. - To His Eminence, Joseph Clement Maurer, Archbishop of Sucre, regarding the Marian Congress of all of Bolivia held in the city of Sucre.

September 18: Celebrating. - To His Eminence, Caietan, titular Archbishop of Saint Cecilia, Cardinal Cicognani, Prefect of the Holy Congregation of Sacred Rites, who is completing his fiftieth year since his ordination.

24th: In the coming month. - To His Eminence, Henry, titular Archbishop of Saint Peter in Monte Aureo, Cardinal Pia y Deniel, Archbishop of Toledo, who is chosen as legate to the Marian Congress of all of Spain, held in Saragossa.

October 30th: To His Eminence, Angel Joseph, titular Archbishop of Saint Prisca, Cardinal Roncalli, Patriarch of Venice, to whom the Holy See sends greetings.

[*Latin ed. p. 794*]

Index of 794 documents pertaining to the Marian Congress, arranged in chronological order, throughout the nation of Lebanon, in the city of Beirut:

653 1954 Oct. 18: "I have risen." - To the Most Reverend and Holy Prelates and faithful of the nation of Lebanon, concerning the Marian Congress held in the city of Beirut on the 30th of the preceding year.

654: To His Eminence, the Most Reverend Father, Doctor Emmanuel, titular of the Saints Marcellinus and Peter, Cardinal Priest of the Holy Roman Church, Patriarch of Lisbon, who has completed five years since the beginning of his Patriarchate and Cardinalate.

657: Islands of the Philippines. - To His Eminence, the Most Reverend Father, Doctor Fernando, titular of Saint Augustine, Cardinal Priest of the Holy Roman Church, Archbishop of Compostela, who is sent as a legate to

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the Marian Congress from the Philippine Islands, to be held in the city of Manila.

700: Nation of Peru. - To His Eminence, the Most Reverend Father, Doctor Frederick, Cardinal Tedeschini, Bishop of Tusculum, Archpriest of the Patriarchal Basilica of the Vatican, Prefect of the Sacred Council for the Fabric of Saint Peter's, and also the Datary of the Supreme Pontiff, who is sent as a legate to the Eucharistic and Marian Congress, to be held in Lima, from throughout the nation of Peru.

701: It is with a full heart. - To the Most Reverend Prelates and to the missionaries of all of Nigeria, concerning the Marian Congress to be celebrated by them, to whom His Eminence, the Most Reverend Father, Doctor James Francis, titular of Saint Anastasia, Cardinal Priest, Archbishop of Los Angeles, is sent as a legate.

702: Having learned. - To the Reverend Father, Father Me Cabe, Superior of the Missionaries of the Sacred Heart of Jesus, concerning the approaching centenary of the founding of that Congregation.

760: Faithful of Colombia. - To His Eminence, the Most Reverend Father, Doctor Chrysanthus, titular of the Saints Cosmas and Damian, Cardinal Priest of the Holy Roman Church, Archbishop of Bogota, whom he designates as a legate to the Marian Congress from throughout Colombia, to be held in the city of Bogota.

705: We are made more aware. - To the Most Reverend Father, Doctor Dellepiane, John, Archbishop titular of Stauropolis, Apostolic Nuncio in Austria, completing his twenty-fifth year since receiving the episcopate.

761: In the vast regions of Eastern India. - To His Eminence, the Most Reverend Father, Doctor Valerian, titular of Saint Mary in via Lata, Cardinal Priest of the Holy Roman Church, Archbishop of Bombay, chosen as a legate to celebrate the Marian Congress from the regions of Eastern India, in the city of Bombay.

706: Happily explained. - To the Most Reverend Father, Doctor Giobbe, Paul, Archbishop titular of Ptolemais in Thebaida, Apostolic Nuncio and Delegate in Holland, completing ten years of priesthood.

762: It seems opportune. - To His Eminence, the Most Reverend Father, Doctor Paul, Aemilius, titular of Saint Mary of the Angels in the Baths, Cardinal Priest, Archbishop of Marianopolis, to whom he sends as a legate to celebrate the solemnities at the end of the Marian Year at the Massabielle Grotto of the Blessed Virgin Mary Immaculate.

707: During the Marian Year. - To His Eminence, the Most Reverend Father, Cardinal Clement Micara, Bishop of Velletri, and also the Vicar of the Supreme Pontiff in the City: concerning the happy and salutary conclusion of the Marian Year.

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708

[*Latin ed. p. 795*]

Index of documents arranged in chronological order, page 795.

1954 December 1st - 14th: In the Patriarchal [See]. - To the Most Reverend Father Vannucci Hildebrand, Bishop in title of Saint Sebastian in Zülz, Abbot Ordinary of Saint Paul in via Ostia, regarding the Basilica of Ostia, which has been a Patriarchal Basilica since the end of the century.

- To the Reverend Father Vogt Ernest, S.J., Rector of the Pontifical Biblical Institute: concerning the celebration in honor of Saint Pius X, the founder of the same Institute.

1954 January 1st - December 30th.

1954 January 5th - April 18th.

4th - May 2nd.

29th - June 12th.

30th - July 17th.

September 8th - 11th.

17th - 24th.

29th.

767 ADHORTATIO [Instruction] concerning rapid progress. - To the Most Reverend and Reverend Monsignors, Ordinaries: regarding television.

763 Italy.

18 ALLOCUTIONS [Addresses]:

To those who attended the meeting of Delegates from Italy for girls from the Catholic Action, held in Rome.

To those who attended the national meeting of Directors of the Italian Union of Catholic Schools of the second grade, held in Rome.

To the Legate of Great Britain.

To those who attended meetings in Rome, consisting of radiologists, electrologists, and members of the Italian Society of Medical Radiology.

To boys and girls, students of the lower grades, from Italy, who attended the Marian meeting in Rome, acclaiming the Most Blessed Father in Saint Peter's Basilica.

After the Canonization of Saint Pius X, in the Piazza San Pietro, before a multitude of the faithful, the Most Reverend Father was acclaimed by the Most Reverend Fathers, Cardinals, and the Most Reverend Monsignors, who attended the solemn Canonization of Saint Pius X in Rome.

By the Supreme Pontiff, after the Canonization of Saints Peter Julian Chanel, Martyr; Gaspard Del Bufalo; Joseph Pignatelli; Dominic Savio, Confessors; and Blessed Mary Crucified Di Rosa, Virgin, in the Piazza San

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Pietro, before a multitude of the faithful, the Most Reverend Father spoke to:

Those who attended the 13th Gymnastics Competition from all over the world and the international Gymnastics Competitions in Rome.

Those who attended the meeting of the International Society "Daughters of Mary Immaculate" in Rome, consisting of Christian Delegates from Marian Congregations, gathered for a meeting convened by their Federation.

Those who attended the 3rd International Conference on Poliomyelitis, in Rome.

Those who attended the international conference on the history of the art of medicine, in Rome.

44.

50.

55.

214.

218.

307.

313.

358.

403.

491.

529.

533.

536.

Those who attended the 14th International Conference on the history of medicine, in Rome.

Those who attended the 10th General Assembly of the International Union of Geodesy and Geophysics, in Rome.

Those who attended the international conference of the "Associations techniques de Fonderie," in Florencia.

577.

580.

584.

[*Latin ed. p. 796*]

796 Index of documents arranged in chronological order, pertaining to the Eighth Assembly of the PAG [likely an organization], September 30, 1954 – October 15, 1954. Those who attended the twenty-third meeting of the Council, which is the universal College of Physicians, held in Rome. 587

"International Commission of Criminal Police," held in Rome. 598

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To the faithful of all Sicily, gathered for the Marian regional assembly in Palermo. 658

To the Most Reverend Cardinals and Most Reverend Prelates of the Sacred College, and to those who attended the day before the proclamation of the new liturgical feast of the Blessed Virgin Mary, Queen of Heaven and Earth, celebrated by the Supreme Pontiff in the Vatican Basilica. 662

Those who attended the assembly of Catholic book publishers, held in Rome. 712

To those who attended the assembly of delegates from the organization called "International Labour Organization," held in Rome. 714

December 25, 1953 – Radio messages given by the Most Blessed Father, on the eve of the Nativity of Our Lord Jesus Christ, in the year 1953, in the presence of the Most Reverend Cardinals and Most Reverend Bishops and Prelates of the Roman Curia. 1954

January 11 – To the faithful of the Republic of Chile, regarding the radio station established by Catholics. 556

To those who attended the fifth assembly of the Confederation of States of America in the city of Havana, concerning the promotion of Catholic education. 59

February 14 – To all the sick faithful, regarding the "Day for the Infirm." 95

April 18 – To the faithful, on the feast of the Resurrection of Our Lord Jesus Christ, concerning the Marian Year. 99

To the Rectors of the City and to the Preachers, regarding the Sacred Quadragesimal Vows, proclaimed by the Supreme Forum of the Holy See and the Venerable Father, together with those from Freiburg. 212

May 16 – To the faithful, regarding the annual assembly.

June 6 – To the viewers of television, for the first time gathered together with England, Batavia, Belgium, Denmark, France, and Italy, regarding the recognition of the sacred relics of Saint Gregory the Great. 324

To the faithful, regarding the solemn consecration of the Basilica of Saint Teresia of the Infant Jesus of Leoville, known as "Sainte Anne D'Auray," located in the Trifluvian diocese. 404

August 15 – To the faithful of all of Canada, regarding the Marian assembly at the sanctuary of "Cap-de-la-Madeleine." 495

September 5 – To the faithful of all of Belgium, in the capital city of "Brussels," regarding the Marian assembly. 498

To the faithful, regarding the Marian assembly from all of Brazil, held in the city of São Paulo in Brazil, on the fourth centenary of the founding of that city. 540

To the faithful of all of Switzerland, Batavia, Belgium, Denmark, France, Salerno, Germany, and Italy, regarding the celebration of the sacred solem-

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nities commemorating the seventh centenary of the canonization of Saint Gregory the Great. 369

[*Latin ed. p. 797*]

Index of documents arranged in chronological order: 797 PAGE 1954. October 12; October 24; December 5; December 8.

To the faithful throughout all of Spain, assembled for the National Marian Congress in Caesaraugustae. To the faithful of Uruguay, assembled for the Archdiocesan Marian Congress in the city of Montevideo. To those who attended the International Mariological Congress held in Rome. To the faithful of the Philippine Islands, assembled for the Marian Congress in the city of Manila.

The Supreme Pontiff, hoping to be present in person in the Basilica of Saint Mary Major on the feast of the Immaculate Conception of the Blessed Virgin Mary, and thus to close the Marian Year, was, by the permission of God, afflicted with infirmity. On the evening of December 8th, from a chamber within the Vatican Palace, before a large multitude of the faithful who had come to pray for the health of the Most Reverend Pastor and Father, he spoke by means of radio, blessing the entire world.

To the faithful throughout all of Colombia, assembled for the Marian Congress in the city of Bogota. To the faithful from India, assembled for the Marian Congress in the city of Bombay.

Under the direction of leaders and members of the Italian Catholic Action, the new "House of Mary" was inaugurated in Rome on the feast of the Immaculate Conception of the Blessed Virgin Mary.

On December 10th, in the year 1954, the Supreme Pontiff, infirm, in the vigil of the Nativity of Our Lord Jesus Christ, addressed the entire world, saying:

June 16, 1954. Between the Holy See and the Dominican Republic. May 20. May 2. November 2.

Conventions: 433.

Address of the Chamberlain of the Sacred College regarding the suffrage for the canonization of the Blessed.

Provision for Churches.

Petition for Pallia. 289 - XV 1954.

Solemnities: 680.

Sacra: 683. XIV 1954.

Consistories: 289, 297, 305.

Prayers to the Blessed Virgin Mary to be recited throughout the Marian Year by children.

To appease God, because of the execrable words spoken against Him and the Blessed in Heaven.

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To the Blessed Virgin Mary, Queen of Heaven. 221, 501, 65.

[*Latin ed. p. 798*]

Index of 798 documents arranged in chronological order.

IL - ACTA SS. CONGREGATIONUM

I - SUPREMA S. CONGREGATIO S. OFFICII

PV (J. 1953)

Deo. 14: Decree. - Condemnation of the book.

1954:

January:

February:

April: 23, 12, 16, 28, 4, 7: Decrees. Condemnations of books.

Decree. Condemnation of a book.

Monitum (Warning).

Submission (Notification).

Decree. - Concerning the observance of the discipline of Eucharistic Fast in the restored Paschal Vigil.

II 1953:

July 2:

October 20:

28:

November: 3, 12:

SACRA CONGREGATIO CONSISTORIALIS

Beneventanae et Arianensis: Decree concerning the alteration of the boundaries of the dioceses of Dallasensis.

Decree concerning the erection of a co-cathedral and the change of name of the dioceses of Colabatensis and Suluensis.

Decree concerning the dismemberment and erection of the Apostolic Prefecture of Suluensis Guayaquilensis.

Decree concerning the reform of the Cathedral Chapter of Tuguegaraoanae.

Infantensis: Decree concerning the alteration of the boundaries of the dioceses.

Magnae Britanniae: Decree concerning the erection of a Military Vicariate.

Adriensis et Patavinae: Decree concerning the erection of a Military Vi-

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cariate.

Decree concerning the alteration of the boundaries of the dioceses.

1954:

January 29: Venetiarum et Tarvisinae: Decree concerning the alteration of the boundaries of the dioceses.

February 17: De Aguas G alientes-Zaeatecensis: Decree concerning the boundaries of the dioceses.

Ibaguensis-Manizalensis: Decree concerning the boundaries of the dioceses.

Pisanae et Lucensis: Decree concerning the boundaries of the dioceses.

Carthaginensis in Hispania - Oriolensis - Valentinae: Decree concerning the alteration of the boundaries of the archdioceses.

Decree concerning the alteration of boundaries. Norms and Faculties. - For priests entrusted with the spiritual care of those at sea, namely, for chaplains at sea and directors of chaplains, issued by the Most Holy Lord, Our Pope Pius XII, by divine Providence.

65, 27, 66, 143, 28, 144, 414, 224, 225, 227, 502:

March 13:

19:

April 2: Norms and Faculties. - For priests entrusted with the spiritual care of those at sea, namely, for chaplains and directors of the "Apostolatus Maris" work, issued by the Most Holy Lord, Our Pope Pius XII, by divine Providence.

248:

Romanae - Portuensis et 8. Rufinae: Decree concerning the delimitation of the boundaries of the dioceses.

504:

Iericoënsis - Quibduani: Decree concerning the alteration of the boundaries of the diocese and Apostolic Vicariate.

228, 503, 415

[*Latin ed. p. 799*]

Index of documents arranged in chronological order: 799 PAGE 1954 April » » » » » » » May June » » 23 Toledo - Jaén - Guadix. - Decree concerning the alteration of diocesan boundaries. 27 Tucumán. - Decree concerning the cathedral chapter. 30 Mobile - Birmingham. - Decree concerning the erection of a co-cathedral and the change of name. 21 Popayán - Cali. - Decree concerning the limits of dioceses. 14 Caracas - Calabozo. - Decree concerning the alteration of diocesan boundaries. 28 Designation for the Tribunal of Second Instance III 1954 » March August » December January » February » June » » » July S. May June July 1954 January » » » » » » » » » April » » CONGREGATION OF THE COUNCIL CONGREGATION FOR

Translated by churchlatin.ai, a product of Boyne Archives

THE PROPAGATION OF THE FAITH 606 508 607 420 104 458 775 2 Costermanspolitan (Bukavu). - Decree. The Apostolic Vicariate of Costermanspolitan shall henceforth be called "Bukavuensis." 26 Kabinda - Luluabourg. - Decree concerning the alteration of vicariate boundaries. 4 Puerto Ayacucho - Bolivaren. - Decree concerning the division and union. 14 Kandien - Trincomalee. - Decree concerning the alteration of diocesan boundaries. 30 Bolivaren. - Caromén. - Decree concerning the alteration of boundaries. V - 1953 » » SACRED 8 Indult from abstinence on the sixth day of the feast. 1st of May. 15 Under Pope Augustus. - To the Most Reverend Local Ordinaries: concerning an improper mode of dress. 22 Indult from abstinence on the sixth day of the feast. 31st of December. . . IV - 1954 - 506 507 SACRED CONGREGATION FOR RITES 148 421 461 462 550 12 Of the City and the World. - Formula for the blessing of a new Clerical Seminary. 3 Rome. - Variations in the rubrics of the Roman Missal and Ritual. 26 Montpellier. - Decree concerning the introduction of the cause for beatification of the Servant of God, John Gailhac, secular priest, founder of the Institute of the Most Holy Heart of Mary Immaculate. . . 12 Lucena. - Decree concerning the resumption of the cause for canonization of Blessed Anthony Mary Pucci, Confessor, Priest of the Order of Servants of the B.V.M. 17 Rome. - Decree concerning miracles for the canonization of Blessed Pius X. » Oceania. - Decree concerning miracles for the canonization of Blessed Peter Aloysius Marie Chanel, Priest of the Society of Mary, Protomartyr of Oceania. » Brixen. - Decree concerning miracles for the canonization of Blessed Mary Crucified of Rosa, foundress of the Congregation of the Handmaids of Charity. 23 Nepeta. - Decree concerning the introduction of the cause for beatification of the Servant of God, Cecilia Eusepi, Virgin, of the Third Order of Servants of Mary. 2 Rome. - Decree concerning the "safe" process for the canonization of Blessed Pius X. . . » Oceania. - Decree concerning the "safe" process for the canonization of Blessed Peter Aloysius Chanel, professed priest of the Society of Mary, Protomartyr of Oceania. 104 68 30 509 107 110 113 608 231 233

[*Latin ed. p. 800*]

Index of documents arranged in chronological order, 800 pages, April 1954.

Brixia: Decree concerning the "nihil obstat" for the canonization of Blessed Mary Crucified of Rosa, Virgin, foundress of the Institute of the Handmaids of Charity of the Maronite Order of Antioch.

Syro-Maronite: Decree introducing the cause for the beatification of Servant of God Sarbel Makhlouf, professed priest, of the Order of Antonian Baladites.

Lauden (or Cremona): Decree introducing the

Ast (or Turin): Decree concerning miracles for the canonization of Blessed Dominic Savio, Confessor, lay youth, alumnus of the Salesian

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Oratory.

Rome: Decree concerning the "nihil obstat" for the canonization of Blessed Gaspar del Bufalo, Confessor, founder of the Congregation of the Missionaries of the Precious Blood of Our Lord Jesus Christ.

Rome: Decree concerning the "nihil obstat" for the canonization of Blessed Joseph Pignatelli, Confessor, professed priest of the Society of Jesus.

Ast (or Turin): Decree concerning the "nihil obstat" for the canonization of Blessed Dominic Savio, Confessor, lay youth, alumnus of the Salesian Oratory.

October 19, Sabina: Decree concerning miracles for the beatification of Servant of God Placid Riccardi, professed monk of the Order of Saint Benedict.

Saint-Dié (or China): Decree concerning miracles for the beatification of Servant of God John Martin Moyë, priest of the Parisian Society for Foreign Missions, founder of the Institute of the Sisters of Providence.

China (or Tuscany): Decree concerning miracles for the beatification of Servant of God Mary Assumed Pallotta, professed sister of the Franciscan Missionary Institute of Mary.

Saint-Dié (or China): Decree concerning the "nihil obstat" for the beatification of Servant of God John Martin Moyë, priest of the Parisian Society for Foreign Missions, founder of the Institute of the Sisters of Providence.

Sabina: Decree concerning the "nihil obstat" for the beatification of Servant of God Placid Riccardi, professed priest of the Order of Saint Benedict, Congregation of Monte Cassino.

China (or Tuscany): Decree concerning the "nihil obstat" for the beatification of Servant of God.

[*Latin ed. p. 801*]

Index of documents arranged in chronological order, page 801. Decree of the Most Holy Virgin Mary Assumed into Heaven, concerning Sister Pallotta, a professed sister of the Franciscan Institute of Missionary Sisters of Mary of the City and the World. - Additions to the readings of the Saints in the Breviary. VI 1954. - SACRED CONGREGATION FOR EXTRAORDINARY ECCLESIASTICAL AFFAIRS. January 7, 14, 742, 71. Decree. - The territories of Minori are newly assigned to the care and vigilance of the Pontifical Legations to the Republics of Cuba, Haiti, and the Dominican Republic, the Federated States of Venezuela, and the Federated States of America. 115. - SACRED CONGREGATION FOR SEMINARIES AND UNIVERSITY STUDIES. December 8, 1950; October 25, 1953; February 2, 1954. Decree. - The Pontifical Seminary of the interdiocesan "Pius XII" for Lower Lazio is canonically established in Albano Laziale. Decree. - The Pontifical Regional Seminary for the dioceses of Lower Etruria is canonically estab-

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lished in the city of Siena. 150. Decree. - The Faculty of Sacred Theology in the Archdiocese of Sydney is canonically erected for the students of Australia, New Zealand, and all of Oceania. 744. Decrees. 745, 149, III. - ACTS OF THE TRIBUNALS. I. SACRED APOSTOLIC PENITENTIARY. Page 1954, January 11 to October 11. Decree. - The recitation of the Rosary of the Seven Sorrows of the Blessed Virgin Mary is granted a plenary indulgence. Decree. - The recitation of the Rosary of the Blessed Virgin Mary in families is granted new indulgences. II. SACRED ROMAN ROTA. 73, 552. I. Sentences issued in the year 1953. II. Decrees in cases concluded in the same year. 253, 283. I. Citation of edicts: 1953, 19, 21, 13, 26, 8, 24, Toulouse. - Nullity of marriage (Rivière-Laylies), Abercornen. - Nullity of marriage (Sinta-Nijmu), Aachen. - Nullity of marriage (Kropp-Pulst), Wayne, Castre. - Nullity of marriage (Anthrop-Amber). Rome. - Nullity of marriage (De Rossi-Riderelli). Basle. - Nullity of marriage (Schnorr von Carolsfeld-Detto). May, June, 27, 6, 5, 19, Versailles. - Nullity of marriage (Layardet-Leboeuf). Cleveland. - Nullity of marriage (La Rocca-Carney). Paris. - Nullity of marriage and dispensation (Rospigliosi - Weil). Sobral. - Nullity of marriage (Frota - Passos). July 3, Bordeaux. - Nullity of marriage (Figuerou - François). 424, 425. ACTS, volume XXI, no. 18. 31-12-1954. 74, 75, 76, 77, 117, 192, 236, 237.

[*Latin ed. p. 802*]

Index of 802 documents arranged chronologically, page 1954. July 29, [signed] Turbaten, or Burzynski, Fermo. - Concerning the nullity of a marriage (Basili - November 26, 11, New York). - Concerning the nullity of a marriage (Baxter-Donovan), Ascoli, or Fermo. - Concerning the nullity of a marriage (De Michele - 463; Mandic), 74S, 74T, IV.

ACTS OF THE SECRETARY OFFICES OF THE STATE, page 1953. October 16, 1954. - Statutes of the Vatican School of Paleography and Diplomatics, established at the Secret Vatican Archives. Pontifical Rescript concerning the causes of nullity of marriages, which have been treated in the first instance by regional ecclesiastical tribunals in Italy, and concerning the establishment of a Court of Appeal in the Vicariate of the City. 614. Statutes of the Pontifical Commission for Radio and Television. 78S. Cinematography, 7&.

[*Latin ed. p. 803*]

III. INDEX OF NAMES: I - INDEX OF NAMES OF PERSONS (NAMES APPEARING IN THE ACTS ARE OMITTED)

Alves G. O., 618.

Aumann E., 750.

Alves da Gunha e S. A., 378.

Avallone A., 624.

Abad Serrano E., 548.

Translated by churchlatin.ai, a product of Boyne Archives

Amati Moussaron G. G., 298.
Ayapé E. d. S. Agostino, 513.
Abbadessa M., 384.
Amber K., 77.
Ayoub F., 304.
Acosta Soberón A., 157.
Ambrosano C., 432.
Azcárraga L., 431.
Adamini E., 560.
Ambrose R., 292, 295.
Azzolini C., 119.
Adenauer O., 480.
Ambrosius (S.), 166, 178, 180.
Agostino (S.), 164, 186, 3:38, 188.
Amelotti G., 430.
Agostino dalla Vergine, 777, 779, 780.
Anasagasti O., 299.
Anaya et Diez de Bonilla G., 304.
Babcock A. G., 147, 230, 304.
Agrimi A., 556.
Aguiar O., 688.
Andrade Reimers E. M., 157.
Babutiu G., 556.
Airaldi P., 154.
André E., 429.
Baccante G., 160.
Aires de Almeida F. G., 378.
Anello V., 621.
Aitken A., 555.
Angela G. B., 557.
Akara A., 622.
Alagona M., 622.
Alarcón Diaz B., 124.
Alba Palacios G., 230, 304.
Albeas G., 749.
Albers G., 555.
Alberti G., 113.
Alberts P., 428.

Translated by churchlatin.ai, a product of Boyne Archives

Alberto Magno (S.), 72.
Albouy P. G., 128.
Albvicz I., 381.
Alearaz Alenda G. M., 688.
Aldazabal Beita E., 688.
Alemán V. P., 751.
Alfaro Blanco P., 620.
Alfonso Dei Liguori (S.), 187.
Alfonso M. D., 263.
Allen F. V., 420.
Almeida Mora es A, 292.
Aloisi Masella Card. B., 201.
Aloysi V., 431.
Ashworth L., 121.
Asip G., 558.
Asquasciati G., 124.
Atanasio (S.), 166.
Atzori A., 558.
Aluffi Pentini G., 240.
Aluffi P. d. C. A., 158.
Alvarado G. A., 555.
Alvarez B. B., 299.
Alvarez Lara R., 506.

[*Latin ed. p. 804*]

804 Barrachina Estevan P., 230, 304. Barras E., 378. Barraza y Motta G., 617. Barreza y Reyes B., 147, 303. Barrette A., 381. Barry G., 750. Barry P., 553. Barry P., 554. Barse D., 123. Barta R., 127. Barthe E., 299. Bartholoïneus G., 624. Bartoccetti V., 279. Bartol T. G., 556. Barzaghi C. M. (S. D.), 238. Basilico A., 126. Batenburg A. F., 429. Bateski T., 555. Baud A. C, 304, 423. Bandry S. E. G., 560. Bauer L., 751. Bazin V., 298. Beaudoin E., 750. Beauséjour A., 554. Bechir M., 126. Beck E., 554. Becker P., 155. Bednarski L., 750. Béguin V., 147, 294. Benêts E., 622. Bejan O., 253, 428. Bélanger V., 749. Bellamy G. M., 617. Belleau G., 750. Belloni G., 159. Belloni P., 156. Bellucci O., 618. Belsani F., 108. Beltrami G., 36. Beltramino A., 296. Benassi P., 624. Benedetto Pp. X IV, 319, 582, 631. Benedetto Pp. XV, 316, 353, 438, 490. Benellini G, B., 114. Benincasa P., 155. Berardo A., 429. Beras O. A., 26, 301. Beretta A., 294. Bergonzini M., 295. Bernal E. L., 384. Bernard M., 551. Bernard P., 124. Bernard P., 555. Bernardi E., 382. Bernardini F., 560. Bernardo (S.), 189. Bernoville G., 123. Berôidingen L., 127. Bollo T., 61. Berry G. G., 26, 294. Bombelli G. B., 121. Bertazzoni A., 523. Bonatti A., 240. Berte V., 429.

Translated by churchlatin.ai, a product of Boyne Archives

Bonaventura (O.S.), 165. Berteli P., 227, 228, 472, 505. Bonefacic C, 231, 512, 641. Bonefacic Q. C, 377. Bertuzzi F., 621. Bonet Y., 428. Beruhe L., 378. Bonicalzi A., 160. Berutti P., 43. Bonifacio (S.), 337. Bessone L., 303, 422. Bonin O., 617. Bettanini A. M., 553. Bonner G., 379. Bevilaqua V. C, 555. Bono U., 331. Bezems E. G., 431. Bonomi G., 554. Bezou E., 751. Bonomi G., 622. Bezzi E., 121. Borgatti G., 300. Bianeheri E., 301. Borgongini Duca Card. F., 367, 560. Bianchi A., 384. Bianchi F., 123. Bornigia D., 26, 302. Borowski G., 558. Biggi G., 556. Borri F., 431. Biglia U., 619. Bosco G. (S.), 169, 335, 733. Bilbao S., 122. Bosen V. F., 555. Billington V., 297. Bosler C, 380. Binni A., 576. Botticelli G., 379. Binz L., 512. Bottoms A. M., 559. Birgitta (S.), 64. Boucheix N., 296. Bissen P., 750. Boulanger R., 124. Bittermann G., 555. Bour L., 119. Bittner M., 127. Bourgarel-Prou Gaillard R., 153. Blair G., 159. Blanc Montmayeur M., 127. Bouscaren T. L., 428. Blanchard R., 160. Bovelli R., 464. Bouter G., 512. Blanquet du Chayla A. S. M., 754. Bowers G., 294. Boyd E. I., 427. Blaschke P., 555. Boyle E., 159. Boyle G., 464. Boyle G., 555. Bliley R. H., 431. Blomjous G., 297. Bozzini G, 378. Bracale G., 380. Brady F., 555. Brady G. P., 158. Brambilla A., 431. Boda L., 124. Brennan F. I., 428. Brennan G., 300. Brennan G., 384. Brennan G., 384. Brenninkmeyer F., 618. Bretault G., 423. Breton A., 464. Breton P. M. A., 749. Breynat G., 128. Brito A., 154. Brito G., 128. Britt E., 378. Bronner G., 750. Bronsveld C, 291. Brouty F., 124. Brown G. Ir., 621. Bruneder L., 125. Brunhammer E., 153. Brunner G., 119.

[*Latin ed. p. 805*]

personarum 805 Capek G., 125. -Gapodicasa S., 126. Capoferri S., 781. Capone G., 126. Cappelletto C, 126. Capriolo G., 127. Capuano F., 121, 622. Carberry G., 555. Carbonell-Debali A., 427. Carboneri L., 619. Carboni R., 68, 293. Carcano C , 126. Carca terra G., 122. f Cardinale G., 752. Carita N., 429. Carità-Morelli E., 429. Caritè M., 124. Carlin W., 621. Carney Sosna R., 237. Carnicke M., 750. Carollo G., 749. Carpano da Avola C, 023. Carpinella A. A., 379. Carpintero de la Llave D., 432. Carracoy G., 431. Carrara P., 378. Carrion Pacheco G. R., 430. Carroll C. F., 300. Carroll G., 302, 422. Carta F., 160. Carton G., 617. Caruso L., 384. Casalini G., 622. Casey B. L., 295. Casey G., 379. Casey G., -553. Casey G., 558 . Casey G. V., 556. Cassatella S., 121. Cassone D., 560. Castagna L., 156. Castañeda A., 619. Castaño C. A., 618. Castaño V., 555. Castellano G., 160. Castellano M. I . , 548. Castelli A., 295. Castellino V., 617. Castiella F. M., 195. Castrino A. E., 301. Castro C, 429. Castro Quesada D., 6SS. Catel E . , 158. Catone C, 559. Cattoir M . , 623. Cauwelaert G., 302. Cavadini E., 124. Cavaliere P., 121. t Cavalla V., 128. Cavallera C. M., 297. Cavanagh C , 554. Cavavaglio T., 555. Cazzaniga G., 382. Cazzulani C , 733. Cela R., 121. Cella G., 620. Celli G., 382. Cena E . , 624. Cento F., 151. Centobelli S., 257. Cerioli P. E. (B.), 118, 779. Cesana G. B., 297. Chacaton G., 120. Chacón A., 293. Chagas de Miranda O., 419. Chaloupka E . , 123. Chambaud G., 750. Champagnat M. G. B. (S. D.), 748. Chaneac C, 160. Chanel P. L. (S.), 110, 233, 289, 357, 358. (’hang Pi-Te G., 295.

Translated by churchlatin.ai, a product of Boyne Archives

Charbonneau A., 617. Charbonneau E . , 749. Charcut P., 155. Charette E., 622. Charmetant C, 158. Charmetant P., 124. Chaumont A. E., 749. Chellis R., 621. Chevalier L., 124. Chevrier M., 158. Chiariello A., 382. Chiarlo C, 245, 696. Chiassi G., 157. Chiusano G., 156. Chiavazza C, 122. Chinnayya P., 121. Chisholm R., 559. f Choe G. B., 752. Chrétien P., 120. Chrysostomus (S.), 180. Cibrián Fernandez U. E., 296. Cicognani A. G., 27, 606, 734. Cicognani Card. G., 135, 151, 152, 240, 290, 306, 357, 511, 528. Cicuttini L., 298... Cinti A., 127. Ciocci C, 160. Cipriano (S.), 165, 172, 174. Ciriaci Card. P., 80, 151, 152. t Cisar A., 128. Claes E . , 623. Clancy F., 380. Clancy G., 156. Claudel P., 156. Cia ver S. P., 61. Clemente Pp. I (S.), 186. Index Bruno E., 126. f Bruno Card. G., 152, 195, 289, 363, 752. Brust N., 750. Bubbolini P., 559. Buehgraber V., 125, 200. Bueko G., 292. Budamaier L., 154. Bueno y Monreal G., *"'>SS. Bülh B., 299. Bunker I. A. M., 42S. Burghignoli G., .126. Burin G. (S. D.), 464. Burke G. G., 556. Burlage Koppernagei E., 555. Burnes G. F., 153. Burns R., 120. Burzynski T., 463. Burne F., 379. Byrne G., 297. Byrne G., 554. Byrne L. C, 419. C Cabana G., 291. Cabanon E . , 157. Cabrini F. S. (S.), 109. Cada G., 430. Cafiero S., 558. Caggiano Card. A., 322. Cahill Harvey F., 429. Caiacedo G., 509. Caillé V., 617. Calasanctius G. (S.), 72. Caldarola O., 774. Calderón P. L., 555. Callaban E., 750. Calori G., 431. Cámara de Barros Card. G., 687. Camargo A. L, 564, 607, 644. Cambiaghi P. M., 301. Gambier F. C. L., 622. Caminada C, 299. Caminada C , 377. Camozzo U., 502. Campagna F., 331. Campi G., 624. Canadell y Quintana S., 153. Canali Card. N., 759. Canart G., 123. Canella C , 384. Canesi C. A., 126. Cannalire A . , 559. Cannavo R., 156. Cano V. G., 296. Canzoneri E . , 428. Capdevilla Ferrando A., 296.

[*Latin ed. p. 806*]

806 Index Clemente Pp. VIII, 476. Clemente Pp. XII, 758. Clementoni A., 431. Chine M. B., 378. Cobián Toriz A., 548. Coccolo L., 378. Codada E., 379. Cody P. G., 147, 303. Coelho C, 775. Coelho M., 419. Colagioià P., 155. Colas A. S., 292, 295. Coleman N., 750. Coletta A., 617. Compagnone E. R., 296. Concha L., 229, 294, 302, 642. Conix A., 619. Conelly H., 380. Connelly F., 553. Conrad G.r., 558. Conroy G., 154. Conroy G., 620. Contardo (S.), 43, Conte V., 382. Conti F., 624. Conway F., 621. Cooray T. B., 616. Copello Card. G. L., 239. Cornelius et Cyprianus (Ss.), 89. Cremisini P., 622. Crisostomo G. (S.), 335. Cristiani L., 622. Crombé E., 620. Crouzilhac A., 30. Crumley F. E., 158. Cryne E. P., 379. Cuadrado C. P., 301, 648. Cuervo Radigales M., 159. Cuffe G., 381. Culhane G., 380. Cunial E., 292. Curioni A., 127. Curran M., 378. Curtiss G., 750. Cúrvelo Soarez G., 155. Cusack T., 380. Cusani Visconti B. A. C, 125. Cushing R. G., 419, 512. Cornidez P., 120. Cornuet M., 160. Corradini A., 378. Corral Mosquera A., 688. Correia de Maeedo S., 154. Correia da Silva A. G., 687. Cortés F. da Paola, 555. Cosentino M., 156. Cosse de Maulde V., 125. Costa A., 556. Costa L., 622. Costa Rego R., 128. Costantini Card. O., 239, 511. Costantini G., 209. Costantini V., 318. Costin T., 750. Cotta S. G. della Pietà, 618. Coughlan G., 750. Goughlin F.,

Translated by churchlatin.ai, a product of Boyne Archives

155. Coughlin M. G., 621. Coulombe F., 749. Courbis S., 750. Courei E., 555. Cournoyer A., 120. Coursol P., 749. Courtemanche F., 67, 298. Cousineau E., 751. Cova G., 121. Cova P., 121. Crawford E., 558. Cremin C. C, 616. nominum personarum D da Castelnuovo L. (S. D.), 49, 119. Da Costa G., 555. da Costa Nunes G., 80, 293. da Costa Pereira E., 419. da Costa Vaz P., 303. da Pobladura M., 749. D'Abundo E., 622. D'Agostino B., 231, 304. Dailey C, 154. Dalderup F., 620. Dal Prà G. B., 759. dalla Costa Card. E., 391, 420. Dall'Ora A., 384. D'Alton Card. G., 511. Dalton G., 423. Daly A., 155. Daly D., 380. Daly G., 429. Dambricourt G., 1:24. Damiani P. (S.), 170. Damiani P., 122. Damiano C. G., 465. Damizia G., 154. D'Antonio F. G., 752. D'Arcangelo L., 738. d'Ardoye de Tonghe G., 474, 520. Dargin E. V., 300. Daverio F., 122. Daviau C. G. M., 750. David G., 303, 422. Dawson G., 558. de Acosta J., 61. De Almeida V. M. E., 619. de Almeida B. Pereira G., 27, 302. de Almeida Lustosa A., 26, 301. De Amaral Mello L. G., 555. de Andrade y Amaral G. d. M., 27, 245, 302. De Angelis L., 160. de Araujo Bressane H., 687. de Araujo Sales E., 419. De Arriba y Castro Card. B., 147, 303. de Bengy M. M. (S. D.), 464. De Bernardo y Gutiérrez E. M., 160. de Boer G. G., 431. de Bruijn A. L., 429. de Calheiros y Menezes F., 377. de Campos A., 687. de Carvalho E. A., 295. de Carvalho G. Pais 1$, 622. de Castro y Fernández de L. L., 153. De Castro y Silva R., 774. De Chiara V., 298. de Colbert A., 158. de Conick A., 620. de Cosse Brissac G., 153. de Cossio F. B., 154. De Crescenzo F., 618. De Cunha Guiïnarâes G. A., 295. de Deo Ramalho G., 146, 302. de Faulhaber Card. M., 353. de Filippis F., 293. de Gaiffier B., 749. De Haes R., 623. de Hueto y Pipaón E., 153. de Humboldt A., 61. De Iorio L., 557. de Jong E. D., 429. De Kimpe E., 624. de la Chanonie P., 296. de La Salle G. B. (S.), 72. De Laurentis E., 616. de la Vera Cruz A., 60. de la Villarmois A. E., 156. de Ligorio A. M. (S.), 72. de Loaisa J., 61. de Lojendio L. M., 159. De Lucia P., 557. De Luppé E. (S. D.), 239. De Marchi M., 559. de Matha de Andrade y A G., 27, 245, 302. de Mattias M., 330. De Mello G. O., 555. de Mendoça F. Neri, 617. de Meyer F. B., 621. de Moura D. H., 616. de Moura S., 379.

[*Latin ed. p. 807*]

Index of Names:

Z. R., 298.
de Nardi C., 559.
de Nardis G., 298.
de Narváez A., 723.
De Nittis M., 559.
de Nóbrega M., 61.
de Oliveira E., 26, 301.
de Oliveira M. G., 687.
de Oliveira O., 419.
de Oliveira Ramos N., 430.

Translated by churchlatin.ai, a product of Boyne Archives

de Oteiza y Laza I., 154.
De Pamfilis L, 382.
de Prêter G., 622.
De Quay G. E., 383.
de Quintanilha y Mendosa Dias P., 620.
de Quiroga V., 60.
De Rego Monteiro L. A., 618.
De Rossi G. B. (S.), 359.
de Ruy ter T., 622.
De Sá B., 381.
De Sanctis A., 119.
de Sanfana A., 723.
de Sant'Anna G. G., 296.
de Santiago R., 556.
de Shönborn-Buchheim G., 126.
de Souza Dantas M., 419, 575.
de Vasconcelos Mota Card. C. O., 696.
De Veras A. N., 558.
De Vos P. G., 623.
de Vries N. G., 429.
de Wendel M., 124.
De Wit A., 752.
de Zumárraga J., 60.
Dearden G. F., 300.
Decha L., 124.
Dechaene E., 158.
Dechance A., 159.
Dechene G. M., 750.
Decosse A., 301.
Dehant G., 620.
Dehler R., 551.
Dei Bene S., 512.
Del Bufalo G. (S), 238, 289, 330, 357, 358, 373.
Dei Campo Barcena A., 298.
Del Corpo E., 253.
Del Fiorentino D., 555.
Del Giudice A., 121.
Del Paggio P., 559.

Translated by churchlatin.ai, a product of Boyne Archives

Del Ponte M., 127.
Del Roso L., 384.
Délaisse L., 624.
Delea G., 555.
Deletoille G., 124.
Delgado G., 688.
della Cioppa G., 298.
nominum personarum della Paolera L., 616.
Dellepiane G., 761.
Demarteau G. G., 302, 422.
Demelmayer A., 124.
Denis G., 153.
Denn P. (S. D.), 464, 748.
D'Epifanio L., 127.
Depigny G., 749.
Derisi O. N., 378.
Desbiens G. E., 378.
Desbois I., 127.
Deschênes A., 749.
Deschka E., 127, 623.
Desclée de Moredsous B., 123.
Desmarets M., 159.
Desreumaux A., 158.
D'Esté F., 624.
Detto W., 192.
Devlin T., 379.
Devos M., 153.
Devriendit C, 124.
Dewulf P., 158.
Deza Davalos F. S., 379.
Dezani R., 126.
Di Cuonzo R., 121.
Di Giorgio A., 430.
Di Majo G. B., 380.
Di Molfetta F., 120.
Di Napoli Rampolla E., 157.
Di Nardo A., 618.
Di Rosa M. C. (B.), 113, 234, 289, 357.

Translated by churchlatin.ai, a product of Boyne Archives

di Soubiran (B.) M. T., 748.
Di Zio V., 121.
Diaz Escudero C, 548.
Diaz Gonzalez J., 377.
Diaz Mesón G., 380.
Díaz Plata G. G., 305.
Diaz Rubio A., 299.
Dibbins C, 554.
Diener L., 619.
Dieter G., 68, 301.
Dietz G. B., 298.
Dinh-Van-Nam D., 160.
Djajasepoetra A., 296.
Dlamini P. B., 303, 422.
Dlugolecki S., 155.
Dobbelmann R., 428.
Dohmen F. S., 431.
Dolan G., 379.
Dolbec R., 750.
Domínguez M. R., 119.
Donato L, 382.
Dondeo V., 299.
Donetti V., 378.
Donnellan T., 752.
Donnelly E. E., 549.
Donnelly F., 558.
Donnelly G., 381.
Donnelly P., 379.
D'Onorio Di Meo L., 560.
Donovan A., 746.
Donovan G., 429.
Donovan G. A., 549.
Donovan T., 431.
Dore G., 622.
Dottori G., 382.
Dottorini A., 126.
Dougerolle A., 158.
Dougherty Card. D., 321.

Translated by churchlatin.ai, a product of Boyne Archives

Douglas E., 147, 303.
Douglas R., 384.
Douillard A., 749.
Dowd G., 751.
Dowden E., 621.
Downey E. T., 378.
Downie H., 620.
Doyle G., 380.
Doyle G., 751.
Doyle M., 751.
Doyle R., 381.
Dozier C. T., 381.
Driscoll C, 430.
Driscoll G. A., 559.
D'Souza E. L., 293.
D'Ubbleman C, 423.
Duboccage A., 622.
Dubois M., 419.
Dubourg M., 128.
Dubuc G., 120, 749.
Due F., 147, 302, 512.
Duchêne A., 123.
Duchesne E., 749.
Ducret B., 621.
Ducros S., 750.
Duggan G., 382.
Duggan G., 750.
Duhart C. L, 68.
Duke G. M., 774.
Dulligan P., 621.
Dunn E., 618.
Dunn G. E., 556.
Dunn P., 554.
Duprat R., 128.
Dupuy C, 153.
Duque Villegas A., 227.
Duran Noguer G., 160.
Duren A., 126.

Translated by churchlatin.ai, a product of Boyne Archives

Durkin G., 555.
d'Ursel C, 123.
Duthoit E., 483.
Dutillieu E., 623.
Duval L., 147, 294.
Duvieusart G., 122.
Dyson T., 431.
E
Earley T., 555.
Eberhard E., 513.

[*Latin ed. p. 808*]

808 Index Ebner M., 155. Echarri M., 154. Echavarria G. M., 240. Echeverría Bar. E., 752. Eckert L., 553. Ehlinger P., 559. Einaudi praeces L., 94, 383. Eismann A., 555. Eisenreich L., 558. Ekandem D., 30. El Moutéi Waguih N., 159. Eloy-Breuvart E., 157. Elzea E. E., 620. Endebrock G., 752. Engel A., 752. Enjelvin E., 124. Enright M., 380. Enrique y Taracon V., 477. Epiphanius Episcopus, 629. Eras G. P. M., 429. Erbrick G., 155. Erriti F., 551. Estremadoyro A., 619. Eugenius Pp. I I I (B.), 476. Eusepi C. (S. D.), 608. Eustacchi L., 623. Eyzaguirre G., 58. Fernández-Feo Tinoco A., 644. Fernandez Pedraza C. L., 119. Fernández Ruiz S., 123. Ferrand L., 147, 302. Ferrante M., 124. Ferrara C, 120. Ferreira C. D., 154. Ferreira Guimarâes F. B., 430. Ferretti A., 126. Ferrini F. M., 510, 610. Ferro G., 469. Ferro M., 122. Ficarra A., 298. Filippini B., 384. Filippo IV, 193. Fini L., 121. Fiorani S., 384. Fiordelli P., 420. Fiorini M., 156. Fischer A., 155. Fischer F. S., 558. Fischer G. M., 556. Fitzpatrick M., 558. Flaherty L., 381. Flameng F., 127. Flanagan B. J., 301. Flanigan C, 381. Flanigen G., 750. Flores Martin G., 556. Florit E., 420. Flory C, 482. Flusin C, 396, 397. Flynn G., 555. Foderini L., 738. Födermayer F., 125. Fogarty M., 553. Foghel A., 121. Foi O., 127. Foley G., 554. Fontenelle R., 31, 428. Fontúrvel B. C, 564. Forer E., 559. Forgione R., 560. Formaz F., 380. Forni E., 143, 244, 511. Forni R., 292. Fortin A., 429. Forzoni A., 299. Fourrey R., 153. Fox G., 750. Franca Santos C, 555. Francisco F., 429. Franck C, 122. Franco A., 559. Franco Bahamonde F. praeses, 157, 195. François M, 426. Frank E. F., 381. Faggiani G, 430. Faistl F., 558. Fa Itère A. P., 304, 423. Falmagne E., 623. Falque M., 124. Fanchini C, 127. Fannon F., 429. Fanuel M., 128. Farah E., 304. Faresin C, 548. Farina F. M., 128. Farina F. M., 294. Fasola F., 230, 303. Fasolino N., 138. Fasti A., 156. Faura Aris F., 152. Faustman P., 555. Federici M., 751. Federico F., 382. Fegarido M., 618. Felix A., 430. Feltin Card. M., 402, 549, 688. Feltmann U., 554. Fernarty T., 555. Fenech G., 423. Fenocchio G., 775. Ferger E., 155. Fermi D., 618. Fernandes Cordoba E., 152. Fernandes G. S., 617. Franklin G., 153. Fresnel A-, 295. Freusberg G., 298. Frey G., 751. Frezza T., 022. Frings A., 620. Frings Card. G., 89, 480. Fritzen C, 619. Frotz A., 617. Fuchs G., 125. Fuchs G., 618. Fumasoni Biondi Card. P., 228. Funcke

Translated by churchlatin.ai, a product of Boyne Archives

W., 617. Fumo C, 383. Fussenegger A., 380. Gaddi C, 299. Gailhac G. (S. D.), 30. Galas Arce G., 619. Galassini L., 624. Galibert A. M., 304, 419. Gallagher R., 430. Gallani E., 432. Gallani F., 432. Gallani P., 432. Gallego Pérez F., 296. Galli A., 559. Galli P. M., 126. Gallo L., 617. Gallotti E., 124. Camalero C, 429. Gambaro G., 121. Gambuzza M., 752. Gannon G., 153. Gami on G., 155. Gannon T., 556. Ganoza y Ganoza F., 619. Garbini A., 622. Garceau C, 617. Garcerand F., 558. Garcia G., 616. Garcia P., 558. García S., 298. García de Sierra y Méndez S., 548. García et Benítez G., 641. García et García de Gastro R., 292, 506. García y Goldáraz G., 292, 503. García Martínez F., 298. García Otero G., 622. Garcia Pulgar G., 128. García Suárez A., 296. Gareau E., 749. Garibi y Rivera G., 775. Garneri G., 230, 304, 420.

[*Latin ed. p. 809*]

personarum 809 González y Robleto V. A . , 197. Gooder P., 155. Goossens V. L . , 383. Gopu G. M., 293, 294. Gordon C., 621. Goretti M. (S.), 90, 172. Gorman D., 556. Gorman T., 27. Gorini N., 384. Gottschall E., 751. Gouhenand F., 159. t Goumans G. U., 128. Gouyon A., 124. Gracias Card. V., 706. Granpré Moliere M. G., 384. Grant U., 159. Grasselli G., 382. Grassini G., 431. Grasso A., 159. Grasso L., 156. Grau P., 228. Graveiii G., 560. Graziani V., 126. Green F., 299. Grego A., 751. Gregory the Great (S.), 180, 338. Gregory II (S.), 339, 352, 630. Gregory III (S.), 341. Gregory VII (S.), 210, 407. Gregory IX, 318. Greif G., 297. Grenier O., 751. Grente Card. G., 151, 207. Griessmayer I., 127. Grignion de Montfort L.-M. (S.), 496. Grimonpont A., 158. Grimshaw F. G., 231, 294. Grisar G., 749. Groessel G., 750. Grossi V. (S. D .) , 119, 776. Grovas F. R., 378. Growney F., 382. Grady G., 379. Gualtieri G., 650. Gubler E., 751. Guccione F., 752. Guepin E., 159. Guerra V., 160. Guerriero A., 559. f Guevara G. G., 752. Guffanti A., 123. Gugliemiino G., 559. Guiller F., 295, 297. Gulia R., 124. Guitierrez A., 378. Gutiérrez Diez T., 688. Gutiérrez López-Gil E . , 152. Gutiérrez Granier A., 230', 303. Index Garvey M., 159. Garvín G.. 556. Gasbarri A., 121. Gasbarri P., 300. Gaspardo-Moro G... 431. Gaspar ini A., 624. Gattei A., 127. Gauci P., 751. Gaudel A. G., 152. Gau y Aróla P., 296. Geary L., 155. Gemini I., 619. Gercke D. G., 299. Gerlier Card. P., 366, 400. Germain V., 750. Germanus (S.), 629. Gerosa P., 124. Geuljans R., 621. Geurts R., 620. Gfall L., 154. Gbanima G., 208, 389. Ghezzi P., 293. Giambro E . , 230, 303 Gianfranceschi A., 300. Gianfreda G., 336. Gianni A., 152. Giardinieri F., 554. Gibbons E. F., 6S8. Gilbert A., 123. Gilbert M., 126. t Gili V., 752. Gilles G., 558. Gillespie G., 751. Gilmartin U., 378. Gilroy Card. N. T., 302, 422, 744. Gindre G., 159. Giobbe P., 762. Giordano D., 556. Giorgetti A., 121. f Giorgis G., 27, 240, 302. Giovene I., 156. Giusti M., 556. Glatzl M., 125. Glennie I., 462. Godfrey G., 144, 294. Goebel E., 750. Goeller G., 555. Goess F., 621. Gogué E., 305, Gogué G., 305. Golombeck O., 558. Gomà Civit I., 153. Gómez Acebo G. R., 124. Gómez Alcade M. d. R., 333. Gomes Jardin S., 26, 293. Gómez Tamayo D. M., 509. Gonçalves Cerejeira Card.

Translated by churchlatin.ai, a product of Boyne Archives

E . , 365, 657, 687. Gonin M., 482. González Herrera E . , 431, nominum Gutherie T. G., 619. H Haanen B., 381. f Hafey G. G., 240. Hage Nassif E., 613. Hall F., 242, 297. Haller L., 513. Hallingan G., 554. Hamilton T., 555. Hammerstein B., 751. Happe E . , 620. Harbaugh R., 751. Harding G., 750. Hargedon A., 751. Haris R. R., 379. t Harseouët R. O., 298, 752. Hartnett D., 155, Hasenfus V., 379. Hastrieh G., 554. Hayes G. M . , 488. Hayes R., 558. Haverty G., 752. Heaney T., 430. Heeger S. U., 623. Heezemans U. F., 559. Heijmans C., 620. Heim G., 750. Heimbach A., 555. Helmi A. Y . , 427. Hengsbach F., 300. Henkel L., 618. Hennequin L., 158. Hensbach G., 379. Henz R., 122. Heredia G. F., 143. t Heredia Zurita G. F., 464. Herger H . , 159. Herissay G., 123. Herman E. G., 383. Hernández C. G. L., 607. Herzing R., 155. Hickey M., 558. Higgins E . , 555. Higgins G., 620. t Hilhorst B. G., 297, 302, 422, 464. Hiller A., 554, Hillinger R. P., 301. Hilles V., 381, Hoban E. F., 299. Hoebens F., 623. Hoefer G., 617. Hoffmeyer A., 382. Hogan G., 750. Holaubek G., 123. Holbel S., 154.

[*Latin ed. p. 810*]

810 Index Holland G., 555. Holland G., 558. Holland G. G., 299. Holshof E., 431. Hoogewen G. A., 621. t Hoowaarts F., 240. Hopmann C., 555. Horrigan G., 556. Houlihan G., 423. Houtart F., 619. Howard D. F., 55, 80. Hruby F. R., 556. Hubertus B., 559. Hudon L. E., 750. Huepper G., 750. Hufnagel E., 159. Hussein Talal I rex, 427. Hughes A. C, 160. Hüttl E., 124. Jasiello E., 750. Javouhey A. M. (B.), 118, 778. Jeganathan P. L., 381. Jeune M. R., 120. Johnson M. M., 774. Johnson P. L., 750. Jolivet R., 153. Toncas P., 751. Jorio Card. D., 752. Jovane G., 618. Joyce R. F., 420. Juglas G., 159. Junyent Subirà E., 153. Jürgens Byrne C., 230, 303. Juri E., 156. Justeau P., 159. I Iacono G., 26, 302, 303. Iervolino I., 160. Ignatius Antiochenus (S.), 162. Ildefonso (S.), 194. Ildefonsus Toletanus (S.), 630. Immink E. A. M., 384. Inkinen A., 126. Innitzer Card. T., 511. Innocenzi G., 160. Innocenzo Pp. IV, 515. Innocenzo Pp. X, 193. Ioannes Damascenus, 611. Ioseph G., 304. Issenmann C, 147, 304. Iturmendi B. A., 122. Iturriaga G., 623. Iustinus (S.), 102. Izzo P., 431. J Jacono V., 230. Jacquemin A., 688. Jacquemin E., 159. Jacquot G., 153. Jaeger L., 300, 480. Jaenicke W., 427. Jan G. M., 299, 423. Janand G., 158. Jansen N., 378, 617. Janssen R., 429. Janssens F. B., 622. Janz F., 384. Jaricot P. (S. D.), 118. Jarka A., 555. Kamal Hedayat H.-A., 877. Kamler A. F., 379. Kamon F., 156. Kamschal W., 125. Kandathil A., 301, 387. Kappes G., 383. Karabasz F., 381. Karwinsky C, 125. Kasprowicz F., 750. Kather A., 616. Kazantzakis N., 223. Kearn G. D., 556. Kearney G., 749. Kearney G. E., 295. Kearney M., 379. Kellenberg P. G., 147, 300, 303. Keller A., 556. Kelley G., 554. Kelli G., 621. Kelliher F., 382. Kelly E. G., 556. Kelly G., 553. Kelly L., 155. Kennedy F., 751. Kennedy G., 382. Kennedy G., 749. Kennedy P., 554. Kenny P., 554. Keough F., 302. Kerkvliet G. G., 8S1. Kern G., 154. Kerwan G., 381. Kessler M., 119. Kett F., 554. Kettel G., 296. Keulers G. G., 558. Keyser C, 750. Khater M., 619. Killian L., 154. King G., 555. Kirby G., 382. Kirby

Translated by churchlatin.ai, a product of Boyne Archives

T., 379. Kiwanuka G., 297. Klauder C, 380. Klein F., 751. Klooster G., 296. Klosterman E., 378. Knackert G., 751. Knoebber F., 558. Knox G. R., 292. Kobayashi P. A., 303, 422. Koberger G., 513. Koeckx G., 619. Koelzer G., 554. Kohlbach R., 617. Kolfschoten G. M., 620. Konings A., 303, 422. Konings E., 123. Koref B., 200. Korkemaz A., 379. Körner G., 623. Kortenhorst L. G., 619. Kottulinsky G., 125. Kränzl A., 125. Kraumholtz R., 379. Kreuels M., 624. Kriegl G., 127. Kroener F., 555. Krol G. T., 299. Kromsigt S., 623. Kronhuber G., 127. Krug G., 554. Kudor R., 158. Kujur N., 293. Kulpinski S., 155. Kuypers E., 126. Labarre E., 628. Labelle C., 749. Labouré C. (S.), 491. Labriola A., 121. Lacoma C. L., 147, 803. Lacoursière F. S., 297. Lacroix E., 159. Ladiana A., 751. La forest G., 555. Lahoud F., 379. Lajeusse M., 512. Lalande G., 158. Lalement J., 498. L'valley C., 750. L'Allier R., 751. Lamarche L. F., 617. Lamattina M., 622. Lambert G., 159. Lambíase E., 559. Lamy F. E. G, 570. Lancellotti A., 127.

[*Latin ed. p. 811*]

Index nominum personarum:
811 Leverman A. B., 300.
Lanctot A., 297.
Maher G., 750.
Leynen IL, 624.
Langenhorst E. G., 153.
Maher R., 556.
L'Heureux L., 120.
Lannoy E., 623.
Mahmoud S. W., 432.
Lhuilier M. (S. D.), 464.
Lanzara A., 431.
Mahoney G., 379.
Liagre L., 419.
Lareo Herera C., 430.
Mai A., 205.
Liénart Card. A., 570.
Lardone F., 132, 151.
Maisonobe A. A. M., 752.
Lieven L., 751.
Larkins G. E., 378.
Majerotto S., 622.
Lips G. P. M., 428.
Lascoceo F., 121.
Makhlouf C. (S. D.), 119, 120.

Translated by churchlatin.ai, a product of Boyne Archives

List G., 120.
Latiner E., 155.
Lobo C., 160.
Laune M., 158.
Malcedo O., 295.
Lockefeer A., 620.
Lauro E., 751.
Mallochet A., 120.
Lockefeer E., 384.
Lauton E. T., 423.
Malmendier P., 120.
Lolli G., 383.
Lauzurica y Torralba F. S., 774.
Marne A., 158.
Lombardi A., 461, 550, 561, 564, 607, 643.
Mamet L., 153.
Lay ode L., 559.
Mancinelli A., 66.
Lavagno L., 559.
Lombardi I., 281.
Mancini T., 617.
Le Blond O., 147, 303.
Lombardini L., 123.
Mandic M., 747.
Le Breton F., 379.
Lomi A., 624.
Mangers G., 299.
Le Cordier G., 120.
Loncin E., 624.
Mangin L. I. (S. D.), 464, 748.
Le Gouaze G., 298.
Longhi L., 381.
Manfredini E., 623.
Le Hunsec L., 752.
Longro Dorai M., 230, 304.
Lebas G., 158.
Loos C., 622.
Manias S., 555.

Translated by churchlatin.ai, a product of Boyne Archives

Leblanc A., 619.
Lopes F. E., 687.
Manning G. L., 555.
Leblanc A., 751.
Lopez A., 158.
Manno A., 384.
Lebnan B., 622.
López de Arriba A., 122.
Mantiero A., 224.
Leboeuf S., 236.
Lopez G. d. D., 380.
Maranta A., 292.
Lebout C., 124.
Lopez de Maturana M. M. (S. D.), 238.
Ledere M., 553.
Marchesani F., 553.
Lefebvre M., 470, 518, 646.
Marconi M., 384.
Lorenz G., 125.
Lefebvre R., 749.
Marcoux E., 556.
Lorin E., 482, 483.
Lefevre R., 558.
Marcucci A., 125.
Loris M., 623.
Léger Gard. P. E., 706.
Margerum G., 750.
Losito G., 121.
Legnani L., 432.
Mari S. E., 303, 422.
Loughlin G., 621.
Leiprecht G., 295.
Mariaselvam P., 295, 464.
Lourenço A., 617.
Lejaristi Elorza M. F., 26, 301, 430.
Marinilo Sette e Cámara G., 430.
Lovey A., 513.
Marini P., 124.

Translated by churchlatin.ai, a product of Boyne Archives

Lucas M., 84, 130, 689, 691.
Marino G., 126.
Lekarczyk A., 381.
Lucchesi A., 121.
Maritorena R., 556.
Leleux A., 623.
Lucet G., 158.
Markham T., 379.
Lemaître E., 121.
Lunardi F., 752.
Marlet G. G., 619.
Lemajeur G., 623.
Luque Card. G., 641, 705.
Marqués G. E., 298.
Lémieux G. M., 292.
Lussier R., 120.
Marques dos Santos E., 554.
Lemmens F. N., 620.
Lynch G., 621.
Márquez Toriz O., 300.
Lenthaparambil A., 378.
Lync G. P., 27, 560.
Marquis P., 153.
Lentini V., 123.
Lyons L., 381.
Marret A., 127.
Lenz G., 617.
Marroig B. P., 478.
Lenzen G., 558.
Marrucci E., 430.
Leonard G. P., 293.
Martin A., 617.
Leonardi G., 431.
Maas P., 558.
Mac Eachern M. A., 774.
Martin G., 382.
Leonardo F., 556.
Macken M., 153.

Translated by churchlatin.ai, a product of Boyne Archives

Martin G. N., 120.
Leone Pp. X II, 765.
Macrionitis M., 292.
Martin T., 63.
Leone Pp. XIII, 78, 92, 110, 187, 233, 477, 483, 514, 567, 637, 740.
Maddalena da Canossa (B.), 238.
Martin L., 553.
Leonetti T., 560.
Madriaga M., 393.
Martin L., 554.
Leopold L., 555.
Maffei T., 559.
Martinelli E., 432.
Leotta F., 156.
Maggi S., 751.
Martinelli G. M. (S. D.), 239.
Lercaro Card. G., 651, 775.
Magliocchetti F., 559.
Martínez E., 617.
Lesay C., 158.
Martínez S., 688.
Magne G., 152.
Lestienne M., 158.
Martini F., 618.
Maher E. R., 157.
Letendre G., 751.
Martins F., 558.

[*Latin ed. p. 812*]

812 Index nominum personarum:

Martins Madeira A., 353.
Mehren E. G., 621.
Martinus Pp. I, 030.
Mejla R. P. G., 296.
Martinus Pp. V., 536, 765.
Melanson A., 558.
Masi R., 156.
Melchiori E. D., 44.
Masoni A., 127.

Translated by churchlatin.ai, a product of Boyne Archives

Mellerski P., 382.
Massimi Card. M., 128, 195.
Melucci R., 160.
Mastrangelo G., 61.
S. Ménard G. E., 298.
Mathew D., 34, 38, 81, 231.
Mendes S. E., 301, 240, 241.
Mendes de Matos L., 554.
Matias da Silva G. M., 538.
Mendoza D., 555.
Matthee U. P., 429.
Menjibar F. R., 147, 303.
Matthiesen L. T., 559.
Menna D., 549.
Maurer G. C., 523.
Mensa A., 555.
Mauer O., 156.
Mercati A., 553.
Mauratille G., 159.
Mercati S., 620.
Mautner M. M., 125.
Mercurio G., 622.
Mayotte E., 554.
Merlo M., 432.
Mazzarella B., 774.
Merola P., 882.
Mazzi V., 618.
Merra V., 556.
Mazzocco G. M., 414.
Messier L., 558.
Mazzoceone G., 557.
Messner G., 120.
McAuliffe A., 620.
Meszlényi Z. L., 560.
McCabe P., 382.
Methodius (S.), 167.
McCabe K., 156.
Metta N., 381.

Translated by churchlatin.ai, a product of Boyne Archives

McCabe P., 760.
Meunier G., 620.
McCarthy B., 155.
Meyer A. G., 292.
McCarthy G., 379.
Messing E. G., 423.
McCarthy G. G., 292.
McCarthy G. G., 379.
McCarthy T. G., 148, 304, 423.
McCarthy T., 380.
McClancy G., 558.
Micelli A., 336.
McClunn G., 381.
Michel C, 120.
McCroarty G., 621.
Michele d. Arruazu, 551.
Micheloni A., 619.
McDonald G., 620.
Miehieletto E., 624.
McDonald R., 153.
Michielssens G., 127.
McDonnell F., 554.
Mieola V., 155.
McDonough V., 379.
Micossi G., 618.
McEachin G., 555.
Mieczkowski G., 155.
McElroy F., 381.
Miglietta E., 336.
McEntegart B. G., 300.
Milani F., 382.
McFarland G., 379.
Miller F., 751.
McGinnis F., 621.
Miller R., 155.
Miller S. E., 558.
McGuigan Card. G. C, 420.
McGuire T. B., 292.

Translated by churchlatin.ai, a product of Boyne Archives

Mimmi Card. M., 289.
McHugh G., 154.
Minard L., 120.
McIntyre Card. G. F., 702.
Minderops P. G., 429.
McKenna G., 553.
Minihan G. F., 419.
McKillop M. d. C. (S. D.), 118.
Mirutillo D., 120.
Mitchell G. V., 158.
Mittermayr F., 125.
Mleko M., 555.
Moccagatta M., 160.
Moisan R., 559.
Mojaiski-Perelli G., 120.
Molina J. I., 56.
Moloney T., 380.
Mon Pere V., 620.
Monaco F., 26, 302.
Monahan E., 750.
Monahan L., 429.
Mondini G., 382.
Mondoñedo G. A., 558.
Monetti L. M., 121.
Mongeau G., 6.
Monnier M. R., 111.
Montagnoli A., 127.
Monteiro B. S., 127.
Montini G. B., 688, 728.
Montserrat Roig C, 153.
Mooney Card. E., 549.
Mooren E., 623.
Morabito F., 554.
Moran E., 122.
Moran E., 379.
Moran P., 379.
Moreira Li'ma G., 155.
Morilleau S., 419.

Translated by churchlatin.ai, a product of Boyne Archives

Morkowsky G., 555.
Moro Martín E., 123.
Moroney G. McQ., 158.
Morosini B., 431.
Morotini C, 554.
Morra V., 120.
Morrison E., 379.
Moscato D., 210.
Mosconi N., 548.
Mosti F., 120.
Motha Vaz M., 381.
Motta O., 296.
Motzu G., 160.
Moyë G. M. (B.), 239, 734, 739, 748.
Moynagh G., 300.
Moynihan D., 295.
Mozzoni U., 774.
Mpinga G., 160.
Mueller M., 380.
Muessener A. F. E., 378.
Muizi E., 428.
Mulcahy T., 379.
Muller C, 25, 64.
Müller G. E. E., 41, 299.
Mulloy T. G., 139.
Mulz G., 555.
Munari C, 382.
Müncker T., 617.
Murerò A., 121.
Murólo S., 160.
Murphy C, 751.
Murphy G., 750.
Musolino A., 560.
Musumeci O., 121.
Myles G., 429.
Mylod C, 621.
Nadal Ferrer G., 156.

Translated by churchlatin.ai, a product of Boyne Archives

Nafria G., 555.

[*Latin ed. p. 813*]

Index nominum personarum:

I O'Dea P., 383.
Nam Phuong, 427.
O'Doherty G., 555.
Nardini A., 121.
O'Donnell A., 380.
Nasalli-Roeea I. B., 781.
O'Donohoe G., 152.
Natucci S., 31, 109, 114, 510, 613, 734, 736, 739, 778, 779, 780, 781.
Ogonowski A., 751.
O'Gorman O., 379.
Navarra L., 128.
Navarra L., 257.
O'Hagan E. G., 556.
O'Hara G. P., 321, 511.
Negroni Z., 619.
O'Kane B., 379.
Nelissen E. M., 620.
Olaehea Loizaga M., 503.
Olalia A., 27, 28, 302.
Nelson C. A., 299.
Olçoraendy M., 293.
Neri F. (S.), 209.
O'Leary T., 379.
Neuss G., 617.
Oliver L., 621.
Neutelings T. R., 621.
Ol vera R., 617.
Neves de Motta V. P., 558.
O'Malioney C., 555.
Neveu A., 554.
On Prakhongchit M., 298.
Newton de Almeida Batista G., 229, 294.
Onghena A., 125.
Oni G., 559.
Ney Ion G., 155.

Translated by churchlatin.ai, a product of Boyne Archives

Oomen E. A. P. C, 430.
Nguyen-Duy-Gia G., 159.
Oomes G., 624.
Nicola (S.), 65.
Ordofíez C. A. M., 128.
Nicola Pp. I, 604.
Orfei A., 121.
Nicolini G. V., 619.
Ormsby G., 382.
Nicotra G., Ortega Hermida I.), 548.
Niel V., 127.
Ortiz Arrieta P. O., 295.
Nijmu P., 75.
Ortiz Bernai G. G., 561.
Nobile R, O., 124.
O'Shea G., 556.
Nogara A., 752.
O'Shea T., 240.
Nogara G., 298.
Ossola P., 560.
Nolan R., 555.
Ostlender E., 555.
Nolet E., 384.
Ostolaza G., 619.
Noser A., 294.
Ottaviani Card. A., 239, 274, 289, 512.
Nott A., 381.
Novella F., 382.
Novella V., 382.
Overes L. G. M., 428.
Novello A., 622.
Novoa R., 380.
Nowotny G., 125.
Nowotny G., 200.
Nuccitelli A., 127.
Nujaim A., 304.
Ñuño F. S., 225, 775.
Palamá P., 156.

Translated by churchlatin.ai, a product of Boyne Archives

Palladino G., 560.
Pallotta M. A. (B.), 737, 742, 748.
Pallotti V. (B.), 330.
Palmarini N., 121.
Palmerini A., 382.
Oberkofler G. B., 559.
Palmira Lavalle M., 617.
Oberto D., 624.
Palombella G., 420.
O'ßready M., 559.
Palvis L., 623.
O'Brien B., 555.
Pamer M., 125.
O'Brien E., 293.
Pamplona R., 617.
O'Brien E. N. M., 68, 294.
Pampuri R. (S. D.), 238.
O'Brien T., 555.
Pangrazio A., 300.
O'Connell D., 749.
Pantaleo C., 431.
O'Connell M., 555.
Paolo Apost. (S.), 317, 531, 606.
O'Connor A. S., 127.
Paoli L., 382.
O'Oonnor G. M., 749.
Paparoni U., 549.
Oddi S., 292.
Pappalardo P., 36, 757.
Oddone L., 554.
Paradis L., 622.
Pardo Althaus G., 619.
Pardo Heeren G., 619.
Paré M., 120.
Parecattil G., 301.
Paredes R., 429.
Parent E., 750.
Parenti A., 622.

Translated by churchlatin.ai, a product of Boyne Archives

Parisella A., 556.
Parisella I., 559.
Pasca R. F., 126.
Pascarella B., 557.
Pasetto L. E., 128.
Pasquali I., 383.
Paternostro A., 557.
Paul G., 382.
Paulinus (S.), 576.
Paupini G., 618.
Pawlikowski F., 146, 294.
Pecoraio E., 121.
Peddle G., 380.
Pedroia A., 384.
Pelissier A., 555.
Pellegrini B., 275, 276, 277, 280, 281.
Peltier G., 153.
Pennartz A., 429.
Pepe G., 119.
Pepe G., 622.
Pepin N., 120.
Perantoni L. P. M., 468.
Pereira de Andrade A., 381.
Pereira Venancio G., 687.
Peressin M., 383.
Pérez G. A., 555.
Perl F., 120.
Pernarella M., 156.
Pernicone G., 230, 304.
Perrin M., 293.
Per rino G., 556.
Per rotta F., 559.
Peruzzo G. B., 230, 303.
Pescatori A., 622.
Pesce A. G., 297.
Peterlunger A., 125.
Peterlunger O., 125.
Peters Vernon G., 556.

Translated by churchlatin.ai, a product of Boyne Archives

Petrella M., 559.
Petti R., 160, 431.
Peyron A., 123.
Pflaum G. O., 301.
Pflaum K., 68.
Phelan G., 379.
Philbin G., 26, 302.
Philippe G., 512.
Philippe P., 616.
Phuong N., 427.
Piacentini T., 155.
Piamarta G. (S. D.), 119.
Piani G., 225.
Piarlosi G., 123.

[*Latin ed. p. 814*]

814 Index nominum personarum:

Card. A. G. Piazza, 295, 524, 570.
G. Piazzi, 205, 301.
F. M. Pieaud, 548.
D. Picchinenna, 420.
G. Piccini, 156.
C. Piccione, 124.
C. Picciotti, 560.
P. Pichot, 560.
E. Piérard, 620.
M. Pietsch, 125.
N. Pignataro, 622.
G. Pignatelli (S.), 205, 238, 289, 332, 357, 374.
A. Pinci, 120.
E. Pinheiro Boegeia, 555.
P. P. Pinier, 230, 304.
G. Pinto, 556.
G. Pinto, 618.
G. F. Pinto, 381.
A. Pintonello, 293.
A. Piolanti, 512.
G. Pistoia, 382.
R. Pittini, 132.

Translated by churchlatin.ai, a product of Boyne Archives

Pp. V I Pius, 478.
Pp. V I I Pius, 43, 360, 438.
Pp. IX Pius (S. D.), 365, 373, 529, 626, 636, 678, 748, 759, 763.
Pp. X Pius (S.), 107, 209, 231, 289, 306, 307, 313, 373, 399, 488, 495, 567, 637, 667, 742, 767.
Pp. X I Pius, 22, 78, 113, 141, 169, 209, 335, 248, 368, 392, 401, 402, 488, 513, 633, 733.
Card. G. Pizzardo, 91, 239.
A. Pizzi, 624.
E. Pia y Deniel, 506, 652.
M. Plaie, 751.
A. G. Plaza, 300.
G. Plumey, 296.
P. Po, 559.
F. Pocci, 883.
C. Pochet, 735.
A. Poggi, 121.
G. Poissant, 558.
F. Pokluda, 553.
O. Polachirakal, 302.
U. E. Polanco Brito, 25, 301.
D. Polcini, 383.
C. Poli, 621.
O. Polimene, 156.
F. Poliquin, 622.
G. Pölzl, 156.
A. Poma, 549.
M. Ponce de León, 122.
G. Pontieri, 378.
E. Pontilli, 127.
B. Popp, 559.
M. Porcelli, 336.
M. A. Porta, 775.
G. Portocarrero Costa, 292.
G. Posada Peláez, 296.
M. Potevin, 120.
T. Pothacamury, 293.
N. Poux, 159.
G. Powell, 155.

Translated by churchlatin.ai, a product of Boyne Archives

G. Power, 384.
G. Powers, 154.
R. Pozzi, 160.
V. Primeau, 554.
A. Prinetto, 381.
A. C. Prini, 127.
L. Proaño, 230, 303.
G. Proia, 121.
F. Prokes, 751.
A. T. Proudfit, 384.
A. M. (B.) Pucci, 509.
B. Puchalski, 553.
M. Puigdollers, 159.
G. Pullanum, 298.
L. Pulst, 76.
L. Punzólo, 775.
V. Puricelli, 126.
A. Putignano, 559.
S. Quadri, 560.
A. Quattrone, 560.
P. M. Quervelle, 123.
S. Quezada, 225.
G. U. Quintero Parra, 293.
Card. F. Quiroga y Palacios, 700.
A. Racloz, 123.
G. D. Raeymaeckers, 295.
A. Raimondi, 27.
L. Raimondi, 151, 294.
G. M. Raimondo, 513.
A. Rajarethinam Sundaram, 295.
M. Ramaioli, 127.
R. Ramírez, 378.
L. P. Ramon Lamas, 511.
A. Ramos, 617.
G. R. Ramos, 154.
M. Raspini, 299.
E. Rau, 688.
G. Rauch, 553.

Translated by churchlatin.ai, a product of Boyne Archives

V. Rauch, 240.
G. Razzoli, 382.
G. Reagan, 558.
L. Réaume, 302.
F. Rebelo della Pietà, 617.
G. R. Record, 158.
G. Redington, 304, 422.
G. Regenfuss, 751.
F. Reggiori, 623.
B. Regno, 462.
F. Rego, 618.
M. Reid, 749.
G. Reilly, 555.
G. Reilly, 751.
V. Reiser, 155.
R. Reisetbauer, 125.
A. Renard, 300.
G. Reni, 650.
F. Renieri, 382.
A. Renouprez, 127.
B. Renwald, 379.
O. Reschigg, 382.
B. A. Restrepo, 641.
G. Reuss, 774.
P. F. Reverterat, 125.
P. Rey, 127.
G. Rezende Costa, 296.
A. Rhéaume, 26.
V. Rhodas, 154.
P. (B.) Riccardi, 118, 732, 741, 748.
P. Riccardi, 384.
G. Ricci, 121.
G. Ricciardi, 122.
M. Ricco, 380.
R. Richter, 127.
V. Riderelli, 117.
A. Ridge, 620.
U. Righi, 120.

Translated by churchlatin.ai, a product of Boyne Archives

F. Ríos Turrado, 380.
A. Riposati, 556.
G. Ristoro, 559.
G. E. Ritter, 419.
M. Rius, 623.
G. River a Velez, 380.
E. Rivière, 74.
P. Rivière, 292.
C. Rizq, 240.
G. Robertson, 384.
G. Robinson, 153.
G. Rocca, 623.
F. Roch, 617.
F. T. Roche, 300.
G. Rochford, 380.
G. Rodgers, 299.
G. R. Rodic, 240.
M. G. Rodrigues, 67, 301.
G. Rodríguez, 617.
L. Rodríguez, 299.
C. Rodríguez Pastor, 123.
F. Romita, 266.
G. Roels, 554.
G. Roessler, 617.
E. Rogeau, 158.
V. Rogers, 429.
C. Rojatti, 121.

[*Latin ed. p. 815*]

personarum 815 Santin A., 553. ,Santini P., 751. Santoni A., 380. Santos R., 291, 54S. Sanz V. S., 560. Sark E. M. L . , 430. Sa torra Viia G., 153. Sauer F., 154. Savaré D., 430. Saverio F. (S.), 168, 726. Saviano F., 559. Savio D. (S.), 238, 289, 335, 357, 376. Savioni M., 114. Savote O., 620. Sayegh S., 305. Sayour E . , 384. Sbietti D., 429. Scaccia L . , 752. Sealais F., 299. Scandar Sobhi H . , 160. Scanlan G. G., 420. Scanlon G., 154. Scarpa P., 160. Scarpetta N., 127. Scheichelbauer B., 64. Scheithauer A., 125. Schiavo E . , 432. Schieder G., 154. Schmidt G. A., 553. Schneiber G., 154. Schneider G., 159. Schneider G., 557. Schnyder F., 556. Schoiswohl G., 147, 303. Schokking F. M., 430. Scholtens .T., 381. Schreckenberger C., 382. Schulmeister O., 126. Schulte G. N., 556. Schults A . , 159. f Schuster Card. A. I., 140, 560, 733, 781. Schwamborn G.,

Translated by churchlatin.ai, a product of Boyne Archives

378, 617. Sehwegler E . , 155. Scimone E., 735. Scoca S., 512. Scorcia M. L . , 108. Scoville O., 620. Sebastian I. D., 27, 302. Sedlmeier G., 295. Segura y Saenz Card. P., 135, 688. Sehnaoiui T., 158. Seidler E . , 124. Seidlmeier G., 617. Seifert G., 555. Seifried G., 154. Selbert E . , 155. Selva G., 548. Semeraro O., 557. Sennott R., 751. Seper F., 687. Serafini G., 432. Serra Puig G., 152. Sessa G., 621. Sevi E . , 752. Sfair P., 296. Sfondrini A., 623. Sforzi G., 624. Shanley P., 29, 295. Sharp G., 555. Shaw E . , 380. Shea G. A., 750. Shehan L. J., 300. Shemalie F., 380. Sheridan B. F., 381. Sheridan E. V., 555. Sherman G., 555. Siedle G., 297. Siener G., 750. Sierakowski S., 154. Sigismundi P., 148, 421, 749. Signorelli F., 380. Siino S., 293. Simaan N., 556. Simone P. ,382. Simonelli B., 382. t Sinnot A. A., 240. Sinués Urbiola G., 159. Sismondo G., 549. Sisto Pp. IV, 630. Sivieri A., 382. Sloof G., 621. Slowey G. E., 556. Smet E. (S. D.), 118. Smiddy T., 559. Smith G., 555. Smith G., 556. Smith L., 430. Smith S. G., 123. Smits F., 621. Soddemann A., 622. Soddemann G. P., 431. Soden D., 621. Soins G., 153. Sokolowski V., 382. f Solari T. G. O., 240. Soler de la Riva I., 160. Soligo F., 382. Soma L . , 381. Spada A., 623. Spada F., 126. Spadoni A., 432. Spaens O., 620. Spalvieri G., 380. Spellman Card. F-, 230, 300, 304. Sperandeo M. G., 549. Spiers E . , 383. Spies E., 67, 301. Spoorenberg P. G. M . , 619. Index Rolbiecki G., 554. Roma G., 624. Romson A. P., 624. Roncalli Card. A. G., 224, 300, 489, 653, 781. Rondini S., 553. Roosen A., 620. Roques Card. C. E., 323. Rosa G., 154. Rosenberger R., 120. Roslais V., 750. Rosolen G., 556. Rospigliosi R., 157. Rossel Dulanto G. A., 619. Rossi A., 382. Rossi G., 152. Rossi O., 26, 151, 294. Rotolo A., 120. Rouault G., 123. Rousselle P., 158. Routhier A., 379. Rowan T., 381. Roy G. S., 624. Rubbrecht R,, 623. Rubén Ramos G., 121. Rubini E., 126. Rubio A., 378. Rugambwa L., 297. Ruiz-Giménez G., 195. Ruiz Marrero R., 380. Rung A., 378. Rupp G., 688. Russo G., 156. Rüth G., 295. Ruzic G., 430. Ryan E. P., 420. Ryan L. .T., 378. Ryan T. W . , 620. S Saba A., 300. Sacchetti S., 154. Sacco P., 620. Sacripante C. M., 758. Sagliocca A., 624. Sala T., 555. Salamina L . , 121. Salazar Irizar A. P., 551. Salis-Seewis F., 512. Salm M., 622. Salmerón E. A., 300. Salmi M., 123. Salvi U., 624. Samaritani A., 123. Sanahuja y Mareé R., 503. Sanna G. M., 298. Sans G. L . , 120. Santa Ana M. F., 119. Santeramo S., 120. nominum

[*Latin ed. p. 816*]

816 Index Sposito L., 381. Staff G., 555. Staffa D., 195. St. Anna Gonsalves R., 618. Steenberghe E. P., 621. Steenkainp T., 384. Stefani P., 556. Stefani U., 127. Stefano Pp. III, 341, 353. Steinlage G. A., 553. Stella G., 253. Stellatelli F., 121. Stemm G. L., 550. Stenger F., 751. Stepinac Card. L., 687. Stepski-Doliva L., 125. Sterling A., 621. Stock A., 621. Stoesser G., 751. Stohr A., 774. Storero L., 383. Stompanato M., 557. Stoyles G., 380. Stradiot O., 127. Straeter G. M., 384. Stranbinger G., 617. Streb F., 623. Strokoskas F., 379. Suarez Calderón G. R., 430. Suhr G. T., 298. Sullivan B., 430. Sullivan D., 379. Sullivan G., 154. Sullivan G., 751. Summers A. L., 154. Sweeney E., 555. Sweeney G. G., 420. Sweeney G., 555. Szabo G., 155. Tenreiro P. P., 549. Teofili L., 383. Terzagus

Translated by churchlatin.ai, a product of Boyne Archives

N., 758. Tessier M., 26, 302. Testa A., 624. Testa G., 292. Tetecher B., 430. Thalinger C, 120. Theobald F., 155. Theyssen G., 558. Thibault C. G., 775. Thibault L., 621. Thibon A., 158. Thielen G., 623. Thomas G., 127. Thome T., 554. Thornton F., 750. Timmins G., 379. Tinel P., 123. Tirilly A., 68. Tirilly L., 301. Tirocchi M., 126. Tisserant Card. E., 195, 504, 512. Tobin G., 380. Todeschini B., 126. Togni G., 124. Tornasi S., 554. Tomaso D'Aquino (S.), 165, 175. Tomek E., 119. Tommaso A., 379. Toolen T. G., 606. Toomey L., 382. Toral y Malo D., 619. Torck G., 158. Toriel A., 624. Torra Closa G., 159. Torreggiani D., 382. Torres Sola E., 430. Torrini A., 502. Toselli G., 156. Touya G. G., 623. Trachtenberg E. E., 125. Tranchina S., 752. Travetti E., 432. Travia A., 752. Treacy G. L, 378. Trentin G., 160. Tringali P., 623. Triquerie G. B. (S. D.), 464. Trudone B. M. L., 152. Trujillo Molina R. L., 434, 618. Trujillo Molina E., 618. Truong-Cao-Dai G., 295. Truyols Morell F., 157. Tsinguen F. S., 295. Tubino Mongilardi F., 554. Tuohy P., 381. Turcq G., 153. T Tabón J. G., 228. Taborda G., 380. Taffl A., 198. Tamboise A., 159. Tamburini D., 556. Tanner P., 751. Tantalo R., 126. Tardini D., 433. Tattevin L., 153. Taubert W., 119. Täubler A., 125. Távora G. V., 687. Tchou P. (S. D.), 464. Tchou Yin., 622. Tedeschini Card. F., 44, 701, 739. Tellier G., 622. Tenaglia M., 623. nominum personarum Turgeon E., 750. Turner F., 155. Turowski A., 240. Turpin du Cormier G. B. (S. D.), 464. Tusquets Terrats G., 153. U Uebelhör A., 126. Ullrich F., 384. Unger L., 122. Unis T. C, 159. Urakawa W. M., 68, 301. Urbani G., 428. Urbanus Pp. II (B.), 476. Urbonas M., 155. Uribe Urdaneta A., 229, 302. Urquia F., 513. Usai M., 431. Ussia U. M., 121. Uzcátegui Briceño P. E., 379. V Vabois G., 153. Vaes U., 126. Vagnozzi E., 29, 66, 393. Valakuzyil S. G., 302. Valeri Card. V., 151, 152, 202, 481, 511. Valladares Rodríguez J., 616. Vallarino K., 384. Vallopilly S., 386. Valois O., 617. Valsecela F., 481. Van Bree F., 618. Van Cauwelaert G., 422. Van de Ven A. T., 429. Van de Wyer G., 622. Van de Zande E. G., 431. Van den Broucke M., 624. Van den Eerenbeemt G., 623. Van der Lugt A. H. W., 621. van der Ploeg C. G., 623. van der Rest A., 624. van der Velden G. G., 240. van Dievoet E., 619. Van Doorne G., 620. van Elswijk E., 423. Van Haaren C, 126. van Hammée E., 123. Van Haperen A., 431. Van Herpt C. A., 428. Van Hoeck F. C, 302, 422. Van Huyck E., 127. van Kleffens E. N., 157. van Kruisbergen G. G., 623.

[*Latin ed. p. 817*]

Index van Lantschoot O., 620.
Van Loon A., 429.
Van Loon A., 555.
van Oorschot A. L., 623.
Card. Van Roey G. E., 549.
van Sambeeck G., 297.
Van Schaik G. G., 553.
Van Schingen E., 464.

Translated by churchlatin.ai, a product of Boyne Archives

Van Steenberghe P., 127.
van Swieten R., 624.
Van Thiel G. L. M., 428.
Van Ussen N. G. G., 621.
Van Waeyenbergh O., 549.
Van Zwyndregt G., 429.
Vannucci L, 763.
Várela G., 119.
Vargas Martínez I., 641.
Vasquez E., 378.
Vásquez de Velasco G., 619.
Vasys C., 379.
Veeger G. E. A., 431.
Vega N., 377.
Veit A., 380.
Veith G. W., 620.
Velten G., 558.
Venchierutti P., 622.
Vera G., (S. D.), 118.
Verando G., 384.
Card. Verde A., 112, 332, 336, 510, 733.
Vergani A., 556.
Verino C., 127.
Verrastro A., 156.
Verwaede A., 158.
Verzeri E. T. (B.), 118, 781.
Verzili D., 158.
Verzosa y Florentin A., 464.
Vesters G., 560.
Vhelan G. P., 423.
Vialatoux G., 158.
Vian N., 622.
Vidal A., 559.
Videla Cuello G., 555.
Vidotti M., 621.
Vignati C, 555.
Villa R., 124.
Villa Santa C, 623.

Translated by churchlatin.ai, a product of Boyne Archives

Villabruna A., 432.
Villegas V., 616.
Villetard E., 153.
Villot G., 549.
Vincent E., 124.
Viola B., 123.
Viola O., 154.
Viola R., 623.
Violardo G., 428.
Vion-Dury F., 111.
Visentini M., 123.
Vissa L, 432.
Vitry L., 620.
Vivet A., 123.
Voet C, 623.
Voight G., 554.
Vogt E., 767.
Voiler G., 430.
Von Beverhoudt G., 431.
Von Knorring H., 427.
von Oorschot A., 297.
Vondrak F., 126.
Vos P. A., 428.
Voss E., 558.
Vozzi A., 301.
Vrakking G., 26, 302.
Vriens P. G., 431.
Wagner E., 253.
Wagner L. (S. D.), 119.
Wahlert E. W., 619.
Waldron G., 429.
Walsh A., 158.
Walsh E. M., 377.
Walsh G., 621.
Walsh P., 751.
Walsh T., 379.
Walshe G. P., 560.
Walter M. Jr., 621.

Translated by churchlatin.ai, a product of Boyne Archives

Wang A. (S. D.), 464.
Wangler A., 559.
Warburton F., 381.
Warnat G., 554.
Watson A., 154.
Webster B., 230, 304.
Weebers T. G., 620.
Wehrle G., 154.
Wehrle P., 159.
Weil C, 424.
Weinbacher G., 428.
Weinbreck M, 124.
Weiss L., 125.
Weithman G., 154.
Wells A., 384.
Welsh G., 750.
Wemaere G., 158.
Wengert G., 617.
Wermerskirchen L., 751.
Weyer E., 618.
Widman E., 380.
Wieczorek G., 751.
Wiewell G., 155.
Wijsenbeek L., 383.
Willemaer G., 624.
Williams G., 380.
Wiltschut G. F., 429.
Winham G., 378.
Winslow H., 159.
Winter L., 380.
Winterhalter E. F., 381.
Winters P., 297.
Wiriaatmadja D., 121.
Witteveen W., 429.
Wodarski G., 381.
Wojciechowschi S., 617.
Wolf V., 155.
Wolfe E. F., 379.

Translated by churchlatin.ai, a product of Boyne Archives

Wolfe R., 381.
Wolff P., 555.
Wolz G., 380.
Wothe M., 617.
Woulfe M., 156.
Woworsky G., 156.
Wozniak G., 156.
Wyers F., 160.
Yurrita Armendáriz L., 155.
Zacharia (S.), 341, 352.
Zagami V., 160.
Zakany G., 380.
Zanardini U., 732.
Zangerle L, 125.
Zanin M., 507.
Zanini A., 383.
Zannini G., 430.
Zegri F., 430.
Zerini T., 126.
Zimmerman E., 380.
Zimpfer G., 382.
Zini A., 432.
Zitta G., 126.
Zoccali S., 554.
Zuazo Cuenca F., 619.
Zuccarino P., 26, 302.
Zulueta Isasi E., 124.
Zwettler A., 122.

[*Latin ed. p. 818*]

818 Index nominum dioecesium, vicariatuum, etc. II - INDEX OF NAMES OF DIOCESES, VICARIATES, ETC. A Aberconen., 75. Abilen. in Palaestina, 302. Abziritan., 300. Accraën., 294. Acerra, 557. Achaden., 26. Acheruntin., 420, 522. Achriden., 293. Achyraën., 298. Acireale, 156, 752. Acquapendente, 121. Acqui, 156. Adamantin., 26, 293, 294, 305. Adraen., 297. Adriano-poli di Onoriade, 128. Adrien., 414. Aeginen., 292. Africa Orientale e Occidentale Britannica, 292. Agraen., 86. Agrigento, 230, 283, 303, 384. Aguarico, 244, 551. Aguas Calientes, 225. Alajuelen., 688. Alatri, 126. Albano, 90, 126, 149, 297, 330. Alben. Marit., 548. Albien., 298. Albinganen., 121, 160, 265, 273, 284, 623, 775. Aleppen., 36, 271. Aleppen.

Translated by churchlatin.ai, a product of Boyne Archives

Maronitarum, 304. Ales, 554, 558. Alessandria, 160, 430, 622. Alessandria d'Egitto, 429, 624. Alessandria dei Latini, 128. Algeri, 147, 305. Algeria, 294. Alien.," 298. Aliphan., 298, 299, 616. Almura, 751. Amadassen., 300. Amalfi, 618. Amarillo, 553, 555, 559. Ambikapuren., 85. Amelia, 429. Amiso, 230, 294, 304. Amphipolitan., 300. Amudarsen., 295. Amyzonen., 298. Anagni, 296, 305. Anasartben., 26, 293. Anchialitan., 292. Ancona, 286, 618. Ancusen., 419. Ancyran., 26, 294. Andria, 381, 556. Angelorum in Calif., 283. Angers, 159, 745, 750. Anglonen.-Tursien., 523. Angoulême, 153. Angren., 295. Ansarthen., 293. Antigonicen., 774. Antiochia dei Maroniti, 261, 611. Antiochia dei Melchiti, 158. Antiochia in Pisidia, 560, 688. Apamen. in Bitynia, 231. Apamien., 295, 297. Apollonien., 147, 303. Apuan., 549, 775. Aquen., 27, 275, 324. Aquilan., 279. Aquisgrana, 76, 240, 378, 617. Arabisso, 464. Aracaju, 155. Araditan., 300. Arcen., 304, 688. Arcipelagus Navigatorum, 68, 301. Arelaten., 324. Arethusius., 301. Arezzo, 121, 126, 262, 429. Argentina, 277, 322. Arianen., 65. Ariminen., 301. Armenias, 557. Arras, 124. Arsamosaten., 302, 422. Arsinoë in Arcadia, 147, 294, 548. Arsinoën. in Cypro, 302, 422. Arx Gallica, 115. Ascoli Piceno, 431, 747. Ascoli Satriano, 382. Asti, 271, 335. Atene, 292, 302, 305, 422. Atlanten., 321. Atri, 383. Attalen. in Pamphylia, 68, 301. Aulonitan., 295. Aurien. et Tuden., 287. Australia, 293. Autun, 124. Aveiro, 558. Avellino, 383. Avensen., 297, 420. Aversa, 382. Avignone, 124, 127. Avissen., 297, 548. Azua, 132. Azulen., 800. B Babyionen. Chaldaeorum, 208, 285, 305, 388. Bagaien., 296. Bagdaden. Armen., 753. Bagen., 687, 774. Bahamas, 116. Baiocen., 548, 688. Baiona, 124. Balecien., 298, 299. Balianen., 26, 301. Baltimora, 27, 302. Bamberga, 557. Bandjermasinen., 302, 422. Bangaloren., 84, 293, 305. Bangassuen., 646. Banguen., 646. Baoruco, 132. Barahona, 132. Barbastren., 301, 548. Barca, 26, 291, 301. Barcellona, 152, 156, 549. Barcellona in Venezuela, 561. Baren, in Hellesponto, 302. Baren, in Psidia, 300, 302. Bari, 380. Baris di Ellesponto, 28. Baris di Pisidia, 27. Barletta, 120, 121. Barquisimeten., 564. Barranquillen., 296. Basileen., 192, 269, 378, 554, 556. Basren. dei Caldei, 305, 388. Bassa Terra, 115. Bebalitenen., 297. Beigaumen., 67, 129, 301. Belizen., 115. Bellary, 556.

[*Latin ed. p. 819*]

Index Bellevüle, 751. Belley, 752. Bellicen., 110. Belluno, 432. Benefactor, 132. Benevento, 65, 120, 383. Beni, 299. Berberaten., 304, 423. Bergamo, 127, 205, 301, 378, 431, 560, 623, 779. Beroën., 128, 294. Bertraniae in Oatatumbo, 305. Beryten., 36, 255, 286, 287, 653, 654, 745. Besançon, 153, 159. Besanzone, 128. Béziers, 30. Biden., 296. Biella, 154, 432. Bijapur, 130. Bilten, 299. Binatug, 29. Birmania, 726. Birminghamien., 231, 294, 305, 606. Bisceglie, 120, 121. Bisinianen., 301. Bismarck, 556. Bisuntin., 283, 419. Biturgen., 26, 293, 302. Blaundenius., 298. Bloemfonteinen., 423. Blois, 123. Bobien., 26, 302. Bogoten., 229, 378, 384, 705, 722. Bolivaren., 230, 303, 461, 550. Bombay, 84, 130, 706, 725. Bononien., 152, 266, 650, 775. Bonusta,

Translated by churchlatin.ai, a product of Boyne Archives

512. Bosa, 160. Boston, 154, 256, 270, 379, 381, 419, 512, 751. Botryen., 128, 147, 303. Botucatu, 154. Bourges, 153, 158, 749. Bovino, 121. Braga, 365. Brazzaville, 551. Breda, 384, 428, 429, 431, 555, 620, 621, 624. Brescia, 384, 431, 624. Bressanone, 559. Bridgeporten., 300, 749, 750. Brigantien., 285. Brindisi, 293, 305, 555, 556, 559. Briocen., 277. Brixien., 113, 234, 688. Broni, 43. nominum dioecesium, vicariatuum, Brooklyn, 256, 383, 553, 555, 558, 621, 622, 624. Bruges, 127, 623. Brugnaten., 209. Bruxelles, 540. Bubastitan., 297, 548. Bucarest, 128. Buenaventuren., 296. Buenos Aires, 380, 382, 557, 618. Buffalo, 154, 155, 262, 378, 380, 382. Bugellen., 270. Buichu, 160. Bukavuen., 148. Bukobaën., 297. Bureen., 297. Burdigalen., 256, 278, 282, 286, 426. Burgenland, 120. Burlingtonen., 420. Buta, 295. Buthrotia, 68, 301. Buyasan, 29. Cadoën., 292, 299. Caesaraugusten., 652, 680. Caesarien. in Bithynia, 297, 549. Caesarien. in Numidia, 298. Caesarien. in Thessalia, 300. Cairo, 622. Cajazeirasen., 298. Calabaren., 300. Calabocen., 564, 607, 643. Calaguritan., 298. Calaritan., 274. Calatanisiaden., 26, 302. Calceaten., 298. Calcutta, 84. Calien., 508. Caltadrien., 299. Calven., 420, 549, 559. Camberra, 68, 292, 294, 305. Cambrai, 124. Camden, 123, 384, 429. Camerino, 382, 430, 623. Campagna, 622. Campeche, 617. Campifontis., 263, 269. Campina Grande, 154, 557. Canathen., 688, 775. Cantanen., 300. Capo di Haiti, 299, 379. Capsa, 464. Capua, 126, 557, 559, 560, 618. Caracas, 384, 429, 607. Carallien., 291. Garanten., 298. Carolinapolis, 774. Caronen., 550. Cartagena, 558. Cartagine, 160, 286, 293, 305. Cartagine in Spagna, 503. Cartellitan., 688. Carysten., 67, 298. Casale Monferrato, 432, 554, 559. Caserta, 559. Casiotan., 299. Cassano all'Ionio, 378. Castellammare di Stabia, 382. Castellaneta, 751. Catalaunen., 275. Catamarcen., 322, 557. Catania, 193, 262, 265, 275, 286, 556, 559, 621. Cataquen., 295. Caven, et Sarnen., 301. Ceaen., 295. Cedamusen., 26, 302. Cefalù, 622, 752. Celsonen., 476. Cemerinianen., 67. Cenen., 297, 420. Cenomanen., 207. Centenarien., 25, 301. Cerbalitan., 297. Cercinitan., 292. Cereminianen., 301. Cerignola, 382. Cerreto Sannita, 512. Cesarea di P. dei M., 240. Cesena, 752. Ceylon, 726. Chachapoyasen., 295. Charleston, 379. Charlottetown., 464. Chartres, 752. Cherchen., 305. Chiapas, 121, 154, 617. Chiavari, 553, 622. Chicago, 267, 270, 381, 430, 554. Chicoutimi, 749, 750. Chieti, 154, 623. Chilapen., 548. Christopolitan., 26, 302. Cianen., 294, 774. Ciaoscienen., 295. Cile (Resp.), 56, 292. Cincinnati, 147, 304, 379. Cipro, 292, 304. Cissitan., 302, 422. Citien., 231, 304, 420. Ciudad Real, 160, 752. Città del Pieve, 382. Civitas Bolivarensis, 561. Claromontan., 296, 305. Clavaren., 262.

[*Latin ed. p. 820*]

Index 820 Olermont, 749. Cleveland, 237, 272, 277, 299, 556. Clonferten, 26, 302. Coimbra, 553. Coirà, 377. Colombo, 616. Colonien, 89, 557, 558, 616, 617, 619, 620, 622, 623, 624. Colossen, 209. Columbia, 227, 228. Columbus, 380, 383. Comaclen, 548. Como, 126, 559. Conchen, in Aeq., 548. Concordien, 209, 383. Constantinian, 304. Conversano, 120, 617. Corico,

Translated by churchlatin.ai, a product of Boyne Archives

512. Corduben, 147. Corico, 512. Corocoren, 296. Costantina, 147, 230. Costermanspolitan, 148. Cotabaten, 66. Cotraden, 687. Covingtonen, 139, 378, 429. Cremen, 301. Cuba (Resp.), 115. Cuddaloren, 84, 292. Cuenca, 619. Cuerna vaca, 616. Curacen, 116. Cuttacken, 85. Cynopolitan in Egitto, 299. Cyparissien, 294. Cyrrehen, 68. Cyrrhen, 294. D Dagupanen, 392. Dalisando in Isauria, 147, 303. Dallasen, 27, 153, 155, 157, 158, 160, 560. Damanen, 129, 293, 305. Damâo, 129, 558, 617, 618. Damasco dei Marón, 619. Daressalaamen, 292, 305. Darién, 384, 431. Davaën, 775. Davenport, 620. Dercen, 423. Derthonen, 43. Des Moines, 619, 750. Detroit, 275, 549. Dharwar, 130. Dicamay, 29. Digione, 749. Dioclezianopoli, 560. nominum dioecesium, vicariatuum, Disulap, 29. Djakartan, 296. Doberitan, 300, 304. Doberus, 147. Dodomaën, 297. Dolichen, 296. Duarte, 132. Dubuque, 556, 559, 619. etc. Fortaleza, 26, 154, 301. Fossombrone, 121. Fréjus, 152. Friburgen, 240, 287, 324, 621. Friburgo in Brisg, 617. Fulden, 298, 354, G E Ebrodunen, 324. Edessen in Maced, 548. Edistianen, 296, 299. Efeso, 292. Eldoreten, 241, 423. Eleutheropolitan in Palaestina, 298. Eliopoli di Egitto, 160. Emeriten in Venez, 549. Epiphanien in Syria, 296. Equatore (Resp), 26, 143, 294. Erie, 153, 155, 159. Eritrea, 266. Ernakulamen, 301, 385. Espaillat, 132. Eucarpen, 298. Euroen, 147, 303, 687. F Faenza, 624. Fano, 618. Febianen, 297, 687. Felbes, 464. Feltre, 432. Fermo, 380. Ferrara, 384, 429, 430, 464, 548. Fesulan, 302, 304. Fidenza, 119, 560, 624. Fiesole, 27, 230. Filadelfia, 258, 321. Filadelfia in Lydia, 26, 146, 302. Filippopoli di Tracia, 240. Firenze, 127, 254, 257, 258, 263, 264, 265, 274, 280, 281, 285, 288, 420. Fitea, 147. Foligno, 559. Forlì, 382. Formen, 295. Forolivien, 272. Fort-Dauphin, 295. Fort Jameson, 67, 298. Fort Worth, 27, 153, 155, 157, 158, 160, 560. Gabulen, 293. Gadicen, 688. Gaeta, 559, 560, 618. Gallipolitan, 126, 231, 293, 304. Galveston, 749. Gand, 124, 127. Gangalan, 29. Gangren, 293. Garanhuns, 128, 687. Garella, 128, 775. Garouen, 296. Gaspé, 751. Gerapoli di Siria, 128. Gergitan, 297, 688. Germanicopolitan, 296. Germenen in Galatia, 26, 302. Gerona, 153. Gerusalemme, 292, 556. Giamaica, 115, 559. Gibuti, 159. Giennen, 147, 292, 303, 506. Gilben, 294, 549. Giordania, 292. Goa, 129, 293, 305, 558, 617, 618. Gr añaden, 296. Granaten, 292, 305. Grandormen, 147, 304. Gravelburgen, 120, 292, 301. Gravüren, 298, 299. Green Bay, 622. Grenoble, 158. Grosseto, 623, 624. Guadalàjaren, 120, 260. Guadicen, 506. Guarda, 554. Guanaren, 564. Guapien, 423, 472. Guarnaren, 549. Guastalla, 123, 556, 618. Guayana Britannica, 115. Guayana Gallica, 116. Guayana Hollandica, 116. Guayaquilen, 143, 464, 688. Guaxupé, 558. Gulburnen, 292, 294, 305. Guluen, 297. Guntur, 121. Gurk, 119, 125, 127.

[*Latin ed. p. 821*]

Index:
H:
Haarlem, 160, 881, 384, 428, 429, 430, 431, 619, 620, 621, 623.
Habana, 59.

Translated by churchlatin.ai, a product of Boyne Archives

Hadrianopolitan, 230.
Hadrianopolitan in Epiro, 298.
Hadrianopolitan in Honoriade, 294, 304.
Hafniae, 298.
Haiti, 17, 27, 115, 294.
Halifax, 26, 294, 305.
Hamilton, 554.
Harbor Grâce, 380.
Harrisburg, 553, 556.
Hartford, 293, 305, 379, 381.
Hearst, 120.
Heliopolis in Egitto, 296.
Heliopolis Maronitarum, 304.
Hemerien, 300.
Heracleen in Europa, 292.
Hibernia, 321.
Hieracen, 468.
Hierapolitan in Syria, 420.
Hieropolitan in Isauria, 300.
Hierosolymitan, 272.
Hierpinianen, 294.
Hildesheim, 554, 620.
Hipponen, 165.
Hispalen, 135, 688.
Hollandia, 474.
Holmia, 40, 299.
Honduras (Resp.), 198.
Honoluluen, 420.
Huancavelicen, 230, 303.
Huelven, 135, 301, 648.
Hyderabaden, 84, 293, 294, 305.
I:
Iabalpuren, 423, 689.
Ianuen, 253, 259, 262, 264, 266, 278, 281.
Iasen, 261.
Ibaguen, 227.
Ibarren, 152, 157, 230, 688.
Ibujan, 29.

Translated by churchlatin.ai, a product of Boyne Archives

Ierichuntin, 295.
Iericoën, 228.
Ifni, 694.
Ihansien, 423, 691.
Ilheosen, 296.
Illerden, 147.
Immac. Concept. B. M. V. (Olancho), 774.
Imola, 618.
India, 83, 398.
Indianapolis, 380, 383, 430.
Indipendencia, 132.
nominum dioecesium, vicariatuum,
Infanten, 28, 295.
Innsbruck, 120, 125, 154.
Inongoën, 302, 422.
Ioannesburgen, 423.
Ioanninen, 147, 231, 300, 303, 512.
Iran, 292.
Irenopoli in Cilicia, 147, 804, 419.
Iringaën, 296.
Ischia, 121, 616, 622.
Isole Bermude, 551.
Isole Marchesi, 68, 301.
Isole Tonga, 299.
Istminaën, 296.
Iudiciforen, 296.
Ivrea, 383, 557, 559, 560.
Izirianen, 68, 301.
J:
Janina, 377.
Jaro, 617, 618.
Jerafitan, 68, 301.
Jesi, 382.
Jessore, 127.
Joliet (Illinois), 751.
Joliette, 617.
Josen, 38, 304, 422.
K:

Translated by churchlatin.ai, a product of Boyne Archives

Kabindaën, 296, 421.
Kadunaën, 81, 304, 423.
Kamechlien Armen, 755.
Kampalaën, 297.
Kandien, 462.
Kansas City, 554, 558, 620.
Karachi, 160.
Karemaën, 297.
Kerrien, 295.
Ketaën, 299, 303, 422.
Ketapang, 520.
Khartum, 299.
Kigomaën, 297.
Killaloe, 553.
Kilmore, 156.
Kimberleyen, 296.
Kisantu, 622.
Kisumuen, 241, 297.
Kuduguen, 518.
Kuwait, 127.
L:
La Crosse, 554.
La Plata, 240, 378.
La Rochelle, 159.
La Spezia, 618.
La Vega, 132, 437.
Lacus Saisi, 255.
Lagosen, 82, 559.
Lambesi, 230, 303.
Lanciano, 557.
Lansing, 554, 749.
Lapurden, 707.
L'Aquila, 381.
Lauden, 776.
Lauzado, 128.
Lecce, 556.
Leeds, 384.
Leirien, 687.

Translated by churchlatin.ai, a product of Boyne Archives

Leonen, 230, 616.
Leontopolitan in Augustamnica, 292.
Leopoldopolitan, 299, 623.
Letaeus, 304.
Letan, 423.
Leucaden, 292.
Lexovien, 548.
Liberador, 132.
Lidda, 512.
Liegi, 120, 624.
Lilla, 153, 157, 158.
Lima, 123, 554, 619, 620, 701, 729, 745, 752.
Limburgen, 286, 553.
Lingayen, 392.
Linz, 120, 125.
Lione, 120, 124, 153, 158, 159, 366, 549.
Lipen, 27, 302.
Lisbona, 618, 687.
Liverpolitan, 294, 305, 429.
Locren, 468.
Lodi, 121, 127, 430, 431, 432, 621, 624.
London, 380.
Lorena, 557.
Lorien, 299.
Losanna, 378.
Lucen, 382, 502, 509, 556.
Lucera, 119.
Luçon, 749.
Luganen, 124, 266, 287.
Luluaburgen, 421.
Lünen, 209.
Lussemburgo, 512.
Lydden, 147, 300, 302.
M:
Macaonen, 146, 147, 302, 303.
Macarseen, 231.

[*Latin ed. p. 822*]

"22 Index Majunga, 303, 622. Malacen., 84, 86, 293, 305. Malaga, 159.

Translated by churchlatin.ai, a product of Boyne Archives

Malines, 121, 123, 125, 126, 127, 618, 619, 620, 622, 623, 624. Manado, 430. Manaquen., 197. Mandalay, 304, 423. Mandelen., 295. Manfredonia, 559. Mangaloren., 85. Manilen., 291, 305, 548, 700, 718. Manizales, 227, 229, 294, 302, 305, 378, 641. Mantova, 381, 549. Maracaibo, 431. Marcianopoli, 752. Marden. Armen., 753, 755. Mariammitan., 295. Marianen., 419, 430. Mariannhillen., 465. Marianopolis, 745. Marilien., 687. Maroquien.-Ghardaien. in Sahara, 694. Marquette, 555, 559. Marsi, 126, 382, 523. Marsiglia, 153, 158. Martinica, 124. Masakaën., 297. Massana, 285. Materanen., 128, 420, 522. Matrisfontis, 303. Maurianen., 146, 147, 302. Mazarien., 193. Mbararaën., 297. Mbeyaën., 297. Mbuluen., 297. Mechlinien., 549. Medan, 152. Medelitan., 295. Mediolanen., 122, 123, 124, 126, 140, 160, 166, 205, 262, 281, 284, 384, 431, 432, 560, 620, 623, 624, 688, 728. Meliaporen., 85, 86, 381. Meliten., 292. Merida, 379. Meruen., 33, 303, 422. Mesembrian., 292. Messico, 432, 619. Messina, 384. Metellopolitan., 297, 303, 422. Methonen., 298, 299. Metren., 548. Metropolitan, in Asia, 302, 422. Metz, 120. Mileten., 298. nominum dioecesium, vicariatuum, Milwaukien,, 292, 305, 430, 750. Minoricen., 477. Missio Galliae, 567. Mobile, 380, 606. Mogadiscio, 253. Molfetta, 156, 160, 431. Monaco, 254, 363. Moncton, 558, 620. Mondovì, 154, 619. Monoecen., 292, 299. Monreale, 622. Mons Pessulanus, 30. Mont-Laurier, 553, 622. Montalto, 121. Monte Cristi, 132. Montefiascone, 121. Montepulciano, 624. Monterey-Fresno, 555, 620. Montevideo, 553, 556, 622, 623, 683. Montpellier, 157. Montréal, 749. Morogoroën., 297, 302, 422, 423, 464. . Moshien., 297. Mossoren., 292, 301. Mossul dei Siri, 126. Motherwell, 154. Moulins, 120. Moyobamben., 26, 301. Muenster, 557. Muran., 549. Mwanzaën., 297. N Nagpuren., 84, 293, 305, 617, 618. Nairobi, 242, 292, 305. Namur, 126, 558, 620, 622, 623. Nanceien., 124, 279, 285. Nanneten., 419. Nanning, 128. Napen., 243. Napoli, 121, 2C5, 267, 284. Nardo, 624. Narnien., 758. Nashville, 750. Natalen., 419, 575. Nazaren. in Brasile. 688. Nellore, 512. Neocastren., 230, 303. Neo-Eboracen., 230, 287, 300, 304, 378, 379, 554, 746, 752. Neopatren., 549. Nepesin., 608. Nicaraquen. (Resp.), 198. Nicastro, 160. Nieolet, 120, 624, 749, 751. etc. Nicomedien., 227, 228. Nicosia, 26, 225, 299. Nicotrien., 300. Nietheroyen., 27, 245, 302, 775. Nigeria, 702. Ningyüan, 560. Niterói, 752. Nocera dei Pagani, 624, 752. Nocera Umbra, 120. Nola, 156, 559, 576. Nord Cañara, 129. Norcia, 123. Norvegia Centrale, 295. Norvicen., 301. Noto, 623, 752. Novara, 121, 156, 230, 231, 378, 429, 553, 619. Novarcen., 148, 304. Nuflo de Chavez, 68, 301. Nuova Orléans, 751. Nuova Pamplona, 557. Nuova Zelanda, 293. Nusco, 126. Nyerien., 297. Nysirien., 230, 301, 303. 0 Oceania, 110, 233, 290. Octavien., 481. Odessitan., 293. Oeiren., 687, 774. Oenoanden., 295. Ogdensburgen., 147, 300, 303, 378, 617. Oliden., 292. Olympen., 298. Olympus, 167. Onitshaën., 38. Oporto, 622. Oppiden., 299. Orano, 160. Oria, 559, 622. Oriolen., 230, 292, 304, 503. Orléans, 158, 159. Orthosien., 549. Oruren., 299. Orvieto, 121. Osloën., 299. Osma, 152. Ossory, 554. Ostunen., 293, 557. Otranto, 156. Ottavien., 292, 305, 745. Ouhaigouyaën., 518. Ouidahen., 470. Oveten., 548, 774. Owerri,

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123.

[*Latin ed. p. 823*]

Index: P. Pacen, in Bolivia, 230, 688. Paehnemunitan., 303, 422. Pacten., 298. Paderbornes, 300, 479, 617. Padova, 160, 263, 414, 432, 553. Pakistan, 84, 726. Palaeopolis in Asia, 305. Palaien., 386. Palanan, 29. Palencia, 153. Palermo, 126, 752. Palestina, 292. Palestrina, 120. Panemotichitan., 295. Panisperna, 322. Paphien., 230, 304, 419. Parahyben., 419. Parisien., 120, 123, 124, 127, 152, 156, 158, 159, 160, 255, 257, 263, 268, 269, 286, 287, 380, 424, 549, 688. Parma, 205, 431, 554. Passavia, 558, 617. Patersonen., 298. Pavia, 121, 124, 126, 127. Pellen., 228, 296. Penne-Pescara, 560. Peramiho, 67, 301. Peoría, 617. Pergen., 293. Perpignano, 120. Perugia, 254. Pescia, 382, 432. Peterboroughen., 26, 230, 294, 304. Petropolis, 557. Phasis, 147, 294. Philippolitan. in Thracia, 687. Phytean., 147, 303, 304. Piacenza, 26, 556. Pietersburgen., 302, 422. Pinerolo, 383, 557. Pionitan., 298, 303. Pisa, 502. Pistorien., 126, 157, 230, 304, 384. Pitanaeus, 300. Pittsburg, 155, 300. Plataeaen., 300, 304, 419. Platien., 283. Plymuthen., 231, 294. Pointapitren., 115. Poitiers, 745. Pondicherien., 84, 292, 295. Pontianak, 520. Pontremoli, 378, 383, 619. Poonen., 129, 618. Popayanen., 508. nominum dioecesium, vicariatuum, etc. 823. Portland, 156. Rubagaën., 160, 291, 305. Port Pirie, 378. Ruremonda, 431, 558, 621, 623. Porto Principe, 17, 298. Portorico, 115. Rutaboën., 297. Ruthenen., 419. Portus Alexii, 294. Portus Ayacuquensis, 298, 461. Portus Hispaniae, 115. Portus Novi, 470. Sabadien., 147, 303, 419. Potenza, 156, 523. Sabinen., 295, 732, 741. Potosien., 230. Sacramento, 379. Pouso Alegre, 419. S. Agata dei Goti, 298, 299. Praten., 420. Sahara Hispanica, 551, 694. Pretoria, 429. Saint Claude, 429. Prusien., 230, 304, 687. Salamanca, 556. Pueblo, 554, 558, 621. Salcedo, 132. Puerto Plata, 132. Salerno, 210, 384, 407, 431. Puy-en-Velay, 124. Salford, 121. Salisburgo, 125. S. Aloysii de-Caceres, 304. Salt Lake City, 429, 621. Saltillo, 240. Quebecen., 264, 265, 283, 750. Samaná, 132. Quibduan., 228, 296. Sambalpuren., 85. Quito, 157. Sánchez Ramírez, 132. Sancta Anna, 303. Sancta Fides in Argentina, 138. Rabat, 260. Sancti Fiori, 282. Rafanea, 560. S. Andrea in Brasile, 687, 695. Raigarhen., 85. S. Anna de la Pocatière, 120. Ranchi, 84, 298, 305. Ratnagiri, 129. Sansepolcro, 559. Ravenna, 281. Santa Fé Arg., 138, 557. Rawalpinden., 284. Santa Marta, 299. Secifen., 292. Santander, 154. Reggio Calabria, 468, 554, 560. Sant'Antonio, 555, 559. Reggio Emilia, 382, 623, 624, 698. Santiago, 132. Registren., 548. Santiago de los Caballeros, 437. Rennes, 127, 156, 323, 750. Santiago Rodríguez, 132. Resistencia, 688. Santo Domingo, 26, 132, 437. Phasen., 27, 549, 745. Rhedonen., 323. Rhesainen., 296. Richmond, 378, 379, 381, 429, 431. Sarepten., 302. Rieti, 556, 752. Sarnen., 277. Rimini, 127, 160, 624. Sarsanen., 209. Rio de Janeiro, 618. Sassari, 431. Rio Preto, 378. Savannen., 321, 620. Riobamba, 128.

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Sawntwadi, 129. Riohacha, 303, 422. Sbiden., 299. Risinitan., 304, 423.

[*Latin ed. p. 824*]

824 Index S. Diego, 556, 621. S. Domingo (Resp.), 115, 293, 433. Sebastea, 240. Sebasten in Armenia, 775. Secovien., 120, 125, 146, 147, 154, 156, 288, 294, 303, 617. Sedunen., 258, 270. S. Egidio, 296. Segobricen., 230. Segusien., 27, 302, 420. Selgen., 292. Sel jen., 299. Selymbrian., 292. Sendaien., 301, 303, 422. Senonen., 567. Sens, 153. Sergiopoli, 198. Serren in Proconsulari, 299. Sessa Aurunca, 380. S. Ferdinandus Apuren., 643. S. Flour, 152. S. Francisco in California, 420. S. Germano di Rimouski, 378, 554. S. Giacinto, 429. S. Giorgio, 380. S. Giovanni di Cuyo, 557. S. Giovanni della Maguana, 132, 437. S. Giovanni di Porto Rico, 378, 380, 430. S. Giovanni di Quebec, 553, 554, 558. S. Giovanni di Terranova, 154, 158. S. Giuseppe, 379. S. Giuseppe in America, 147, 303. Sherbrooke, 120, 556, 559, 619, 621. s'-Hertogenbosch, 383, 384, 428, 429, 431, 559, 620, 621, 623. Shrewsbury, 378. S. Iacobus Equitum, 26, 132, 301. S. Iacobus Maior, 133. Sidetan., 775. Sidone, 68, 256, 292, 293, 295. Siena, 124, 150, 274. Siguitan., 298. Silen., 295. Silio, 512. Sinaloa, 617. Sinarum, 737, 742. Sinope, 560, 774. S. Ioannes Cana den., 300. Sioux Fallas, 379. S. Ippolito, 120, 125. nominum dioecesium, vicariatuum, Siracusa, 121, 124, 126, 622. S. Isidoro, 688. S. Juan, 133. S. Ludovico, 419. S. Ludovico Potosien., 304. S. Luigi de Cáceres, 419. S. Marco, 301. S. Miniato, 152. S. Nicola de los Arroyos, 688. Sobralen., 425. Sonora, 120. Sophenen., 295. Sokoto, 82, 423. Sora, 124. Sorrento, 381. Soteropolitan., 292. Southwark, 256, 378. Spalaten., 231. S. Paolo del Brasile, 123, 524, 543, 695. Spedien., 209. S. Pietro, 115. Spira, 554, 617, 623. Spoleto, 384, 622. Springfield-Illinois, 380. S. Rafael, 132. S. Rufina, 504, 617. SS. Assunzione, 558, 774. S. Salvatore della Bahia, 378. SS. Concezione dell'Araguaia, 154. S. Sebastianus Fluminis Ianuarii, 154, 155, 270, 687. S. Severinus, 89. SS. Trinità di Cava dei Tirreni, 432. Steubenville, 379. Strasburgo, 158. Strigonien., 259. Succursen., 296. Sucren., 525. Suecia, 40. Sufetan., 297. Sufetulen., 291. Sulmona, 382, 624. Suluen., 66. Sululitan., 298. Superiorem, 147, 292, 303. Surigen., 26, 302. Susa, 240, 381, 557. Sydney, 302, 422, 744. Syracuse, 379. T Taboraë'n., 291, 305. Taiku, 752. Tamiathitan., 688. Tananarive, 621. etc. Tanjoren., 295, 381. Tappa, 29. Tarazona, 560. Tarquinia, 609. Tarraconen., 122, 147, 303. Tarsen., 27, 294. Taurinen. 121, 122, 123, 124, 126, 127, 230, 253, 254, 257, 261, 264, 267, 269, 273, 276, 277, 279, 280, 281, 284, 335, 378, 384, 429, 431, 624. Teano, 556. Tegucigalpa, 774. Tellicherrien., 385. Teramo, 559. Terracina, 156, 257, 556. Teruel, 154. Thabracen., 296. Thagasten., 549, 775. Tharen., 298. Theanen., 549. Theatin., 26. Thedonen., 324. Thennesien., 299, 300. Theodosiopolitan in Arca dia, 293. Thibicen., 297, 419. Thuburnicen., 296. Tifernaten., 420. Timminsen., 26, 302. Tinien., 419. Tiruvallen., 302. Todi, 119, 554. Toleto, 506. Tolosa, 74, 750. Toowoombaen., 300. Toronto, 420. Tororoën., 297. Tortona, 125, 622. Tournai, 122, 123, 124, 620. Tours, 158. Townsville, 384. Trani, 120, 121. Trapani, 122. Tremitonte, 128. Trento, 265, 282, 623. Trenton, 750,

Translated by churchlatin.ai, a product of Boyne Archives

752. Treviri, 557, 618. Treviso, 224, 263, 268, 382. Tricaricen., 523. Trichur, 622. Trieste, 622. Trifluvianen., 481, 498. Trincomalen., 462. Trisipen., 296. Trivento, 618. Trois-Rivières, 622. Tropien., 300. Trujillo, 154, 378, 379, 430, 558. Tsaochow, 240.

[*Latin ed. p. 825*]

Index Tuam, 620. Tucsonen., 299. Tucumanen., 300, 322, 507, 557. Tucupiten., 550. Tuguegaraoan., 27, 28, 302. Tumaco, 472, 551. Turchia, 292. Turonen., 147. Turuzitan., 298. Tuticoren., 300. Tymbriaden., 549. U Udine, 121, 122, 123, 127, 156, 382, 383. Udonthanen., 68. Umzimkuluen., 303, 422, 465. Urbanía, 121. Urbinaten., 463. Uruguaianen., 229, 294. Uticen., 230, 293, 304, 420, 774. Utinen., 253, 298. Utrecht, 381, 429, 431, 553, 618, 619, 620, 621, 623, 752. Uzalen., 298. Uziten., 296. V Valença, 430, 750. Valentinen., 258, 334, 503. Valenza nel Brasile, 558. nominum dioecesium, vicariatuum, Vallisoletah., 292, 305. Vallitan., 299. Vallo della Lucania, 380. Valva, 624. Vannes, 745. Vartanen., 230, 303. Vasaden., 297. Vatarben., 227. Vegen., 132. Velebusdien., 146, 294. Veliterus, 300. Velloren., 295, 464. Venezia, 160, 224, 277, 286, 621, 622, 624. Venezuela, 116. Venosa, 126, 523. Ventimiglia, 124, 382. Verapolitan., 85, 378. Verbe, 560. Verbian., 688. Vercelli, 127. Veroli, 559. Verona, 156, 300, 752. Versalien., 236, 259, 261, 269, 274, 295, 297, 300, 749. Vich, 153, 160. Victorien., 121, 153, 284, 688. Viedmen., 300. Vienna, 119, 122, 123, 124, 125, 126, 127, 156, 623. Vigevano, 382. Villalonga, 334. Vinden., 549. Viterbo, 121, 126. Vittorio Veneto, 553, 556, 559, 618. Viviers, 158. 825 etc. Volterra, 230, 304, 380, 382. 548, 622. Voncarien., 688. Vulturien., 297. W Wagga Wagga, 378. Warangalen., 294. Washington, 285, 745. Wayne Castren., 77. Wellingtonen., 240, 305. Westmonasterien., 263. Wilcannia-Forbes, 378. Winnipeg, 119. Winona, 751. Wollongong, 378. Worcester, 379, 381. Wuerzburg, 619. Y Yarmuthen., 299. Youngstown, 377. Yolaën., 423. Z Zacatecen., 119, 225, 775. Zagrabien., 687. Zalichen., 296. Zamboanga, 429, 431. Zoaren., 296. III - INDEX NOMINUM RELIGIONUM c Chierici regolari di S. Paolo, 238. Congregatio : Ancillarum a Caritate, 113, 234, 362 . a Resurrectione D. N. J. C , 551. — Canonicorum Regularium S. Augustini Lateranensium Austriaca, 513. — clericorum Excalceatorum Ssmae Crucis et Passionis D. N. J. C, 26. Helvetica a S. Mauritio Agaumensi, 513. Oblatorum B. M. V. Immaculatae, 551. Pretiosissimi Sanguinis, 330, 360, 373, 239, 330, 360, 373. S. Nicolai et Bernardi Montis Iovis, 513. — S.S. Salvatoris Lateranensis, canonicorum Regularium S. Augustini, 513. S. Spiritus, 702. Congregazione : delia S. Famiglia di Nazaret, 119. delle Suore della Provvidenza, 239. — delle Suore di S. Giuseppe del S. Cuore, 118. di Maria Ausiliatrice, 239. E Ehrenwache des heiligsten Herzens Maria, 363. F Figlie : della Carità, 238. dell'Oratorio, 119, 776. del S. Cuore di Gesù, 118, 781.

[*Latin ed. p. 826*]

826 Index of the Most Holy Virgin of the Most Holy Honor, 151. Broth-

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ers Hospitallers, Sons of the Immaculate Conception, 511. Brothers Hospitallers of Saint John of God, 238. Nuns of the Most Holy Sacrament in Fognano, 152. Franciscan Missionary Sisters of Mary Help of Christians, 511. Sisters of Mary Nazarenes, 152. Institute: for Missions of the Consolata, 33. Institute: of the Little Brothers of Mary, 748. — of the Holy Family, 118, 779. — of the Franciscan Missionary Sisters of Mary, 737, 742, 748. — of the Most Sacred Heart of Mary, Immaculate, 30. of the Sisters of Providence, 734, 748. Missionaries: — Crusaders of the Church, 511. — of Our Lady of Mercy, 238. — of Mary Immaculate and Saint Catherine of Siena, 511. Missionaries of the Most Sacred Hearts of Jesus, 683, 685, 760. Religious Names: Oblates of the Assumption, 152. Oblates: of Mary Immaculate, 694. — Missionary Oblates of Rho, 239. Order: of the Discalced Carmelites, 551. of the Discalced Hermits of Saint Augustine, 513. of the Hermits of Saint Augustine, 513. of the Friars Minor, 91. of the Friars Minor Capuchin, 119, 244, 551, 692. of the Friars Minor Conventual, 318. Praemonstratensian, 659. Recollects of Saint Augustine, 513. — of Saint Anthony of the Maronites, 119, 611. — of Saint Benedict, 118, 337, 732, 741, 748. Servants of Mary, 73, 509, 650. Little Sisters of the Abandoned Elderly, 151. Religious: — of the Blessed Virgin Mary, 151. — of the Most Sacred Hearts of Jesus and Mary, 512. Society: of Jesus, 238, 239, 332, 360, 374, 748. of Mary, 110, 233, 359. — of Missionaries of Africa, 518, 702. — of Missions to Foreign Lands, Paris, 734, 739. — for Missions to Foreign Lands (Quebec), 775. Sisters: — Adorers of the Precious Blood, 238. Helpers of the Souls in Purgatory, 118. of the Presentation of the Blessed Virgin, 511. of the Visitation of Japan in Kamakura, 512. of the Most Holy Sacrament, 151. of the Third Regular Order of Saint Francis, 511. of Mary Help of Christians, 748. of Our Lady of the Rosary, 239. of Saint Joseph of Cluny, 118, 778. Marianists of the Holy Cross, 151. Poor Daughters of Saint Anthony, 239. Servants of Mary, Restorer of the Faith, 239. Tertiary Capuchins of Saint Francis of Assisi, 151. Tertiary Poor Clares of the Most Holy Annunciation of Diano Marina, 239. Third Order of the Servants of Mary, 608, 698.

[*Latin ed. p. 827*]

IV. INDEX OF MATTERS FROM THE Abbey of St. Michael the Archangel in Monté Caveoso. Henceforth, this title will pertain solely to the Archbishop of Matera, 523. Abstinence on the sixth day of the week. Dispensations, 104, 775. The "Immaculata" Academy. The newly revised statutes are approved, 745. Catholic Action: — Regarding television, 22. — The Most Reverend praises the nuns and delegates who assist young girls from the "A. O." and encourages them, 45 s. — and the radio and television station in Chilia, 57. — and the parochial apostolate, 102. — It is incumbent upon it to improve morals, 460. — and the Marian Congregations, 531, 497. — and the nation of Belgium, 542. — and the faithful of Lebanon, 655. — and virginity, 171. — and India, 727. — and

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the "House of Mary" founded in the City, 768. — and all the blessings of the Most Reverend towards it, 778. True Christian social action must be preserved, 14. The "mutual aid" that spouses seek in Christian marriages is not superior to "solitude of heart," as is said of virgins and celibates striving for their own sanctity. The Most Reverend disapproves of this contrary opinion, 176 s. The sick, V. The infirm. The farmers of Ireland. The Most Reverend congratulates them on their Sodality, 488. Latin America, 59 ss. The Marian Year, intended primarily to improve the morals of the people, 458, was celebrated successfully and beneficially, 708 s., and is concluded by the Most Reverend, 722. V. Mary, the Blessed Virgin. The Apostolate of the Sea. A general international secretariat is established at the Sacred Congregation for the Consistorial Affairs to establish norms, 248. V. Chaplains. The Altar of Peace of Augustus. A fragment of the same is donated by the Most Reverend to the Italian nation, 94. The Most Reverend again deplores and condemns new, harmful weapons, 213, 328, 589. ANALYTICAL. The Most Reverend addresses those who attended the international conference on the art of metallurgy, held in Florence: The mastery of metals through the power of fire is the oldest of human endeavors to utilize the forces of nature and is, in a way, a measure of progress in the cultivation of human life, 585; this requires now the help of multiple scientific investigations, 585: however, the importance of metallurgy for the advancement of the arts should not be forgotten, as can be seen in the metallurgy of sacred vessels, 586. The Most Reverend desires that just relationships be promoted between masters and workers in this field as well, 587. The art of medicine. The Most Reverend encourages scholars of the history of medicine to promote a more wholesome and healthy life, 577 ss. Arteaga y Betancourt, Em. P. D. Card. Emmanuel, Archbishop, 8. Christopher of Havana. The Most Reverend congratulates him on completing 50 years of priesthood, 201. True and effective authority comes from God, 484. Augustine (8.), Doctor of the Church. On the sixteenth centenary of his birth, the Most Reverend writes about him and encourages all to meditate on his teachings and to embrace his virtues, 513 ss. The Patriarchal Basilica, two centuries ago, the Temple of St. Francis in the city of Assisinate was declared a basilica by privilege, 318. The Basilica of St. Theresa of the Infant Jesus of Lisieux was consecrated, 402, 404. The following temples are declared Minor Basilicas: Bronse, in the diocese of Tortona, 43; St. Severinus in the city of Cologne, 89; St. Mary of Guadalupe in the city of San Fidèle in Strasbourg, 138; the Cathedral of Covington, in the diocese of Covington, 139; the Cathedral of the diocese of St. Claude, 395; with the title of the Nativity of the Blessed Virgin, in Dole, in the diocese of St. Claude, 396; the Cathedral of the diocese of Solsona, 476; the Cathedral of the diocese of Minorca, 477; the Blessed Virgin of the Visitation in the town of Werla, in the archdiocese of Paderborn, 479; the Cathedral of the diocese of Nola, 576; the Blessed

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Virgin in the archdiocese of Bologna, "Servants of Mary," 650;

[*Latin ed. p. 828*]

Index 828 of matters concerning the Blessed Virgin Mary, "delia GMara," in the city of Regio Lepidi, in the diocese of Regiae in Aemilia, 698. The faithful of Belgium are commended by the Holy Father and encouraged in their piety towards the Blessed Virgin Mary, to whom they devote themselves, 540 s. The Holy Father deplores atomic, biological, and chemical warfare, 213, 328, 589. Boniface VIII, Pope. At the close of the twelfth century after his death, the Holy Father commemorates and commends his virtues, his tireless and intrepid apostolic zeal, always grounded in the grace of God and firmly united with the Apostolic See, 337-356. Borgongini Duca, Francis, Archbishop of Emus. The Holy Father congratulates him on completing five episcopal decades, 367. Brazil. The Holy Father encourages and commends the faithful for their constant devotion to the Blessed Virgin Mary, 543 s. Breviary, Roman. Additions to the Lessons of the Saints, including those recently declared Patrons of the universal Church, 72. See also: Errata-corrige, Minor Britain. The Holy Father commends the faithful for their consecration of their hearts to the Immaculate Heart of May, and encourages them, 495. Caggiano, Anthony, Archbishop of Rosario. The Holy Father appoints him as his legate to the Marian Congress in the entire Republic of Argentina, 322. Canada. The Holy Father commends and encourages the faithful gathered at the "Cap-de-la-Madeleine" shrine for the Marian Congress, 498. Canons, Code of. Canon 2319, § 1, the words "contra praescriptum can. 1063, § 1" are removed, 88. Canon 1599, § 1, is temporarily suspended for the Tribunals of Italy, 614. Canonization of the Blessed: Pius PP X, 306 s.; Chanel, Peter Aloysius, 357; Del Bufalo, Gregory, 357; Pignatelli, Lawrence, 357; Savio, Dominic, 357; Di Rosa, Mary, 357. Chapter of the Patriarchal Basilica of Saint Mary Major. Privileges and obligations established between it and the Spanish nation, 195. Chapter of the Cathedral: newly established in the Metropolitan See of Manoca, 197; in the diocese of Niterói, 245; in the diocese of Huelva, 648. Newly established in the following dioceses: Guayaquil, 143; Tucumán, 507. Chaplains. Regulations and privileges for chaplains of the "Apostolatus Maris" work, 248, and for chaplains of seafarers, 415. Chapel, Papal. Two centuries ago, the Temple of Saint Francis in the city of Assisinate was declared holy, 318. Perfect Chastity. Those who dissuade young men from the vows of priesthood or religious life, especially in order to attain a greater spiritual good in the Christian vocation of marriage, are reproved by the Holy Father, 177. Chastity requires freedom before the vow and the grace of God after the vow, 179. Priests should prudently examine the suitability of those aspiring to the vow of chastity, 181. Causes heard in the Sacred Roman Rota in the year 1953 are listed: those with a definitive sentence, 253, and those completed or otherwise concluded, 283. Causes of nullity of marriage

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heard in the first instance in the regional ecclesiastical tribunals of Italy are, in the case of appeal, suspended temporarily according to canon 1599, § 1, and are not brought before the Sacred Roman Rota, but according to the Apostolic Letter "Qua cura deferendae sunt," 614. Centennial commemorations. The first century since the establishment of the Covington diocese, 139; the end of the first century since the death of Cardinal Angelus Mai, 205; the seventh century since the erection of the Cathedral of Le Mans, 207; the tenth century since the veneration of the tomb of Saint Matthew the Apostle by the people of Salerno, 210; the seventh century since the consecration of the Temple of Saint Francis in the city of Assisinate, and the two centuries since the privilege granted to the Patriarchal Basilica and Chapel, 318; the fourth century since the founding of the city of São Paulo in Brazil, 524, 543; the sixteenth century since the birth of Saint Augustine, 513; the second century since the discovery of the image of the Blessed Virgin of Presentation, venerated in the diocese of Natal, 575; the century since the founding of the Congregation of Missionaries of the Sacred Heart of Jesus, 760; the century since the consecration of the Patriarchal Basilica of Ostia, 763. See also: Marian Year. International gymnastic competitions held in Rome. The Holy Father addresses those participating, 403. Chanel, Peter Aloysius, Protomartyr of Oceania. Decree regarding the miracles, 110; regarding the "declaration of heroic virtue" for his canonization, 233. Proclamation of canonization, 357. The Holy Father illustrates the virtues of this saint, 358. Chile. See: Radio station, Cicognani, Caietan, Cardinal Prefect of the Congregation for Divine Worship. The Holy Father congratulates him on completing his fiftieth year of priesthood, 528. Cinematography. See: Commission. Indigenous clergy in Nigeria are commended by the Holy and Father, 703.

[*Latin ed. p. 829*]

Index of Matters, Code of Canon Law. Certain words from canon 2319, § 1, 1° are omitted, 88. See Canons. The work of justice was given to the Church by Pope Pius X, 308. The Fuldense monastery, built by Saint Boniface, Bishop, is celebrated by the Blessed Pope, 343. The college of pharmacists in Urde, founded by Pope Martin V, 536. Columbia. Its faithful, constantly devoted to the Blessed Virgin Mary, are praised and encouraged by the Blessed Pope for the third Marian Convention, 722. "International Commission of Criminal Police." See Public Security. The Pontifical Commission for Cinematography, Radio, and Television is established, 783. Daily Holy Communion, instituted by Pope Pius X for children, 311, is commended by the Blessed Pope, 49, 220. Holy Communion for the sick. Norms regarding Eucharistic fasts should be included in the Roman Ritual, 70. Cardinal Emmanuel, Prefect, Doctor, Bishop, Emus P. D. Emmanuel, Patriarch of Lisbon. A legate is chosen to attend the Marian Congress in Augsburg from all of Lusitania, 365. Council. Plenary assembly of bishops

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of the Salernitan region, 211. Confederation of nations in Latin America for the promotion of Catholic education. The Blessed Pope praises and encourages it, 59 ss. Marian Congregations are commended by the Blessed Pope, 497; in Brazil, 545. See International Federation. Spouses. See Mutual Assistance. Marriage is not the only or the primary means by which the natural growth and perfection of a person are safeguarded. The Blessed Pope rejects the contrary opinion, 175 s. Union with the mind and doctrine of the Church is necessary and urgent, 316. Consecration to the Immaculate Heart of the Blessed Virgin Mary: Belgium, 541; Minor Britain, 495; Spain, 683; Uruguay, 685; of the entire human race, renewed by the Blessed Pope, 711. Consistory, sacred, 289. Association of people. Those who devote themselves to perfect chastity are not excluded from it, 178. The Constitutions of the Order of Friars Minor, revised, are approved, 91. Solemn Conventions: — Celebrated after five years between the Apostolic See and the Italian nation, 94. — Celebrated between the Holy See and the Dominican Republic, 433. See Chapter of the Patriarchal Basilica. See Spain. * analytical 829 Conventions: — Eucharistic-Marian from all of Peru, held in Lima, 701, 729. — Marian: international, held in Rome, 677; of students of lower grades from Italy, held in Rome, 218; from the entire Republic of Argentina, held in Catamarca, 322; of Catholics in Switzerland, held in Freiburg, 324; from all of Lusitania, held in Augsburg, 365; from all of France, held in Lyons, 366; from all of Canada, held at the Shrine of the Blessed Virgin Mary "at Cap de la Madeleine," 481, 498; of the international sodality "Daughters of Mary Immaculate," held in Rome, 491; from all of Brazil, held in the city of São Paulo, 524, 543; from all of Bolivia, held in the city of Sucre, 525; of the Universal Federation of Marian Congregations, held in Rome, 529; from all of Belgium, held in the city of "Brussels," 540; from all of Spain, held in Saragossa, 652, 680; from all of Lebanon, held in Beirut, 653, 654; from all of Sicily, held in Palermo, 658; of all of Uruguay, held in the city of Montevideo, 683; from the Philippine Islands, held in the city of Manila, 700, 718; from all of Nigeria, held in the city of "Lagos," 702; from all of Colombia, held in the city of Bogota, 705, 722; from the regions of Eastern India, held in the city of Bombay, 706, 725. — Various: of delegates from Italy for girls, held in Rome by the AC, 44; of directors of the Italian Catholic Union of teachers of the second grade, held in Rome, 50; among the nations of Latin America for the promotion of Catholic youth, 59; of Salerno from Italy, held to promote the reading and study of the Gospel, 211; of Catholic doctors from Italy, held in Salerno, 211; of radiologists and electrologists from Latin culture, held in Rome, 214; of Catholic farmers from Ireland, held in the city of "Roscrea," 488; international third on "Poliomyelitis," held in Rome, 533; international on the history of the art of medicine, held in Rome, 536; international XIV on the history of the art of medicine, held in Rome, 577; international of the Geodetic and Geophysical Union, held in Rome, 580; international of "Associations techniques de Fonderie," 584;

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of the Universal Association of Doctors, held in Rome, 587; of the Council, called "International Commission of Criminal Police," held in Rome, 598; of the sodality, called "Organisation internationale du Travail," held in Rome, 714. A plenary indulgence is granted for the recitation of the Rosary of the Seven Sorrows of the Blessed Virgin Mary, with the usual conditions, 73. Constantini, Prefect, Doctor, Reverend Father, John, Archpriest, title.

[*Latin ed. p. 830*]

830 Index rerum Colossensis. The Most Reverend Bishop is congratulated on having completed twenty-five years since the beginning of his episcopate, 209. Constantini, Reverend Father Victorious, of the Order of Hiari Minor Capuchin, General Minister. He writes to the Most Reverend Bishop concerning the seventh complete century since the consecration of the temple of Saint Francis in the city of Assisi, endowed with the privilege of a Patriarchal Basilica and a Papal Chapel, two centuries ago, 318. Theological Studies: — The Congregation of the Holy Cross in the city of Marianopolis is affiliated with the Faculty of Sacred Theology of the Catholic University of Marianopolis, 745. — The Pictavien Seminary is affiliated with the Faculty of Sacred Theology of the Catholic University of Andegaven, 745. — The Pontifical Seminary of Saint Dominic is affiliated with the Faculty of Sacred Theology of the Catholic University of Washington, 745. — The Venetien Seminary is affiliated with the Faculty of Sacred Theology of the Catholic University of Andegaven, 745. Analytical mission in Venezuela, of the metropolitan Archdiocese of Caracas, 562; Guanaren, of the metropolitan Archdiocese of Caracas, 565; Armeni and Pereira, of the metropolitan Archdiocese of Manizales, 642; Jabalpur, of the metropolitan Archdiocese of Nagpur, 690; Jhansi, of the metropolitan Archdiocese of Agra, 692; Saint Andrew in Brazil, of the metropolitan Archdiocese of São Paulo in Brazil, 696; Baghdad of the Armenians, belonging to the Patriarchal See of Cilicia of the Armenians, 754; Kamechli, belonging to the Patriarchal See of Cilicia of the Armenians, 756. — Various Provincial ecclesiastical jurisdictions. — Disestablished: Goa and Daman, Poona, 129; Saint Dominic, 132; Hispal, 135; Kisumu, 241; Chaldean of Babylon, 388; Mariannhill, 465; of the Bolivarian Republic, 561; Barquisimeto and Calabozo, 564; Senon, 570; Calabozo and Saint Christopher in Venezuela, 643; Agra, 692; São Paulo in Brazil, 695; Mardin, 753, 755. — Whose boundaries are changed: Tuguegarao, 28; Benevento and Ariano, 65; Venice and Treviso, 224; Ibagué and Manizales, 227; Jerico, 228; Adrianópolis and Padua, 414; Bolivarian, 461; Kandy and Tricomali, 462; Pisa, 502; Carthage in Hispal, 330, and concerning the "tution" for its canonization, Oriol and Valencia, 503; Toledo, 373. Proclamation of canonization, 357. Gien and Guadix, 506; Popayán and Cali, 508; Bolivarian, 550; Dellepiane, Reverend Father John, titular Archbishop of Carac and Calabozo, 607. Stauropolis, Apostolic Nuncio in Austria. — Whose boundaries are established: Aguas Calientes and

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Zacatecas, 225; Rome and Portuense, 504. True democracy is that which places God before all else, before doctrine, and before human reason, 16. Feast days. The observance of rest on these days, 11. God must be placed before all things, before doctrine, and before human reason, 16. Dioceses: — Malacca, Nagpur, Hyderabad, Bangalore, Madurai, 86. — Lingayen will have its seat and cathedral in the city of Dagupan and will henceforth be upon called "Lingayen-Dagupan," 392. Hierac, will transfer its seat and cathedral to Locros, and will be called "Hierac-Locren," 468. The metropolitan Archdioceses of Acerenza and Matera are separated, 522. The temple of Saint Paul in the city of Birmingham is elevated to the dignity of a co-cathedral of the diocese of Mobile, to which the name "Birmingham" is added, 606. Diplomatics. See Scholastics. Di Rosa, Blessed Mary Crucifix. Decree concerning miracles, 113; concerning the "tution" for her canonization, 234. Proclamation of canonization, 357. The Most Reverend Bishop illustrates the virtues of her sanctity, 361. Ecclesiastical discipline establishes true freedom for the faithful, and it is not permissible for clerics or laypersons to deprive themselves of it, 673 s.

[*Latin ed. p. 831*]

Index of Subjects: Dissidents. To restore unity to the Church, the Supreme Pontiff desires it, 328, 356, 656. Teachers of schools of the second grade in Italy. The Supreme Pontiff addresses them and explains their mission, 50, 59. Doctrine of the Church. See: Magisterium of the Faith. The social doctrine of the Church must be applied, 58, 322, 717. "House of Mary" founded in Rome. The women of the Italian Catholic Action, who cooperate in the construction of this House, are praised and encouraged by the Supreme Pontiff, 768, 831. Analytical studies are very helpful for mutual communication between Bishops, 675, and it is necessary that frequent and lively communication and connection with the Apostolic See be added to this, 676. The Eucharist can be reserved in a chapel on a ship by an apostolic indult, 415. Europe. See: Union of Peoples. Eusepi (Blessed), Cecilia. Decree for the introduction of the cause for her beatification, 608. Gospel. Its doctrine is the source of religious and civil virtues, 213. Exhibition of missionary and sacred art in Salerno is arranged, 211. From the Church. Progress in the life of peoples is not hindered or opposed in any way, 7, 325; however, it warns that progress, even if remarkable, may become harmful if the technical method is separated from its authority, 12 s. See: Progress. See: Technical method. Its power also includes the entire subject matter of natural law, 671 s. See: Bishops. Education of young people. This is very important to the Supreme Pontiff, 20, 47, 51, 189. Regarding its promotion, the Supreme Pontiff speaks to the Confederation of Nations of America, 59. The Sacred Congregation for Religious Affairs prescribes certain norms regarding it, 202 s. Einaudi, Aloysius, Excellency, President of the Italian Republic.

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The Supreme Pontiff presents him with a fragment from the "Altar of Peace in Augsburg" on the twenty-fifth anniversary of the beginning of the agreement between the Holy See and Italy, 94. Bishops: The Supreme Pontiff addresses them, gathered in Rome for the canonization of Saint Pius X, reminding them that the Magisterium of the Faith is properly their own by divine right, and that they must be vigilant so that others, whether clerics or laymen, do not separate themselves from the feeling of belonging to the flock, which is nourished by the true word and truth of Christ, 313 ss. See: Magisterium of the Faith. He addresses them, gathered in Rome for the proclamation of the Queenship of the Blessed Virgin Mary: The Blessed Virgin Mary is, above all, the Queen of the Apostles, 666. The Supreme Pontiff intends to remind them of certain things that are most useful to the apostolic mission and work of the Bishops, regarding the priesthood and governance, under the patronage of Saint Pius X, 667. The Apostles, not all the faithful, Christ constituted priests, and gave them the power to sacrifice, 668; the Supreme Pontiff condemns the errors concerning this matter, 669, and warns the Bishops to be vigilant for the proper use and progress of the sacred liturgy, 670. The power of the Church is not limited to "strictly religious matters," but also includes the entire subject matter of natural law, 671-673. It is not permissible for clerics or laymen to separate themselves from "ecclesiastical discipline," which, moreover, safely safeguards the true freedom of the faithful, 673-675. Pastoral Office: Faculty of Theology: - An institute is established in the Sydney archdiocese for students from Australia, New Zealand, and all of Oceania, 744. - The Catholic University of Beirut can confer the degree of Bachelor, 745. - The Catholic University of Ottawa can confer the degree of Bachelor, 745. See: Theological Studies. Faculties for Chaplains and Directors of the "Apostles of the Sea" work, 248, 415. - See: Regulations. The Christian family is very important to the Supreme Pontiff, 12, 20, 325, 710, 724, 731. Feltin, Mauritius, Cardinal, Archbishop of Paris, sent as a legate by the Supreme Pontiff to the consecration of the Basilica of Saint Therese of the Infant Jesus in Lisieux, 402. The liturgical feast of the Queenship of the Blessed Virgin Mary is instituted by the Supreme Pontiff, 638, and proclaimed, 662. Fidelity to the Church, which is due, and those things which serve the good of the people and the republic, do not conflict with each other in any way, 485. Faith is in itself the most precious help for the common good of the human race, 326. "Daughters of the Immaculate Mary." The Supreme Pontiff praises and encourages them, 491. Flory, Charles. The Supreme Pontiff congratulates him, on the occasion of the tenth anniversary of the first Catholic social congress (Semaines sociales) in France, and offers encouragement and blessings, 482. Universal Federation of Marian Congregations. The Supreme Pontiff encourages and advises its delegates, 529. Formula of blessing for a new clerical seminary, to be included in the Roman Ritual, 105. Gailhac (Blessed), John. Decree for the introduction of

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the cause for his beatification, 30. France. The good of souls in it is very important to the Supreme Pontiff, 570. - See: "Mission of France."

[*Latin ed. p. 832*]

832 Index rerum analyticus Ganima Exe. P. D. Iosephus VII, Babylonen— concerning the faithful on ships, as Patriarch of the Chaldaeans. To him, the Most Blessed Pope granted fifty years of priestly service, and to those reciting the Rosary, fifty years are granted. 208. The Most Blessed Virgin Mary in the family, 552. Geodesy and Geophysics. The Most Blessed Pope highly praises those who cultivate the infirm. V. Communion for the infirm: he highly praises those who care for them. The Most Blessed Pope paternally addresses them, encourages them, and commends their efforts made among nations, who, however, ought to lead others to the Creator God, 580 ss. The Most Blessed Pope disapproves of the contrary opinion concerning Geophysics. V. Geodesy. Gerlier, Em. P. D. Card. Petrus, Archbishop of Lugduni, appointed legate for the Marian Congress. He celebrates the memory of St. Pius X, the Convent of Lugduni is announced, 366; To him, the Most Blessed Pope offers congratulations on the completion of five years of his episcopate, 400. Institutum Superiorum Studiorum a «Riva Piena» in the Catholic University of Peru is approved, 745. Giobbe, Exc. P. D. Paulus, Archbishop titular of Ptolemaidensis in Thebaide, Apostolic Nuncio in Holland. To him, the Most Blessed Pope offers congratulations on the completion of ten years of his priesthood, 762. Gonçalves Cerejeira, Em. P. D. Card. Emmanuel, Patriarch of Lisbon. To him, the Most Blessed Pope offers congratulations on the completion of five years since the beginning of his Patriarchate and Cardinalate, 657. Gracias, Em. P. D. Card. Valerianus, Archbishop of Bombayensis, appointed legate for the Marian Congress held in the city of Bombay, 706. Laici. The vindication of their teaching in matters of faith will never be legitimate in the Church, 317. Gregorius (S.), Pp. VII. The Solemnity of the recognition of his body is celebrated by the Most Blessed Pope, illustrating his deeds and examples, 407 ss. Laicism is disapproved of by the Most Blessed Pope, 325. Léger, Em. P. D. Card. Poulus Aemilius, Archbishop of Marianopolitanus, sent as legate for the festivities at the end of the year in the Marian year at the cathedral temple, 707. Libanenses. The Most Blessed Pope praises and encourages the sacred ministers and Christian faithful of the Nation of Lebanon, gathered for the Marian Congress in Beryti, 654 s. The Catholic book and its editors are commended by the Most Blessed Pope, 712. Haitiana Respublica. The Most Blessed Pope offers congratulations for the 150th anniversary since the effect of its autonomy, 17. Libertas Ecclesiae. The Most Blessed Pope celebrates the seventh anniversary of the recognition of St. Gregory the Great, Pp. VII. Hayes, Iohannes M., President of the «Muir na tire» Sodality. To him, the Most Blessed Pope offers congratulations on the growth and spirit of the Sodality, 488. Hispania. Privileges and obligations sanc-

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tioned in Eam and the Patriarchal Chapter of S. Mariae Maioris in Urbe, 195; His devotion to the Most Blessed Virgin Mary is commended by the Most Blessed Pope, and for the consecration of the entire Nation to the Heart of Mary, he offers congratulations, 680 ss. Litterae Encyclicae: Humilitas est custos virginitatis, 186. — «Sacra Virginitas». Concerning sacred virginity, 161 ss. Sacred virginity, or perfect chastity, consecrated to divine service, is a proper gift of the Christian religion, 161. The love of Christ leads to the preservation of virginity, because those who serve at the altar and serve their neighbors willingly and freely fulfill the obligation of perfect chastity, 163, recognized by the Church "for the sake of the Kingdom of Heaven," 164. V. Rubricae Missalis et Ritualis Romani. Indulgences: 168. Plenary indulgences are granted to priests reciting the Crown of Seven Sorrows of the Most Blessed Virgin Mary, observing the conditions, 73.

[*Latin ed. p. 833*]

Index of topics 169. Sacred virginity surpasses marriage in its excellence, 170, and it generates the fruits of charity and holiness, 171 and following. Errors concerning the Church's doctrine on this matter, 174-178. (See: Instincts, Marriage, Mutual help, Vow of chastity, Association of people). Consequences according to the Church's doctrine regarding the excellence of virginity, 179-181. (See: Perfect chastity, Virginity). Aids for preserving the virtue of chastity: Vigilance and avoidance of dangers, 183, (maintaining proper conduct for clerics, 184); modest and reverent demeanor, 185 and following; prayer to God, joined with the use of the sacraments of Penance and the Eucharist, and fervent piety towards the Blessed Virgin, 187. The Supreme Pontiff, desiring the increase of vocations, urges all the faithful to offer supplicating prayers to God for those who, dedicated to divine service in sacred virginity, suffer persecution, 189 and following. – "To the Queen of Heaven"; On the royal dignity of the Blessed Virgin Mary and the institution of her feast, 625 and following. The royal dignity of Mary has been expressed at all times, whether by the Christian people, 627, or by the ancient writers of the Church, 628 and following, or by the Supreme Pontiffs, 630 and following. The sacred liturgy, throughout all ages, exalts and sings of Mary as Queen, 631. Also, she is depicted in art, 632. The principle of Mary's royalty lies in the fact that she is the Mother of God, 633, and therefore a companion in the work of the Divine Redeemer, 634, and concerned for the entire human race, 637. In matters concerning the Blessed Virgin Mary, care must be taken to avoid errors, by following the living Magisterium of the Church, 637. To make the royalty of Mary shine more brightly and to contribute to the benefit of the Church, it is established that the feast of Mary Queen be celebrated on May 31st, on which day it is prescribed that the Immaculate Heart of the Blessed Virgin Mary be venerated anew, 638. The Supreme Pontiff urges all to imitate the virtues of the heavenly Queen and to implore her for solace for those

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who are persecuted, for peace among nations, 639 and following. Sacred Liturgy. The Supreme Pontiff urges the bishops to be vigilant in its proper use and advancement, 670. The Most Reverend Father Chrysanthus, Archbishop of BogotÃ¡, is chosen as the legate to the Marian Congress from all of Colombia, 705. The Magisterium of the Faith is a divinely ordained duty proper to the bishops; for others, it is by virtue of their mission, received from the legitimate Magisterium, 314. Cardinal Angelo. At the end of the century following his death, the Supreme Pontiff recalls the outstanding merits of this man, 205. Makhlouf (S.D.) Sarbeli. Decree of introduction of the cause for his beatification, 611. Mary, the Blessed Virgin, Immaculate. The Supreme Pontiff instills true devotion to her, and implores her intercession, 16, 23, 49, 187, 211, 214, 219, 221, 222, 325, 328, 365, 367, 481, 491 and following, 495 and following, 498 and following, 524, 526 and following, 529 and following, 540 and following, 543 and following, 638 and following, 652, 653, 654 and following, 658, 662 and following, 666, 680 and following, 683 and following, 700, 701, 702, 705, 706, 707 and following, 708 and following, 718 and following, 724, 727, 729 and following. Maritime matters concerning the precept of Paschal communion, 251, 418. Materialism is warned against and condemned by the Supreme Pontiff, 9 and following, 50, 325, 541. – See: Modern technical reasoning. Marriage contracted by Catholics is punished by excommunication, reserved to the Ordinary, 88. See: Causes of nullity of marriage. See: Tribunal. The Most Reverend Father Joseph Clemens, Archbishop of Sucre, is congratulated by the Supreme Pontiff for the Marian Congress held in all of Bolivia, and promises his prayers, 526. The Reverend Father Patricius, Supreme Moderator of the Missionaries of the Sacred Heart. The Supreme Pontiff congratulates him on the century since the founding of that Congregation, 760. The Most Reverend Father James Francis, Archbishop of Los Angeles, is sent as the legate to the Marian Congress in Nigeria, 702. Doctors. The Supreme Pontiff addresses the delegates of the universal medical society, noting the progress in the science of medicine, as well as in technical reasoning and administrative expertise, for which that society is deserving of praise, 587, and intends to outline certain principles regarding their conduct and morality, in addition to those already announced on other occasions, which are transcribed in the notes, 588 (see: A. A. S., a. 1952, 1953). The importance of doctors in time of war. Total war, carried on with atomic, chemical, and bacteriological weapons (as they say, A. B. C.), is gravely illicit, unless it concerns legitimate necessary defense, with due moderation, against a grave and intolerable injury; in which case, the duty of doctors is solely to heal, never to inflict injury or cause death, 589. Regarding experiments on a living human being, even the doctor himself not excepted, the Supreme Pontiff defines the presuppositions, limits, and general principles, 590 and following. With regard to the moral discipline of doctors, 595, he recalls three principles: a) this doctrine must have as its foundation being and

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nature, 596; b) it must be in conformity with right reason and purpose, 596; c) it is necessary that it be included in universal and transcendent principles, 596. It is to be hoped that these apply to all nations, 598. Cardinal Clemens, Bishop of Veli.

[*Latin ed. p. 834*]

Index 834, item 3, the Vicar of the Supreme Pontiff in the City. He writes to B. P. concerning the happy and salutary conclusion of the Year of Mary, 708. Mass. Regulations concerning the eucharistic fast for a priest celebrating twice or three times on the same day, 71; concerning the celebration of the restored Paschal Vigil, 142. Roman Missal. See Rubrics. The "Mission de France" is established as a "nullius" Prefecture, 567. Missionaries: B. P. praises those of Belgian nationality, 542, and those in Nigeria, 703. Modernism. Pope Pius X refutes its errors, 309. Most Reverend Father John Baptist Montini, Archbishop of Milan. B. P. congratulates him immediately after his episcopal consecration and offers prayers, blessings, 728. Most Reverend Father Demetrius Moscato, Archbishop of Salerno. B. P. writes to him concerning the solemnities in honor of Saint Matthew the Apostle, 210. John Martin Moyë (S. D.). Decree concerning miracles, 734, and concerning the "testimony," 739, for his beatification. "Muintir na tire." See Agricultural Society of Ireland. See Hayes I. N. in Nigeria. He praises and encourages the sacred ministers and missionaries for the Marian Convention held in the city of "Lagos," 702. Regulations: - Concerning the eucharistic fast, 69 ss.; concerning a priest celebrating twice or three times on the same day, 71; concerning the same in the celebration of the restored Paschal Vigil, 142. See Chaplains. - Concerning the School of Paleography and Diplomatics at the Secret Vatican Archives, 78. - Concerning the administration of the Military Ordinariate of Great Britain, 144. - Concerning the relationship between the Spanish nation and the Chapter of the Basilica of Saint Mary Major in the City, 193. - Concerning the more appropriate method of educating youth, 202. - For Chaplains and Directors of the "Apostleship of the Sea," 248. - For chaplains of sailors and their directors, 415. - Concerning the administration of the "Mission de France," 570. - Concerning the Pontifical Commission for Cinematography, Radio, and Television, 783. Most Reverend Father Gerald Patricius O'Hara, Archbishop of Savannah-Atlanta, Apostolic Nuncio. B. P. congratulates him on completing ten years of his episcopate, 321. Analytical Professions. B. P. hopes that the bonds and cooperation between employers and employees will be improved, 586, 717. Apostleship of the Sea. See Apostleship of the Sea. B. P.'s prayer: to Blessed Mary, to be recited by children during the Year of Mary, 221; to move God, because of the execrable words spoken against Him and the blessed in Heaven, 501; to the Blessed Virgin Mary, Queen of Heaven and Earth, 665. Order of Friars Minor. See Constitutions. The moral order is subordinate to the juridical order, 487. "International

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Labour Organization." B. P. congratulates its delegates for the progress in social legislation in many nations achieved over six decades under the auspices of the Holy See, 715; he enumerates its benefits, and the strength and validity of the principles set forth in the document "Charter of Labour," which are in accordance with the teaching of the Church, 717. He urges all to continue these efforts, so that the social order, through the cooperation of all, may achieve unity of hearts and peace, 717. Pedagogy. Its principles must be learned by educators, 47, 52. Paleography. See School. Pallia. See Petition. Blessed Maria Assumpta Pallotta. Decree concerning miracles, 737, and concerning the "testimony," 742, for her beatification. Parish Priests of the City. B. P. praises and encourages them to increase the good of souls, with the cooperation of the faithful, 99 ss. Heavenly Patrons are declared: Saint Maria Goretti of the city of Neptune, in the diocese of Albano, 90; Blessed Mary of India, with the title "Patroness of India," 398; Blessed Mary of the Presentation, in the archdiocese of Natal, 575; Blessed Mary "of the Bridge," of the city and diocese of Narni, 758. Peace. See Pope Pius XII. The "Pilgrimage of Mary" is commended by B. P., 211. Persecution of the Church is deplored by B. P., 189, 541, 639, 665, 710, 773. Peru. B. P. commends and encourages the faithful, who have gathered for a national convention in Lima to promote devotion to the Eucharist and to Mary, 729. Pharmacists. B. P. praises and encourages those who prepare medicines, to whom Christ has entrusted the study of the healing of the body, and who must act with due knowledge and a right conscience, 536 ss. Philippine Islands. B. P. praises and encourages the faithful, for the Marian convention and for their perpetual devotion to the Blessed Virgin Mary, 718 s.

[*Latin ed. p. 835*]

Index of Matters: Piazza, Em. Gard. Adeodatus Ioannes, Bishop of Sabina, and Mandelen. A delegation is sent to the Marian Congress from all of Brazil, 524. Piazzi, Most Reverend Father Joseph, Bishop of Bergamo. B.P. writes to him at the end of the century, after the death of Cardinal Angel Mai, 205. Piety towards B. Mary V. is a powerful aid to chastity, 188. Pignatelli (S.), Joseph Maria. Decree regarding miracles, 332, and concerning the "nihil obstat" for his canonization, 374. Proclamation of canonization, 357. B.P. illustrates the virtues of this saint, 360. Pope Pius X, Saint. Decree regarding miracles, 107; concerning the "nihil obstat," 231, for his canonization. Proclamation of his canonization, 306. B.P. extols the merits and virtues of B.P., 307, 313, 667. Pope Pius XII: – anxious about true peace: 13, 15 s., 24, 94, 211, 213 s., 221, 308, 312, 328, 583, 639, 663, 683, 711, 717, 721, 724, 731, 773. – He expresses gratitude to the faithful for the prayers offered for his health to God, 212, 291, 773. – On the eve of the Nativity of Our Lord Jesus Christ, he grants blessings and peace to the entire world, 773. – See Bishops. Pia and Daniel, Em. P. D. Cardinal Henry, Archbishop of Toledo, is appointed delegate to the

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Marian Congress from all of Spain, 652. "Police Criminelle." See Public Security. Poliomyelitis. B.P. praises the efforts of doctors to combat the disease of poliomyelitis and encourages them to also heal the spirit of the sick, 533. B.P. condemns the extreme legal positivism, 601. Petition for Indulgences, 305. The power to sacrifice belongs to priests and not to all the faithful. B.P. refutes errors on this matter, 669. Apostolic Prefectures: – erected into dioceses: of Meru, 33; of Jos, 38; of Kaduna, 81; Jabalpur, 689. Ihansi, 691. – erected into apostolic vicariates: of Holland, 474; of Ouhaigouyaënsis, subsequently to be called Kuduguensis, 518. – newly erected: of Sulu, 66; of Eldoret, 241; of Aguarico, 243; of Guapi, 472; of Ketapang, 520; of Bangassou, 646; of Sahara Hispanica and of Ifni, 694. – dismembered: of Tumaco, 672. Prelatures "nullius": – newly erected: of St. John Maguanensis, 132; of Pontigny, or "Mission of France," 570; of St. Ferdinand Apurensis, 643. – whose boundaries are changed: of Infantensis, 28. – dismembered: of Cotabato and Sulu, 67. Analytical Index, 835. Prayer to God is the highest aid to chastity, 187. Privileges: granted to the Spanish nation regarding the Patriarchal Basilica of St. Mary Major in Rome, 195 s.; granted to chaplains and directors of the "Apostles of the Sea" work and to sailors, 250, 413. Technical advancements of reason, when considered individually, obscure the mind, hide God from whom they proceed, to whom they ultimately tend, 7. Proscription of books. See Books. Ecclesiastical Provinces: – old, newly arranged in India: Metropolitan of Verapoly, with the suffragan dioceses of Kottar, Quilon, Trivandrum (of Latins), Vijayapuram, Calicut, Alleppey, Cochin, 85; Metropolitan of Madras and Mylapore (Meliapor), with the suffragan dioceses of Vellore, Coimbatore, 86; Metropolitan of Pondicherry and Cuddalore, with the suffragan dioceses of Salem, Kumbakonam, Tanjore, 86; Metropolitan of Bombay, with the suffragan dioceses of Ahmedabad, Poona, Belgaum, 86; Metropolitan of Calcutta, with the suffragan dioceses of Krishnagar, Jalpaiguri, Patna, Shillong, Dibrugarh, and with the apostolic prefectures of Malda, Haflong, and Sikkim, 86; Metropolitan of Agra, with the suffragan dioceses of Ajmer, Lucknow, Indore, and with the apostolic prefectures of Jullundur, Kashmir, and Jammu, 86. – newly constituted: In the Indian region: Metropolitan of Ranchi, with the suffragan dioceses of Cuttack and Sambalpur, 85; Metropolitan of Nagpur, with the suffragan diocese of Raigarh-Ambikapur and the Prefecture of Jabalpur, 85; Metropolitan of Hyderabad, with the suffragan dioceses of Vijayawada, Nellore, Guntur, Visakhapatnam, and Warangal, 85; Metropolitan of Bangalore, with the suffragan dioceses of Mangalore, Mysore, and Bellary, 85; Metropolitan of Madurai, with the suffragan dioceses of Tiruchirapalli and Tuticorin, 85. In the Dominican Republic: St. Dominic, 133. Acerenza and Matera are separated; the suffragan dioceses of the former will be Potenza, Venosa, Marsia, and Muro Lucano; the suffragan dioceses of the latter will be Anglona-Tursia and Tricarico, 522; Metropolitan of Manizales, with the

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suffragan dioceses of Armenia and Pereira, 641. Pucci (B.), Anthony Maria. Decree regarding the resumption of the cause for canonization, 509. Chastity is the guardian of purity, to be cultivated by all, especially by clerics and young people, 183 ss.

[*Latin ed. p. 836*]

Index 836: Matters concerning Girls. See: Catholic Action. Boys. The Holy Father paternally admonishes them, 218, and requests their prayers, 45, 218. Quirroga y Palacios: His Eminence, Cardinal Fernando, Archbishop of Santiago de Compostela, is appointed as a legate to the Marian Congress held in the city of Manila, 700. Radiology: The Holy Father addresses radiologists and electrologists on this science, and congratulates them on its progress and effectiveness, 214, and promises that this science will serve the good of humanity and the recognition of the Creator, 217. Radio: See: Commission. The Chilean Catholic radio station is praised by the Holy Father, 56 ss. Reassumptions of the cause of canonization of the Blessed Anthony M. Pucci, 509; Anne M. Tavouhey, 778; Paula Elizabeth (Constantia Cerioli, widow of Buzecchi-Tassis), 779; Theresa Eustochia Verzeri, 781. Pastors of peoples: The Holy Father urges them to resist evil in society with a vigilant mind and with all their strength, 664. The virtues of the Blessed Mary are illustrated by the Holy Father, 625 ss.; the feast of her Nativity is established to be celebrated on May 31st, 638, and proclaimed, 662 s. See: Encyclical Letters. Church governance. See: Bishops. See: Power to sacrifice. Religious: Congregations of lay people. The Sacred Congregation of Religious praises, admonishes, and encourages them, 202 s. Riccardi (Blessed) Placidus: Decree concerning miracles, 732, and concerning the "nihil obstat," 741, for his beatification. Ritual Roman: The formula of blessing for a new clerical seminary to be included in it, 105. See: Rubrics. Roncalli: His Eminence, Cardinal Angelo J., Patriarch of Venice, is congratulated by the Holy Father for having completed ten years since his ordination, 489; a legate is upon the Marian Congress from the entire nation of Lebanon, 658. Roques: His Eminence, Cardinal Clemens Aemilius, Archbishop of Rheims, is congratulated by the Holy Father for having completed ten years since his ordination and five years since the beginning of his episcopate, 323. Rosary of the Blessed Virgin Mary: The recitation of the Rosary in families is enriched with new indulgences, 552, and is commended by the Holy Father, 710. Roman Sacred Congregation: See: Causes. Rubrics of the Roman Missal and Ritual: Variations to be introduced into them according to the Apostolic Constitution "Christus Dominus" and the Instruction of the Sacred Office, concerning the discipline regarding Eucharistic fast, 69. Priest: Concerning the fast, if celebrating the same Mass twice or three times in the same day. See: Mass. - in the celebration of the restored Paschal vigil, 142. - is the dispenser of the Eucharist, 312. Savio (Saint) Dominic: Decree concerning

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miracles, 335, and concerning the "nihil obstat" for his canonization, 376. Proclamation of canonization, 357. The Holy Father illustrates the virtues of his sanctity, 361. School: - The "Normal" Pedagogy in the Catholic University of Peru is approved, 745. - The "Liberal Arts" Pedagogy in the Faculty of Letters and Pedagogy of the Catholic University of Peru is approved, 745. - The Vatican Institute of Paleography and Diplomatics is given a new statute, 78. School and family: Mutual collaboration between them is necessary for the proper education of young people, 53, 61. Schuster: His Eminence, Cardinal Alfred Ildefonsus, Archbishop of Milan, is congratulated by the Holy Father for having completed ten years since his ordination and five years since the beginning of his cardinalate and episcopate, 140. Writings published against the Religion are deplored by the Holy Father, 710. General International Secretariat of the "Apostles of the Sea" Work: See: Apostles of the Sea. Public safety: The Holy Father addresses the administrators, gathered in an international congress in Rome: The origin of this Council is historically outlined, and its purpose is defined, 598; the Holy Father explains the order and the manner of acting towards the wicked, 599 ss. Since there are so many kinds of crimes and so many variations in their details, careful and provident measures contribute effectively to preventing or punishing crimes for the common good, and the supreme and universal authority of law, sanctioned by God, is confirmed against the errors of "positivism," 599-601. However, the manner of acting towards the wicked must be guided by "objective truth" and by the person of the wicked themselves, and by their spiritual good, 602-604. In order that the purpose of the work may always be upon the mind, the Holy Father promises his support for laws that should govern human society, 604-605. "Social Weeks" in France, 482. Pontifical Seminary: - An interdiocesan seminary for Lower Lazio, founded by "Pius XI," is established in Albano, 149.

[*Latin ed. p. 837*]

Index of Matters — A regional chapter is established in the city of Siena for the dioceses of Lower Etruria, 150. The tomb of St. Matthew the Apostle, venerated by the people of Salerno, 210. Sicily. The Holy Father praises and encourages the bishops and faithful of Sicily, gathered for the Marian Congress in Palermo, 658. The Association of Catholic Teachers of all of Austria. The Holy Father congratulates them on the merits of their apostolic work, 200. "Sport" is properly explained and recommended by the Holy Father, 403. Status. The authority of the state must be true and effective, 15. The Technical Age. Excessive devotion to technology hinders the elevation of the mind to God and to the truths and goods that are above nature, 9; secondly, it perniciously influences a) the way of life of people and their mutual relationships, 10, b) the dignity of the human person and "global economics," 11, c) the very life of the domestic family, 12. See Materialism.

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His Eminence, Cardinal Frederick, Bishop of Tusculum, Prefect of the Sacred Fabric of St. Peter, and Papal Legate, is sent to the Eucharistic-Marian Congress held in Lima, 701. Television: The Holy Father recognizes its benefits and warns against its dangers, especially for the proper upbringing of young people. He reminds and encourages the ordinaries and faithful of Italy to be wary of the corruption of morals and religion through television, 17 ff. The Holy Father congratulates the viewers and producers of Italian television for being the first in Europe to broadcast in color, 369. See Commission. The Church of St. Francis in the city of Assisi. Solemnities are celebrated in it on the seventh centenary of its consecration and the second centenary of the granting of the title of Patriarchal Basilica and Chapel of the Pope to the same, 318. St. Therese of the Infant Jesus. A basilica is consecrated in her honor in Lisieux, 402. The Holy Father extols her example, 404. Territories entrusted to the care of Papal Legations: - The Puerto Rican territory is entrusted to the care of the Apostolic Nunciature of the Dominican Republic, 115. - The care of the Apostolic Nunciature in the Republic of Haiti is entrusted to the Archdiocese of Port of Spain, the Dioceses of Roseau, Basse-Terre, and Point-à-Pitre, and the Vicariates of Fort-de-France, Belmopan, and Jamaica, British Guiana, and French Guiana, 115 s. - The Apostolic Nunciature in Venezuela is responsible for the Vicariates of Dutch Guiana and Curacao, 116. - The care of the islands of the Bahamas is entrusted to the Apostolic Delegation of the Federation of North American States, 116. - The Apostolic Delegation of Great Britain is responsible for the islands of Bermuda, 116. "Lay Theology" carries the risk of disturbance and error, 317. An appellate tribunal is established in the Vicariate of the City, 615. The pious Union of the Most Holy and Immaculate Heart of Mary, in the Archdiocese of Munich, is erected as a "primary" union, and its statutes are confirmed, 363. The Holy Father desires the unity of peoples, and especially of Europe, 13 s., 16, 403, 663. The unity of the Church in faith, championed by Pope Pius X against "modernism," 309, 316. Spiritual and moral unity among people generates peace among nations, 13. Uruguay. The Holy Father praises and blesses the faithful of Uruguay, gathered in the city of Montevideo for the Marian Congress, 683. His Eminence, Cardinal Valerius, Prefect of the Congregation for Religious, writes to religious congregations about the best way to educate young people, 202 s. He is sent as a legate to the Marian Congress of the entire nation of Canada, 481. His Excellency, Bishop Hildebrand, titular Bishop of Sebaste in Cilicia, and Abbot of St. Paul in Ostia, writes to the Holy Father about the events surrounding the consecration of the Patriarchal Basilica of Ostia at the end of the century, 763. Modesty. See Chastity. Vestments. Immoral modes of dress are condemned, and ordinaries are urged to correct the morals of the people, 458, 493. Apostolic Vicariates: - Erected in the territory of Sweden, 40. - Newly erected: Berytus, 36; Portus Novi, 470; Hollandiae, 474; Kuduquensis, 518. - Dismembered: Aleppensis, 36; de Napo, 243; Ouidahensis, 470; de Pon-

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tianak, 520; Banguensis, 646; Maroquiensis and Ghardajensis in the Sahara, 694.

[*Latin ed. p. 838*]

838 Index of matters – concerning which boundaries change: Quibduanus, 229; Kabinda and Luluaburgensis, 421; Portus Ayacuquensis, 461; Oaronensis, 550. – Oostermanspolitanus, henceforth to be called "Bukavuensis," 148. The military vicariate is established: Magnae Britanniae, 144. Virginity is not, by itself, necessary for Christian perfection, and God does not compel all Christians to it by commanding. 179. Human life. Its conception, reduced to technical rationalization, is a particular species of materialism, 12, which in no way can generate peace, 13. The priestly or religious vocation. Its growth is desired by B. P. (Most Reverend), 189, 543, 731. – V. Perfect chastity. Reverend Father Ernest Vogt, 8. I., Rector of the Pontifical Biblical Institute. B. P. congratulates him on the celebration in honor of St. Pius X, the founder of the same Institute, 767. Vow of chastity. V. Perfect chastity. (1954) Commentaries, Acta Apostolicae, Page 72, under "August 27th," line 3, instead of "caelestem apud Deum Patronum," read: "caelestis apud Deum Patronus." Page 318, Epistle, in the title, line 4, instead of "Basilicae Minoris," read: "Basilicae Patriarchalis." Page 577, Allocution, in the text, line 5, instead of "XVI Congrès," read: "XIV Congrès."

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